



This Book is intended
to aid in understanding
the Chronology of the past
ages of the world, particu-
larly that of the Holy

Bible - Bought this
15th August A.D. 1856,
by E. D. Wilkin of
the Author
D. Akers

McKendree College,
Lebanon Ill.

A. M. 7401,
11th month Ab, 24th
—— " ———

INTRODUCTION
TO
BIBLICAL CHRONOLOGY,

From Adam to the Resurrection of Christ:

COMPRISING 5573 YEARS OF THE WORLD, SYNCHRONIZED
WITH JULIAN TIME.

WITH SUCH CALENDARS, CYCLES, TABLES, AND EXPLANATIONS,
AS RENDER THE WHOLE SUBJECT EASY OF COMPRE-
HENSION TO EVERY BIBLE STUDENT.

BY REV. PETER AKERS, D. D.,
PRESIDENT OF M'KENDREE COLLEGE.

Remember the days of old, consider the years of many generations: ask thy father,
and he will show thee; thy elders, and they will tell thee.—MOSES.

E. J. Walker

Cincinnati:
PRINTED AT THE METHODIST BOOK CONCERN,
FOR THE AUTHOR.

R. P. THOMPSON, PRINTER.

1855.

BS 637

.A7

Entered, according to Act of Congress, in the year 1855,
BY PETER AKERS,
In the Clerk's Office of the District Court for the District of Ohio.

By Exchange

MAR 26 1929

univ. of Ill.

11/11/11

1 1118

P R E F A C E.

20

It is proved, in this work, that the ancient solar year, as noted in the Scriptures, before the dispersion from Babel, and afterward used by various nations, without any regard to the precession of the equinoxes, consisted of twelve months of thirty days each, with five added after the last of them, and six every fourth year. Not only did the covenant people of God use this kind of year, as late as the exodus, but the Egyptians also did from the beginning of their national existence by Mizraim; for when Thoth, a grandson of Ham, and son of Misor, furnished them, for sacred purposes, a calendar, whose year contained 365 days only, he made its first day begin with the first day of A. M. 2540; that is, the 278th year after the Flood, as required by the Septuagint Scriptures. This day synchronized with Wednesday, September fourteenth, A. J. P. 1707. From this beginning day of Egyptian years, to A. M. 3899, the year required for the exodus by the Septuagint copy of the Scriptures, every definite chronological call, in Egyptian history, is exactly met; and the last call, made by Manetho, for "*Moses*" to depart out of Egypt, as leader of a people, "511 years from the first year of Salatis," the first shepherd king, synchronizes exactly with the required year for the exodus last mentioned. This was the Egyptian sacred year 1361, from the beginning of their calendar. In demonstration of the correctness of this synchronism, continue to run the Eryp-

tian calendar from the exodus through the years of the world, and those of the Julian period, to the first day of the era of Nabonassar, a fixed point in chronology, and Wednesday, the twenty-sixth of February, A. J. P. 3967, will prove to be both the first day of that era and also the first day of the Egyptian sacred year 2262, numbered from the first of Mizraim, as above stated. This unmistakable synchronism of Egyptian and Scripture years is thus established, from the first day of A. M. 2540, A. J. P. 1707, Wednesday, September fourteenth, unto A. M. 4799, Adar sixteenth; that is, A. J. P. 3967, Wednesday, February twenty-sixth. And this synchronism, thus confirmed, establishes the truth of the Septuagint numbers from Adam to the exodus; for from no other day of the week, nor day of the month, nor year of the world, could the synchronism begin and correspond throughout with the demands of history. It also establishes the number of years, as we have counted them, from the exodus to the era of Nabonassar; for no other than A. M. 3899, and A. J. P. 3067, would both correspond to the Egyptian year required for the exodus, and, also, by continuing the synchronism, admit of its actual connection with the era of Nabonassar. It affords irresistible proof that this Babylonian and this Egyptian year always began on the same day, and that the latter began, as above stated, on the first day of A. M. 2540. It repudiates the notion entertained by Censorinus, and others, that this Egyptian year had its beginning coincident with the Heliacal rising of Sirius, the rising of which, according to Clemens Alexandrinus, was unknown to the Egyptians till hundreds of years after the exodus. It shows that the years of the world began in autumn, and fixes the accession of Menes to Wednesday, July twenty-second, A. J. P. 1924; B. C. 2790; A. M. 2756. As there can be no dispute about

the number of years from the era of Nabonassar to the Christian era, our number, from Adam to the last date, we consider as verified by the above-mentioned synchronism.

We have ascertained, from the Scriptures, the calendar, as altered at the exodus for commemorative and typical purposes, and used by the Jews unto Christ. We bespeak for it a close, constant Scriptural examination. It is the only one used in the Scriptures after the exodus. Lunar calendars, and that of Archbishop Usher, have been sufficiently explained to enable general readers of the Bible to understand and test their merits when applied to Scripture chronology.

The work itself was commenced and prosecuted to its present state in very embarrassing circumstances. Books of reference were remarkably scarce and unsatisfactory. Investigations, however difficult, had often to be made, mentally, from a few recollections, either in actual travel from place to place, or in the dark and silent bed-room, when anxiety precluded needful sleep, or amid necessary hinderances in the constant service of the Church. The author had no previous plan, nor, indeed, any leader to consult on some of the most interesting points of inquiry. The form, therefore, which it has assumed, is chiefly the result of progressive efforts to elicit truth, and detect error, on this neglected subject of deep interest. His constant aim has been to rescue the calendar of the holy Scriptures from the darkness cast upon it by the Jews, and those who have adopted their traditions, and to make it available, like other portions of Bible teaching, to the edification of the Church of God.

Continued subjection to a double amount of labor superinduced such an affliction as occasioned a delay of the work, and also a termination of it somewhat short of what was desirable; yet it is believed that the most important points

have been sufficiently noticed to enable Bible readers generally to comprehend the whole subject, and correctly to investigate every kindred question that may arise. As a help, therefore, to those who need it, this "Introduction to Biblical Chronology" is diffidently submitted, in hope that the mere critic will spare its numerous faults, and that the Great Head of the Church will make it a blessing to his people.

P. AKERS.

M'Kendree College, June 2, 1855.

D I R E C T I O N S .

1. In every synchronical cycle the corresponding Sabbaths, in the months of the two synchronized years, are indicated by the figures on parallel lines, by which figures, also, the correspondent intervening days of the week, in each kind of month, will readily be suggested.

2. To find the correspondent day of the month and of the week in years of different eras: If they be a year of the world, and its corresponding year of the Julian period, divide the year of the world by twenty-eight, the remainder will be the year of the synchronical cycle, between pp. 33-40; or, if no remainder, the twenty-eighth will be the year of the cycle. Look for the required day of the month in that year of the world, and on the right hand parallel may be found the correspondent day of the month, and of the week, in Julian time, according to the first direction above.

3. Proceed in the same way for any year of the Exode of Israel, to find its synchronisms with Julian time. This synchronical cycle is on pp. 123-131.

4. For any Usherian year of the world, and Julian time, proceed in the same manner. This cycle is found on pp. 203-209.

5. The days of any Egyptian sacred year, or of any year of Nabonassar, as found in the General Table, may be synchronized with those of any corresponding year of the Julian period, year of the world, or Rabbinical year of the world, according to illustrations given pp. 78-80.

6. To avoid mistakes, pay particular attention to the times of the beginning and ending of different kinds of years. *All years of the world* begin in the autumn of the Julian years, which precede those in which the former end, and with which they stand parallel in the General Table. *All years of the Exode of Israel* begin in the spring of one Julian year and end in the next. *All sacred Egyptian years, and those of Nabonassar, Olympic years, and years A. U. C.*, begin, as noted in the General Table, in the parallel Julian years, and end in the following. *All years of Jewish reigns, servitudes, etc.*, begin in the preceding and end in the Julian years opposite their respective numbers.

Finally. This A. M. 7400, composed of parts of A. D. 1854 and 1855, will end Wednesday, September twenty-sixth.

CONTENTS.

CHAPTER I.

Scripture method of recording the years of the world—Table of years to the Flood, according to the Hebrew, Samaritan, Alexandrian Septuagint, and Josephus—Thence a Table, by same authorities, to the birth of Abraham, with a correction of sixty years—Short account of these different authorities—Years continued to exodus, A. M. 3899.....Page 11

CHAPTER II.

The length of years and months prior to the exodus—Synchronical cycle of the years of the world and of Julian time..... 20

CHAPTER III.

Explanations of A. M., B. C., A. J. P., A. D., Dominical or Sunday Letters, Olympic years, A. U. C., the Julian cycle..... 41

CHAPTER IV.

Era of Nabonassar explained—Reigns of its kings for 424 years—Correction of one year—Length of the years of this era—Calendar and cycle of these years—This measure used among the Egyptians 2261 years before the era of Nabonassar began..... 51

CHAPTER V.

The years of the world, as noted in the Scriptures, and those of the Egyptians, as noted by Manetho, synchronized at the exodus—This is proved by reversing the years of Nabonassar to the first day demanded for the 217 years reported by Syncellus, in the "Old Egyptian Chronicle," and by the 511 years of Manetho, beginning with Salatis, the first shepherd king, and ending with the year that "Osarsiph," or "Moses," as he says, conducted the Israelites, or "descendants of the shepherd kings, out of Egypt"—Synchronisms of Egyptian and other years—Equinoxes and their precession did not regulate the calendar of Moses 59

CHAPTER VI.

Confusion of tongues and dispersion from Babylon synchronical with the settlement of Egypt—The division of the earth, which occasioned the name of Peleg, was physical, not political—Various reasons and proofs of this view of the subject..... 81

CHAPTER VII.

Mosaic calendar, collected from the Bible and Josephus—First day of the feast of unleavened bread, or Jewish Passover, proved to be always on Saturday, their Sabbath—The original and Christian Sabbath proved to be always on the day of Pentecost, SundayPage 93

CHAPTER VIII.

The Jewish calendar is synchronized with Julian time, in a cycle of twenty eight years—This proved to be true by its correspondence to the claims of the law 122

CHAPTER IX.

The Rabbinical cycle of 247 years, containing thirteen Lunar cycles of nineteen years each, beginning on Monday, October seventh, A. J. P. 953, or in Gregorian time reversed, Monday, October third, the same as in A. D. 1921, etc. (See the cycle)—A table of fourteen different kinds of Jewish years, to one or other of which each year in the 247 refers by its index—Days in each Lunar cycle, and in each cycle of 247 years, and beginning and ending of each in Julian time—Metonic cycle of Julius Cæsar—Epact—Metonic cycle of the Council of Nice—Thoughts on the calendar of the Jews—Thirty-nine Jewish years synchronized with Julian time, according to the calendar adopted by the Council of Nice..... 136

CHAPTER X.

Usher's chronology proved to be in a state of confusion, as it appears in Clarke's Commentary, and shown to be incorrect and discordant with Scripture requirements, as adjusted by the Archbishop himself—A synchronical cycle of it with Julian time is given 197

CHAPTER XI.

Some practical uses of the Mosaic calendar, beginning at the exodus.... 211

CHAPTER XII.

The time which elapsed between the exodus and laying the foundation of the Temple, in the fourth year of Solomon, being An. Ex. Isr. 621..... 227

CHAPTER XIII.

This chapter contains thirty-six years of Solomon's reign, and ninety-five years thence to the deaths of Jehoram and Ahaziah on the same day, making, in all, 131 years..... 241

CHAPTER XIV.

Athaliah, Joash, or Jehoash, Amaziah, minority and reign of Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiakin, and Zedekiah reigned over the house of Judah; and Jehu, Jehoahaz, Jehoash, Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea

reigned over the house of Israel, which was taken into captivity by Shalmanezzer B. C. 719—This chapter extends through 308 years, from the first of Athaliah, B. C. 895, A. J. P. 3819, to the last of Zedekiah, B. C. 587, A. J. P. 4127.....Page 244

CHAPTER XV.

The beginning and ending of the seventy years captivity fixed; and the chapter contains, also, from the burning of the Temple to the dedication of the new one, in the sixth year of Darius Hystaspes, just seventy years, thus making two beginnings and endings for the seventy years captivity..... 250

CHAPTER XVI.

This chapter contains 514 years, to the crucifixion of Christ, A. J. P. 4741, A. D. 28, as established by the prophecy of Daniel and other events..... 257

CHAPTER XVII.

This chapter contains twenty-four selected prophecies, on each of which only a few leading remarks are submitted 262

GENERAL TABLE 283

PUBLIC MINISTRY OF CHRIST..... 385

QUESTIONS ON THE CHAPTERS..... 389

INTRODUCTION

TO

BIBLICAL CHRONOLOGY.

CHAPTER I.

SCRIPTURAL YEARS OF THE WORLD.

1. CHRONOLOGY is the science of time, the method of ascertaining the true periods, or years, when past events took place, and arranging them in their proper order, according to their dates.

2. Biblical chronology must be sought, chiefly, in that method which is found in the Holy Bible, by which a true knowledge of past events, as there perpetuated, may be obtained.

3. This method varies somewhat, at different times and places, as noted in the Scriptures.

4. From Adam to the birth of Jacob, the method chiefly used for this purpose, by the progenitors of the promised Messiah, was, as Josephus says—Antq., b. i, c. 3, sec. 3—“Those who then lived noted down, with great accuracy, both the births and the deaths of illustrious men.”

5. One of the books of the antediluvian patriarchs, containing such an account, is still to be found in the fifth chapter of Genesis. It is there said, in our common Bible, Adam lived 130 years, and begat Seth. And Seth lived 105 years, and begat Enos, etc.

6. The years which each patriarch lived before the birth of his successor, must be added together, till they are brought down to some given event, as the Flood, in order to ascertain in what year of the world it occurred.

7. In thus keeping the chronology, “with great accuracy,” the past fraction of the current year of the world, at the birth of the successor, would most likely be counted in his first year; for this method of computation, in respect to successors in government, was evidently practiced by the Jews, Babylonians,

Egyptians, and Persians, in after times. The whole of the current year might have been counted to the progenitor, and then his successor's first year would begin, without deranging the years of the world. But we have no illustration of a similar practice, in relation to the succession of kings. And the former method seems to be indicated by subsequent practice, while the first year of the world was also the first in the life of Adam, though he was created on its sixth day.

8. The year of the Flood is noticed—Gen. vii, 11—according to this method of noting the chronology of the world. “In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.” The years of Noah’s life, as they were noted in “the book of the generations of Adam,” synchronized in months and days with the current years of the world; and so did those of all the patriarchs, from Adam to the birth of Jacob. A short-lived notice of the day of one’s birth may have been kept in each family; but the years of the world could only be kept accurately for “our instruction, upon whom the ends of the world are come,” as above stated.

9. These genealogical tables, so far as the ages of persons are mentioned in the Bible, are chiefly confined to the progenitors of the Messiah—whose early promise to mankind seems to have been the reason of their early adoption.

The following table presents the generations of the Antediluvian Patriarchs, according to the respective authorities of the Hebrew, Samaritan, Septuagint, and Josephus:

TABLE, NO. I.

	Lived before the birth of his Successor.				Total length of Life.			
	Heb.	Sam.	Sep.	Jes.	Heb.	Sam.	Sep.	Jes.
Adam	130	130	230	230	930	930	930	930
Seth	105	105	205	205	912	912	912	912
Enos	90	90	190	190	905	905	905	905
Cainan	70	70	170	170	910	910	910	910
Mahalaleel	65	65	165	165	895	895	895	895
Jared	162	62	162	162	962	847	962	962
Enoch	65	65	165	165	365	365	365	365
Methusalah	187	67	187	187	969	720	969	969
Lamech	182	53	188	182	777	653	753	777
Noah at the Flood	600	600	600	600				
Total to the Flood	1656	1307	2262	2256				

10. We have, in the foregoing table, the principal authorities upon which chronology depends for support, from the creation of Adam to the year of the Flood inclusive—the Hebrew, Samaritan, and the Alexandrian Septuagint copies of the holy Scriptures, together with the chronology of Josephus, for the same period, as by himself—see preface to his Antiquities—“interpreted out of the Hebrew Scriptures.” He having translated his Antiquities from the Hebrew Scriptures, and published them in the Greek language, about A. D. 93, has thus proved, as may be seen by the above table, that, when he wrote them, the Hebrew and Septuagint chronology, for that period, exactly agreed, except six years in the life of Lamech, before the birth of Noah.

In the following table we give the generations of the Post-diluvian Patriarchs, to the birth of Abraham :

TABLE, NO. II.

	Lived before his Successor.				Total Length of Life.		
	Heb.	Sam.	Sep.	Jos.	Heb.	Sam.	Sep.
Shem after the Flood	2	2	2	12	600	600	600
Arphaxad	35	135	135	135	438	438	538
Cainan			130				460
Salah	30	130	130	130	433	433	433
Eber	34	134	134	134	464	404	404
Peleg	30	130	130	130	239	239	339
Reu	32	132	132	130	239	239	339
Serug	30	130	130	132	230	230	230
Nahor	29	79	79	120	148	148	208
Terah	70	70	70	70	205	145	205
To Abraham	292	942	1072	993			
To Flood	1656	1307	2262	2256			
Total to Abraham	1948	2249	3334	3249			

11. A single correction is required in the second table. Though Terah was only seventy years old at the birth of his first son, yet, as the Hebrew and Septuagint both say—Gen. xi, 32—that he died aged 205, when Abraham was called, being seventy-five years old—Gen. xii, 4—it is evident that his birth was sixty years later in the life of Terah. This correction requires the birth of Abraham, according to the Hebrew, A. M. 2008; the Samaritan, A. M. 2309; Septuagint, A. M. 2394; and, according to Josephus, A. M. 3309. We adopt the Septuagint thus corrected.

12. The Hebrew text was preserved with great care, and

commanded by Moses to be put by the side of the "ark of the covenant," where it chiefly remained till the destruction of the Temple by Nebuchadnezzar, B. C. 587. Copies of the sacred books were held by pious Jews during the captivity. And about the 30th of December, A. J. P. 4254, B. C. 460, under the decree of Artaxerxes Longimanus, a Persian king, Ezra, assisted by others of the great synagogue, commenced arrangements for a removal from Babylon to Jerusalem, for the purpose of restoring the Jewish law and worship, under the second temple, which had been built according to the decree of Cyrus, which issued B. C. 536. This great work was faithfully executed by Ezra, the inspired scribe of the Lord, by collecting the copies of the law, and enforcing a corrected edition of the whole upon the Jews. In doing this, and till his own writings, the book of Nehemiah, and the prophecy of Malachi, were added, the first "seven weeks," or forty-nine years of Daniel's "seventy weeks," were occupied. Malachi, the last of the prophets, then told the Jews "to remember the law of Moses, which was commanded in Horeb, for all Israel, with the statutes and judgments." Then were "sealed up the vision and prophecy." This was A. J. P. 4303, B. C. 411. The Hebrew text, as thus presented, continued without material alteration till the time of Christ; when the Hebrew Scriptures became much neglected, because of the prevalence of the Greek language, which had contained a faithful translation of the Hebrew Scriptures for about three hundred years. However, in the second century, both Jews and Christians turned their attention to the critical study of the Hebrew Bible; and some Greek versions were completed. One of these was by Aquilla, an apostate from Christianity to Judaism. And the Hexapla of Origen gives the Hebrew text, as it existed in the east, from A. D. 200 to the end of the fifth century. Many discrepancies were discovered in the Hebrew manuscripts, and the Jews collated copies, and collected various readings, which appeared in the Jerusalem Talmud, about A. D. 280. About the beginning of the sixth century, the learned Jews revised and published the sacred text in two parts. The true reading they called the Masorah;

and the meaning, they named the Mishna and Gemara. Since that time, the Hebrew Bible has remained about the same. (See Horne's Introduction.)

13. The Samaritan copy of the Pentateuch was used by the people of Samaria. They were a mixture, descended of remnants of the ten tribes, and such nations as the king of Assyria put in the place of the former, when they were carried into captivity. The priest who was sent back into Samaria, by the king of Assyria, to teach the new settlers "the manner of the God of the land," could only give them such Scriptures as the ten tribes then had—the five books of Moses. These were written in the old Phenician letters. And when, on the return of the other tribes from captivity at Babylon, certain disaffected Jews, with Manasseh, a son of Jehoiada, the high-priest, at their head, attached themselves to the Samaritans, no other parts of the sacred text were added, lest it might be discovered that Jerusalem was the only place where they should offer their sacrifices. From this time, their worship better resembled that of the Jews. And in the time of Alexander, they obtained leave to build a temple on Mount Gerizim. They preserved copies of the Pentateuch in the original Hebrew character.

14. The Septuagint copy of the Scriptures is a Greek translation from the Hebrew, made at Alexandria, about B. C. 280. It received the stamp of the highest Jewish authorities; was introduced into their synagogues; was stately used by Jesus Christ and his apostles; and for about four hundred years was considered by all the Jews as a faithful translation of the word of God.

15. By reference to Table I, it may be seen, that Josephus, who compiled his history, as he states, "out of the Hebrew Scriptures," entirely supports the Septuagint numbers down to the Flood, except six years already mentioned. This fact carries the more force in it, because, as he wrote in the latter part of the first century, and before the Jews were charged with corrupting the Hebrew text, it proves that the Greek and Hebrew Scriptures were then in agreement. And in Table II, reaching from the Flood to the birth of Abraham, there is an exact agreement between the Samaritan and Septuagint, except in the life of Cainan, which the latter alone retains.

16. In the second table, the Septuagint gives 130 years to Cainan, the son of Arphaxad, before the birth of Salah. This number of years is lost from the other copies of that period. But Luke, one of the inspired penmen of the New Testament—ch. iii, 35, 36—confirms the Septuagint, and numbers the “Cainan” now omitted in the Hebrew—“Salah, which was the son of Cainan, which was the son of Arphaxad,” etc., thus giving Cainan a place in the genealogical line of which the Christ came. Without him Abram would not belong to “the tenth generation after the Flood.”

17. About sixty years after the Septuagint translation was made, B. C. 220, Demetrius, as quoted by Polyhister, and preserved in the works of Eusebius, stated, that, from Adam to the coming of Jacob’s family into Egypt, there were 3624 years; and from the Flood to the same event, that there were 1362 years. This agrees exactly with the Septuagint at present. And allowing the correction of sixty years in the life of Terah, before the birth of Abraham, as proved in this chapter, these sums present the identical chronology which is adopted in this work, down to the exodus.

18. Eupolemus, who wrote many years after the above writer, states that from Adam to the fifth year of Demetrius, King of Syria, there were 5349 years. This agrees with the above writer, and with the Septuagint chronology. But the author of this Introduction has been compelled to receive thirty-nine years more after the exode than Eupolemus mentions, as reaching to the fifth year of that king from Adam. This makes 5388 to the “fifth year of Demetrius.” The Septuagint numbers, like the dates of other copies of the inspired testimony, have been subject, more or less, to alterations; and, therefore, they may sometimes need correction.

19. According to the Hebrew numbers of the second table, there was evidently not sufficient time, 101 years, between the Flood and the birth of Peleg, to justify what must have been done before, or about the time of that event—confounding “the language of the whole earth,” at the building of Babel, that they might not understand one another’s speech—“scattering them abroad upon the face of the whole earth”—“dividing

them into nations," and the founding of cities and empires. There could not, on the most liberal mode of calculation, have been more than 1,000 or 1,200 human beings, great and small, on the earth at the time of the birth of Peleg, according to the present numbers of the Hebrew. And of these a third part could not have been grown men; the whole could have been comfortably seated in one of our city churches of respectable size. And again, Abraham, according to the short numbers, was called to leave "his kindred" only 427 years after the Flood. In the "family" of this "kindred" of Abraham, at the same time, Shem, Arphaxad, Salah, and Eber were still living. And at the same time, not only were populous kingdoms flourishing in different countries, but some nations were old enough to be in a state of decline. (See Gen. xv. 16-21.) Moreover, the Hebrew, Samaritan, and Septuagint agree in giving Shem 500 years after the Flood; the last 148 years of which the Hebrew makes him live cotemporary with Abraham; thus extending his life nearly through *nine generations* after the Flood! But the most ancient authors who have referred to Abraham, represent him as living in the "tenth generation after the Flood"—to half of which number of generations no ancestor ever lived.

20. From the foregoing, we think it is evident that, from the time of the translation of the Old Testament by the Seventy, under Ptolemy Philadelphus, B. C. 280, till about the close of A. D. 100, there was no material discrepancy between the Greek and Hebrew numbers of the holy Scriptures. For about 400 years, the Septuagint received the sanction of the whole Jewish nation; and, in the mean time, Jesus Christ and his apostles, and all the Jews, made constant use of the same, when the Scriptures were "searched diligently;" but without a word of complaint of their supposed incorrectness.

21. As the Septuagint contains now the same numbers that it did, in the times above referred to, and as the Hebrew and Greek copies then agreed, it follows that the former must since have been altered. Accordingly the Jews have been gravely charged with this enormous offense, by the Christian fathers, Justin Martyr, Irenæus, Tertullian, Origen, Eusebius, etc.

(See Patriarchial Age, p. 28.) The object which they seem to have in view, in offering this violence to the word of God, was so to shorten the chronology of the Old Testament that it might not appear from the world's age that the time had come in which to expect the promised Messiah. They believed that he would come in the sixth millenary, and that was verified by the chronology of the Bible when he was born at Bethlehem; it being, as we hope to prove, more than midway in the sixth millenary of the world. Hence the Jews, after they had rejected him, and their temple and city were demolished, and they themselves were perpetually confounded by the Christians, subtracted 100 years from each of the antediluvian and postdiluvian patriarchs, before the birth of their respective successors, except Jared, Methusalah, Lamech, and Noah, of the former, and Nahor, of the latter; from which last they only took fifty years. Thus they shortened the chronology of the world, from Adam to the birth of Abraham—having left out 130 which had been given to Cainan—1330 years. We have, therefore, adopted the Septuagint numbers from Adam to Abraham, with a single correction already mentioned—in the age of Terah at Abraham's birth. After this period no serious difficulty occurs till the days of Joshua. We, therefore, set down the years from Adam to the exode of Israel, as follows:

From Adam to the year of the Flood, inclusive.....	2262
From the Flood to the birth of Abraham, as corrected.....	1132
Thence to the call of Abraham, Gen. xii, 4.....	75
Thence to the birth of Isaac, Gen. xxi, 5.....	25
Thence to the birth of Jacob, Gen. xxv, 26.....	60
Thence to his removal to Egypt, Gen. xlvii, 9.....	130
Thence to the exode under Moses.....	215
Total from Adam to the exodus, A. M.....	3899

That the Israelites were 215 years in Egypt, will be manifest if we consider the age of Abraham—seventy-five—when “he departed out of Haran,” and became “a sojourner in the land of promise as in a strange country.” From that time till Jacob and his family went into Egypt, were only 215 years; but when they left Egypt—Ex. xii, 40—it is said, “Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years.” But the parallel places, in both the Septuagint and Samaritan copies,

according to Drs. Kennicott, Clarke, and others, read thus: "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and the land of Egypt, was 430 years." Paul—Gal. iii, 17—says, while discussing a question of the law, "it was given 430 years after the promise." This was true to the letter; for much of the law, including the Jewish Sabbath also, was enforced from the very day of their departure from bondage. (See the 12th chapter of Exodus.) The 41st verse declares, that they went out on "*the self-same day*" that the 430 years ended. The items from the promise to Abraham, to the arrival of Jacob with his family in Egypt, being 215 years, it is, therefore, proved by the above Scriptures, that their stay in Egypt was 215 more; thus making the sum of 430 years, from the day of the promise to the day of the exode.

We shall next aim at fixing upon the length of those years, and the number and length of their months.

CHAPTER II.

THE LENGTH OF YEARS AND MONTHS PRIOR TO THE
EXODE.

1. RICHARD WATSON, evidently following Calmet, Michaelis, and other distinguished chronologers, says, "The Hebrews had always years of twelve months each; but at the beginning, and in the time of Moses, these were solar years, of twelve months, each having thirty days, except the twelfth, which had thirty-five. We see by the reckoning that Moses gives us of the days of the Deluge—Gen. vii—that the Hebrew year consisted of three hundred and sixty-five days. It is supposed that they had an intercalary month at the end of one hundred and twenty years, at which time the beginning of their year would be out of its place full thirty days." (Bib. Dic., word Year.)

2. Dr. Prideaux says, "Kepler indeed holds, that the Jewish year was a solar year, consisting of twelve months, of thirty days each, and an addition of five days after the last of them; and our countrymen, Archbishop Usher and Mr. Lydiat, two of the most eminent chronologers that any age hath produced, go into the same opinion. Such a year, I acknowledge, was in use among the Chaldeans, from whom Abraham was descended, and also among the Egyptians, with whom the Israelites long lived; and I doubt not but that before their coming out of the land of Egypt, they also reckoned their time by the same form; for the time of the Flood is manifestly computed by it in the book of Genesis—ch. vii, 11; viii, 3, 4—one hundred and fifty days being there made equal to five months, which proves those months to have been thirty-day months." (1 Vol., Pref. 53.)

3. Dr. Shuckford represents the most learned Joseph Scaliger and Archbishop Usher as holding the sentiment, "that the ancient Israelites computed their year in twelve months of thirty days each, adding five days at the end of the twelfth month yearly, and a sixth every fourth year. (3 Vol., Preface.) To the testimony of the last-mentioned authors may be added, on this

method of supplying the defective days in the last month of a solar year, the opinion of that distinguished chronologer, Mr. Jackson, who says "*it was the most ancient method of intercalating the solar year.*" This opinion has abundant support among allusions to the subject of solar years, found in different fragments of national histories. But though this method of supplying the defective days at the end of the twelfth month, was evidently practiced by the covenant people of God before the exodus from Egypt, yet, from that event, certain changes on this subject were ordained, which regulated the Jewish calendar "unto Christ." This we shall establish by Scripture testimony in its proper place.

4. We see from the previous quotations, which could be greatly increased, that it has been the current opinion of the most able chronologers, that the ancient solar year consisted of twelve months, of thirty days each, with five additional days after the last of them. But in supplying the defective fragment of six hours, some supposed that they intercalated an additional month of thirty days, every one hundred and twentieth year; while others, for better reasons, we think, asserted, that, instead of five days, six were supplied to the last month every fourth year. This was the method which doubtless had obtained in Egypt, long before the Roman calendar was reformed by Sosigines, B. C. 45. Therefore the Roman year was, by that Egyptian astronomer, made to consist of 365, and every fourth year of 366 days. Though the odd days were distributed on several months in the Roman year, its length exactly corresponded to the solar Egyptian. The Roman year, as thus reformed, continued without alteration to be the acknowledged measure of time, upward of sixteen hundred years, even to A. D. 1582. And it is allowed, generally, that the same measure of a solar year had obtained from the beginning. It was on this principle that the learned Joseph Justus Scaliger constructed his celebrated Julian Period, of 7980 years. Therefore, no one hesitates to reverse them on the years of the world, from any synchronical point which may be selected. On this principle, also, Archbishop Usher constructed his calendar of the years of the world, each having twelve months, of thirty days' length; to the last of

which five more were added annually, and six every fourth year; thus making a complete solar cycle of the first twenty-eight years of the world. From a conviction of the correctness of this calendar of the ancient years, I had composed my synchronical cycle, found in this chapter, before I discovered from Dr. Clarke's quotations, that Archbishop Usher must have had one of a similar kind. This I will introduce in its proper place.

5. That the years of the world, especially those mentioned in the Holy Bible, had only twelve months, is proved also by its own testimony. We instance 1 Kings iv, 7: "And Solomon had *twelve* officers over all Israel, which provided victuals for the king; *each man his month in a year* made provision." See also 1 Chron. xxvii, 1-15, a positive proof. This establishes the fact for Old Testament times; and Rev. xxii, 2, establishes the same truth for New Testament years: * * "The tree of life, which bare *twelve* manner of fruits, and yielded her fruit *every month*." This testimony can never be reconciled with the present Jewish method of intercalating a thirteenth month. These months, the holy Scriptures also prove, contained a solar year. That which was appointed at the exode began and ended in the spring season, as regulated by the demand for "the first ripe fruits," at the middle of the first month. And the civil year, which had doubtless been used from the beginning of the past ages, was still used for certain purposes; and is positively mentioned, Ex. xxiii, 16. The subject mentioned there is the feast of tabernacles, called in that verse, "the feast of ingathering, *which is in the end of the year*, when thou hast gathered in thy labors out of the field." These two kinds of years, the one ecclesiastical, and the other civil, though beginning six months apart, are thus required by the seasons to be solar years. Josephus, whose comments may not always be right, is, however, competent to prove the number of months in a Jewish year, as recognized in the Mosaic law. And he says—*Antiq.*, b. iii, c. 7, sec. 7—"When Moses ordered twelve loaves to be set on the table, he denoted *the year*, as distinguished into *so many months*." This opinion of that great historian, proves, as we shall show more at large in a subsequent chapter, that, in his day, a thirteenth month was not used in the Jewish cal-

endar. Indeed, if the new moon had to open each month of the year, there would be thirteen moons required in every solar year; for twelve moons only make three hundred and fifty-four days, which fall short of a solar year eleven days and about six hours. This might not reach the season of "the first ripe fruits." And if another moon should be intercalated, according to the method of the modern Jews, it would vary by excess still more from a solar year, and in either case render it impossible to comply with the Mosaic ritual at the appointed seasons.

6. That the months of the ancient year of the Scriptures, never had less than thirty days each, is abundantly proved, also, by their own testimony. This fact was asserted by others, as quoted in the first two sections of this chapter. Reference was made to the seventh and eighth chapters of Genesis, where five months, that is, from "the seventeenth of the second," to "the seventeenth of the seventh month," were just "one hundred and fifty days." The Scriptures always, in the estimation of the ancient Jews, meant by a month, thirty days. For instance, Moses was told—Num. iii, 15—to number every male of the children of Levi, "from a *month old*, and upward." This passage is, therefore, rendered by Josephus—Antiq., b. iii, c. 12, sec. 5—"From *thirty days old*," etc. It must also be acknowledged by all, that the varied phraseology of the predicted period of the man of sin, "a time, and times, and the dividing of time," of Dan. vii, 25, the "forty and two months," of Rev. xi, 2, and the "thousand two hundred and threescore days," of verse 3, comprehends each the same *twelve hundred and sixty years*, each day, in the different forms of the prediction, being taken for a year. The time, times, and half time of Daniel, and the forty and two months of Saint John, represent each the same number of days, as expressed in the last-cited verse—"a thousand two hundred and sixty." And we learn, therefore, from the different forms of these symbols, that twelve months make a Scriptural year; that forty and two months are three years and a half; and that each month is equal to thirty days, because it takes forty-two to make twelve hundred and sixty. Hence it will be readily perceived, that

the symbolic years, thus adopted by the prophets, in the several forms of this prediction, are neither solar nor lunar, each having just three hundred and sixty days. They are what Mr. Jackson calls "*luni-solar*." Yet the years, which have been thus symbolized, should be understood, we think, as solar; for we know that it was the practice, before the Israelites left Egypt, after the twelfth month of thirty days had passed, to add five, and about a quarter more, which were said to belong to no month, but which were necessary to complete the solar year. And we know by the fulfillment of the symbol of "seventy weeks," that the number of days contained in them typified four hundred and ninety solar years. Therefore, though the years which relate to the man of sin—if considered of symbolic length only, as Fleming, Ousley, and others, long since computed—may have ended in 1848, when the seat of the beast was remarkably shaken, yet the signs at present indicate, that, as it always required at the end of the twelfth month the additional fragments to complete the solar year, so in this case, after the strictly symbolic measure was ended, the implied fragments required about eighteen years more, to complete the full measure of this remarkable prediction. The symbols employed by each prophet, in reference to this period, refer not to the form of calendar used in the Mosaic economy, which, being temporary, had served its purpose and passed away, before the predicted time began, but to that more ancient form, which had always been used prior to the exodus from Egypt, and to which we must yet refer, if we would preserve unbroken the chain of chronology.

7. The proofs adduced in the last section, that the months of the Scriptures had each not less than thirty days, are supported by all that Josephus has said, having any relation to this question. In his *Antiq.*, b. iii, c. 10, sec. 3, though he calls Tisri, the seventh month of the sacred, and first of the civil year, a "*lunar month*," yet he says—Wars, b. ii, c. 19, sec. 4—that it had "*thirty days*." He also speaks of Nisan, or Abib, and of Ab, as "*lunar months*." But these months have thirty days each, among the Jews, even at the present time. And in Wars, b. iii, c. 7, sec. 36, he says, Jotapata was

taken on *the first day of the month Tamuz*; then, c. 9, sec. 1, that "Vespasian returned to Ptolemais on *the fourth day of Tamuz*;" and, in section fifth, that the lamentation in the city of Jerusalem, on account of the fate of Jotapata, "did not cease before *the thirtieth day*." This proves that the month Tamuz, in the time of Josephus, had thirty days. But the rabbins of modern times only give it twenty-nine. The calendar which had been used by the Jews, from Moses to the times of Josephus, differed materially from that which they now use, as shall be more fully proved in future parts of this work. When "lunar months" are therefore mentioned by Josephus, we should not understand, as in the present calendar of the rabbins, an alternation of months, twenty-nine and thirty days long, that the moon and the month might be kept together as nearly as possible, and an intercalary month every two or three years, that the sun and solar year might be brought again to some agreement. It is most probable, as indicated by the calendars of the most ancient nations, and especially by that which was used at the time of the Flood, that the months were all computed at thirty days each, because the moon appeared to perform a complete revolution in so many days. And to this, the author of Ecclesiasticus, xliii, 8, seems to refer, when he says, "The month is called after her name." But it matters not which may have been called after the other. It is proved, that each month contained thirty days in the most ancient times; and that these months, or any of them, were called "*lunar*," gives no countenance to the claims of modern Jewish months, to twenty-nine and thirty days alternately. Twelve months of thirty days each, making only three hundred and sixty days, fell short of a solar year about five days, which had to be so added as to allow the sun to complete his revolution.

8. But Doctor Clarke has said, on Gen. viii, 14, "The months of the ancient Hebrews were lunar: the first *six* consisted of thirty days each, the latter *six* of twenty-nine; the whole twelve months making *three hundred and fifty-four* days." This is a strange assertion. The commentator admits what could not be denied, that the first six months of the year

of the Flood had each thirty days. But he assumes, without the least authority, and in opposition to the testimony of the context, and 2 Mac. xi, 30, that "the latter *six* consisted of twenty-nine," thus making of the whole twelve months, only "three hundred and fifty-four days." Hence he concluded—as he acknowledged the years to be solar—that Noah, by remaining in the ark to the twenty-seventh of the second month—Gen. viii, 14, 15, 16—occupied it exactly one year. If, however, the Doctor's favorite modern measure of the Jews be taken, and his rabbinical cycle of 247 years be applied to the Rab. A. M. 1413, which synchronizes with his Usherian year of the Flood, A. M. 1656, it will be demonstrated by his own rule, that the twelve months, or moons, for that year, contained only three hundred and fifty-three days, requiring at the end of them an addition of twelve days, at least, to complete the solar year. This would have required Noah to remain in the ark till the twenty-eighth, instead of the twenty-seventh of the second month. But we have no evidence whatever, that such a measure of months and years, as the rabbins now have, obtained at the time of the Flood. Again: it is most evident, that there were as many days from the "seventeenth of the second month," in the year when the Flood began, to the seventeenth of the second month of the following year, as there were from the first day of the first month in the year the Flood began, to the first day of the first month of the year in which Noah left the ark. But there was a full year, from the first day of the first month of "the six hundredth year of Noah's life"—Gen. vii, 11—to the first day of the first month of his "six hundredth and first year"—chap. viii, 13—because the latter could not begin till the former had ended. And as no other days were needed to complete Noah's six hundredth year, when his six hundredth and first began, all odd days required at the end of the twelfth month of his six hundredth year having been added, so at the seventeenth of the second month of his six hundredth and first year, no other days were needed to finish a solar year, from the beginning of the Flood. Thus it is evident, that Noah remained one year and eleven days in the ark, and that the tabular

years of his life synchronized with the current years of the world.

9. Doctor Shuckford, in the preface to his third volume of *Connections*, has proved that the Hebrew words for *month* and *moon* are very different in the Old Testament. "See Gen. xxxvii, 9; Deut. iv, 19; Josh. x, 12, 13; Job xxv, 5; Psalm viii, 3; Eccles. xii, 2; Isa. xiii, 10; Jer. viii, 2; Ezek. xxxii, 7; Joel ii, 10, etc.; where ירח is evidently put for *moon*. Also, see Cant. vi, 10; Isa. xxiv, 23; xxx, 26, etc.; where לבנה is also put for *moon*. But when *month* is intended, חרש is the word used. See, for examples, Gen. viii, 4; Ex. xii, 2; xix, 1; Lev. xxiii, 24; Deut. i, 3; 1 Kings, iv, 7, etc. [בראש חרשיכם] *Be-rashei chadsheichem*, on the beginnings of their *months*," not of their *moons*, burnt-offerings were to be offered unto the Lord, trumpets were to be blown, etc. See Num. xxviii, 11. But nothing, in relation to the moon's supposed government of festivals, was ever suggested by inspired writers to the Israelites. Yet, in some places, it is confessed, our translators have rendered חרש, *moon*, instead of *month*, where the meaning could only be month-day, and not moon-day. Also in the translation of the Hebrew Scriptures by the Seventy, they have in most places rendered the expression for "the beginning of the month," by the Greek word *νοσημηνια* or *νιοσημηνια*; which is the term constantly used by the Greek writers for their festivals. And in the time of the author of the Apocryphal book of Ecclesiasticus, xliii, 7, about B. C. 200, it was asserted, "The moon is the sign of feasts;" and verse eighth, "the month is called after her name." But it is more likely, Dr. Shuckford thinks, that *μηνη*, the moon, is derived from the word *μηνας*, month; and that the moon was never given by its maker as a sign of religious feasts. It is also certain, that the Seventy rendered the Hebrew words *jareach* and *lebanah*, by the Greek word *σεληνη*, which always signified the moon; and that they rendered *chodesh* by *men*, which invariably signified *month*. Yet it is quite probable, that by *νοσημηνια*, the Greek writers meant the *beginning of the month*, as regulated by the new moon, because it measured their months, and was an object of their worship. But by the same word, the Seventy could

only mean the beginning day of the month, whether it might happen at the new moon or not. Our version, after the Jewish error, renders it sometimes *new moon*. But it has been proved, that none of their ancient months contained less than thirty days; and it will be proved, in another place,* that the Jewish calendar was not regulated by the moon till after the destruction of the second temple.

It is apparent, however, from the testimony of Apocryphal books, that fierce and frequent attempts were made by their Grecian rulers, especially by Antiochus Epiphanes, to induce the Jews to adopt the religion of the heathen; and it is evident that some yielded in part to the demand of their conquerors. These, claiming still to be Jews, would naturally try to defend their new practices, which conflicted with the Mosaic institute. Hence the invention of traditions, which were supposed to be lodged with Moses, and transmitted verbally. Therefore, when the distinction of the words used in the law for *month* and *moon*, was so undeniable to the Jewish rabbins, that they could not but own, as confessed by Maimonides—More Nevoch., p. 3, c. 46—that their observing the first days of months upon new moons did not arise from any direction of the words of the law, they said it was one of the matters which Moses was taught in the mount, and by tradition was brought down to them. But we think there is sufficient evidence to prove that the regulation, and the consequent weekly times of Jewish festivals, as established by the writings of Moses, was not, in the providence of God, allowed to be changed till every jot and tittle of the law were fulfilled in Christ.

10. Again: take Isa. lxvi, 23, rendered by our translators, “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.” This is evidently a prediction of Gospel times. But the word rendered “*new moon*,” in this passage, both in Hebrew and the Greek of the Seventy, signifies *month* only, without respect to any particular day. By rendering it *new moon*, our translators have assumed,

* Chapter ix, sec. 34.

without authority, that it means the first day of the month. But as in Greek the word is *μην*, it signifies the month in general. If the word had been *νουμηνια*, it would have signified the first of the month, whether the new moon might come on the same day or not. But as the new moon did not regulate the months among God's people in the times of the Old and New Testament writers, it is misleading for Christians to render the original as though it did. The apostle—Col. ii, 16, 17—numbers the *νουμηνια* of the Seventy, rendered "*new moon*" by our translators, among the types, "which are a shadow of good things to come; but the body is of Christ." But we know of nothing in the dispensation of Christ which recurs under the regulation of the "*new moon*," while it is notorious that much of what "is Christ's" comes under the regulation of months. And thus the type of the monthly burnt-offerings, "in the beginnings of their months"—Num. x, 10; xxviii, 11, etc.—finds its fulfillment in the monthly concerts of prayer, and in the numerous Christian offerings which are presented before the Lord from one month to another.

11. On the question, whether the first year of the world began in the spring or autumn, it is not deemed necessary to dwell. The arguments for the spring are thought to be more fanciful than solid; and that different nations among the ancients have commenced their years at different seasons of the year, may have originated in causes very different from a conviction that the world began at such times. The word of God alone can cast light on this subject. Ex. xii, 2, proves that a new beginning of the year was then given to the Israelites. They retained, however, the old year, beginning with Tisri, for all civil purposes. This people, and their direct ancestry to Adam, always had the oracles of the true God, and are entitled to more credit, in deciding this question, than all other nations put together. But the author of the book of Genesis has been thought by some to speak of the same order of months, in the year of the Flood, that obtains in the books of Moses after the exode, understanding by the "first," "second," etc., Abib, Zif, etc., as named in the years beginning from that era. It is enough to say, in answer to this, that it

does not appear that the Jews ever understood it so; they always believed that the world began about the autumnal equinox, the first day of Tisri. And in this I think they are supported by the word of God; for Noah was ordered—Gen. vi, 21—“to take unto him of all food that is eaten, and to *gather* it unto him, that it might be for food for him and every living creature.” This command necessarily requires, that the “second month” of the year of the Flood should be understood of the more ancient civil year, beginning in autumn, and not of the ecclesiastical year, which, long afterward, was made to begin in the spring; for in the middle of the spring month, Abib, the earlier fruits of the year were only beginning to ripen. Deut. xvi, 9. And after “*the* corn and wine were gathered in”—Deut. xvi, 13—the Israelites were required to keep the feast of tabernacles, called also “the feast of ingathering”—Ex. xxiii, 16—which always began in autumn, the fifteenth day of Tisri. Thus, we think, the command given to Noah, “*to gather into the ark of all food that is eaten,*” and the specified time of holding the feast of tabernacles, after “the corn was gathered from the floor,” and “the wine from the presses,” settle this question in favor of the fall season as the time when the Flood began, and consequently that the years of the world began in autumn.

12. The following synchronical solar cycle of twenty-eight years is designed to begin with the first year, first month, and first week of the world, as they are indicated in the Bible. The months of each year are numbered, and the names are given as sometimes found in the Scriptures. Three common years, of three hundred and sixty-five days each, are followed by a leap year of three hundred and sixty-six. And this order is repeated till twenty-eight are numbered, the last day of which, being the thirty-sixth of the month, ends at the same time the year, month, and week; showing that the cycle is complete, and that the next year must begin, in all respects, as did the first in the series. The figures in each month show the Sabbaths consecutively, from the first—Gen. ii, 2, 3—to the last one of the twenty-eighth year, on the thirty-sixth day of the twelfth month. This cycle, if used correctly, will point out the

calendar for any year, from A. M. 1, to A. M. 3899, the year in which the exode of Israel occurred; when a different calendar was ordained, as we shall prove in due time. Let the required year be divided by twenty-eight, the number of years in a solar cycle, the remainder, and if none, the twenty-eighth of the cycle, will bring up for inspection the required year, in its months and Sabbaths; by which any day of the month, or of the week, may be readily found, as called for. For instance, I wish to look at the calendar for the year of the Flood. I find that event was A. M. 2262. I therefore divide that sum by twenty-eight. The remainder, twenty-two, cites me to this year of the cycle. On turning to it, and reading Gen. vii, 11, I find, as the Flood began on the seventeenth day of the second month, the fourteenth being a Sabbath, that it was the third day of the week. I then look on the parallel line to the right of the page, and find, that the third day of that week, in the current year of the world, corresponded to Wednesday, the thirtieth of October, A. J. P. 1429, this having been the year of the Julian period in which the Flood began, though, in its completion, it stands, in the General Table, parallel with A. J. P. 1430. Thus, with the Bible before me, I examine each chronological incident, and learn the particular day of the week on which it occurred. And in the same way, if chronologically indicated, may the incidents of other years be examined to the time of the exodus. That the Julian time, on the right of the page, is synchronical with the years of the world, on the left, in the following cycle, has been carefully established. In order to this, the day of the resurrection of Christ has been chosen as a fixed point in chronology. The testimony—which shall be adduced in its proper place—requires for this event, Sunday, the twenty-eighth of March, A. D. 28; that is, A. J. P. 4741; and the same day of the week, the sixteenth of Abib or Nisan, A. M. 5573. If from Sunday, the said sixteenth of Abib inclusive, the weeks be reversed through the said years of the world, to the first Sabbath of Genesis, there will be found just 290,767; and the number of days to the first day of Genesis inclusive, will be 2,035,369. And if the same number of days be reversed from Sunday, the said twenty-eighth of March,

A. J. P. 4741, the last one will be Monday, the fifteenth of September, requiring the first Sabbath in Julian time, on Sunday, the twenty-first of said month. (See the first year of the cycle.) This is one way in which the first Sabbath of the Bible is proved to correspond to our Sunday. Again: let the year of the exode, A. M. 3899, be divided by twenty-eight; the remainder, seven, cites to that year of the cycle. Turn to it; and then read, Ex. xiii, 3, 4; and Lev. xxiii, 5, 6; and it will appear, that the 15th of Abib—the seventh month of the old year, now made the first of the new—was both the first day of unleavened bread, and the day of Israel's departure from bondage; that it was the day next preceding the old Sabbath, and corresponded to Saturday, the 27th of March, A. J. P. 3067. This day, the day on which they rested from bondage, was constituted the Sabbath of the Israelites; and the next day, the 16th of Abib, which had from the beginning been the *seventh day*, was constituted the first, in the new order of weeks, which contained important types to them, but which are fulfilled in Gospel measure to us. It is not only proved, by the previous computation in this section, that Sunday corresponded to the original Sabbath, according to the number and length of years as we have adopted them, but we prove the same fact by Jewish years, though they differ from ours, both in number and length. Their years, as now adjusted by the rabbins, are made to synchronize with Gregorian time. But let the Rab. A. M. 2114, which synchronizes with my year of the exode, A. M. 3899, be divided by 247, the number of solar years, in their complete revolution of thirteen lunar cycles, and the remainder, 138, will show—see chap. ix, sec. 5, and sec. 6, second common year—that the 15th day of Nisan, or Abib, of that Rabbinical year, was Saturday. And that this Saturday corresponded to that of the aforesaid 27th of March, A. J. P. 3067, may be positively proved, either by reversing, from any Jewish Sabbath of modern times, through the Gregorian and Julian calendars, to the 15th day of Abib, or Nisan, in the said Rabbinical year of the world; or by beginning from their first day of the world, and counting down to the first day of the exode. There is nothing more certain in

chronology, than, according to the established number and measure of Rabbinical years, in common use, that the first day in the whole series began on Monday, the seventh of October, A. J. P. 953. Let the days, both of Julian and Rabbinical years, be counted from that beginning, till 771,945 are told; and the last one in the Julian line will be the said Saturday, the 27th of March, A. J. P. 3067; and in the Rabbinical line it will be the said 15th of Abib, Rab. A. M. 2114, making just 110,277 weeks and 6 days, thereby demonstrating, according to their own calendar, that Sunday, the 16th of said Abib, corresponded to the original Sabbath. This may suffice for the present. But we shall abundantly prove, in other chapters, that the exode occurred on Saturday, and that it was then constituted the seventh of the week, in their new calendar.

NOTE.—In each of the following synchronized cycles, there are 10,227 days; and 1461 Sabbaths. Multiply either number by the number of cycles, in any number of solid years, and the result will be, accordingly, the number of days, or of weeks, in all—fractions of cycles must be counted separately.

Cycle of Time prior to the Exode of Israel.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Synchronical Cycle of 28 Years.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Cycle of Julian Time.		
					Dominical Letters.							
1ST YEAR.												
1 Tisri.....	7	14	21	28	.....	21	28	5	12	Sep. and Oct.	
2 Bul.....	5	12	19	26	.....	19	26	2	9	Oct. and Nov.	
3 Chisleu....	3	10	17	24	.....	16	23	30	7	Nov. and Dec.	
4 Thebet....	1	8	15	22	29	D.C., Leap Year	14	21	28	4	11	Dec. and Jan.
5 Shebet.....	6	13	20	27	.....	18	25	1	8	Jan. and Feb.	
6 Adar.....	4	11	18	25	.....	15	22	29	7	Feb. and March.	
7 Abib.....	2	9	16	23	30	14	21	28	4	11	March and April.
8 Zif.....	7	14	21	28	.....	18	25	2	9	April and May.	
9 Sivan.....	5	12	19	26	.....	16	23	30	6	May and June.	
10 Thammuz..	3	10	17	24	.....	13	20	27	4	June and July.	
11 Ab.....	1	8	15	22	29	11	18	25	1	8	July and August.
12 Elul.....	6	13	20	27	34	15	22	29	5	12	Aug. and Sep.
2D YEAR.												
1 Tisri.....	6	13	20	27	.....	19	26	3	10	Sep. and Oct.	
2 Bul.....	4	11	18	25	.....	17	24	31	7	Oct. and Nov.	
3 Chisleu....	2	9	16	23	30	14	21	28	5	12	Nov. and Dec.
4 Thebet....	7	14	21	28	B.....	19	26	2	9		Dec. and Jan.
5 Shebet.....	5	12	19	26	.....	16	23	30	6	Jan. and Feb.	
6 Adar.....	3	10	17	24	.....	13	20	27	6	Feb. and March.	
7 Abib.....	1	8	15	22	29	13	20	27	3	10	March and April.
8 Zif.....	6	13	20	27	.....	17	24	1	8	April and May.	

Cycle of Time prior to the Exode of Israel.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Synchronical Cycle of 28 Years.		Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Cycle of Julian Time.	
					Dominical Letters.								
9 Sivan	4	11	18	25	.....	15	22	29	5			May and June.
10 Thammuz ..	2	9	16	23	30	.....	12	19	26	3	10	June and July.
11 Ab.....	7	14	21	28	.....	17	24	31	7			July and August.
12 Elul	5	12	19	26	33	.....	14	21	28	4	11	Aug. and Sep.
3D YEAR.													
1 Tisri.....	5	12	19	26	.....	18	25	2	9			Sep. and Oct.
2 Bul	3	10	17	24	.....	16	23	30	6			Oct. and Nov.
3 Chisleu....	1	8	15	22	29	.....	13	20	27	4	11	Nov. and Dec.
4 Thebet	6	13	20	27	.....	A.	18	25	1	8		Dec. and Jan.
5 Shebet	4	11	18	25	.....	.....	15	22	29	5		Jan. and Feb.
6 Adar.....	2	9	16	23	30	.....	12	19	26	5	12	Feb. and March.
7 Abib.....	7	14	21	28	.....	.....	19	26	2	9		March and April.
8 Zif.....	5	12	19	26	.....	.....	16	23	30	7		April and May.
9 Sivan	3	10	17	24	.....	.....	14	21	28	4		May and June.
10 Thammuz ..	1	8	15	22	29	.....	11	18	25	2	9	June and July.
11 Ab.....	6	13	20	27	.....	.....	16	23	30	6		July and August.
12 Elul	4	11	18	25	32	.....	13	20	27	3	10	Aug. and Sep.
4TH YEAR.													
1 Tisri.....	4	11	18	25	.....	.....	17	24	1	8		Sep. and Oct.
2 Bul	2	9	16	23	30	.....	15	22	29	5	12	Oct. and Nov.
3 Chisleu....	7	14	21	28	.....	.....	19	26	3	10		Nov. and Dec.
4 Thebet	5	12	19	26	.....	G.	17	24	31	7		Dec. and Jan.
5 Shebet	3	10	17	24	.....	.....	14	21	28	4		Jan. and Feb.
6 Adar.....	1	8	15	22	29	.....	11	18	25	4	11	Feb. and March.
7 Abib.....	6	13	20	27	.....	.....	18	25	1	8		March and April.
8 Zif.....	4	11	18	25	.....	.....	15	22	29	6		April and May.
9 Sivan	2	9	16	23	30	.....	13	20	27	3	10	May and June.
10 Thammuz ..	7	14	21	28	.....	.....	17	24	1	8		June and July.
11 Ab.....	5	12	19	26	.....	.....	15	22	29	5		July and August.
12 Elul	3	10	17	24	31	.....	12	19	26	2	9	Aug. and Sep.
5TH YEAR.													
1 Tisri.....	2	9	16	23	30	.....	16	23	30	7	14	Sep. and Oct.
2 Bul	7	14	21	28	.....	.....	21	28	4	11		Oct. and Nov.
3 Chisleu....	5	12	19	26	.....	.....	18	25	2	9		Nov. and Dec.
4 Thebet	3	10	17	24	.....	F. E., Leap Year	16	23	30	6		Dec. and Jan.
5 Shebet	1	8	15	22	29	.....	13	20	27	3	10	Jan. and Feb.
6 Adar.....	6	13	20	27	.....	.....	17	24	2	9		Feb. and March.
7 Abib.....	4	11	18	25	.....	.....	16	23	30	6		March and April.
8 Zif.....	2	9	16	23	30	.....	13	20	27	4	11	April and May.
9 Sivan	7	14	21	28	.....	.....	18	25	1	8		May and June.
10 Thammuz ..	5	12	19	26	.....	.....	15	22	29	6		June and July.
11 Ab.....	3	10	17	24	.....	.....	13	20	27	3		July and August.
12 Elul	1	8	15	22	29	.....	10	17	24	31	7	Aug. and Sep.
6TH YEAR.													
1 Tisri.....	1	8	15	22	29	.....	14	21	28	5	12	Sep. and Oct.
2 Bul	6	13	20	27	.....	.....	19	26	2	9		Oct. and Nov.
3 Chisleu....	4	11	18	25	.....	.....	16	23	30	7		Nov. and Dec.
4 Thebet	2	9	16	23	30	D.	14	21	28	4	11	Dec. and Jan.
5 Shebet	7	14	21	28	.....	.....	18	25	1	8		Jan. and Feb.
6 Adar.....	5	12	19	26	.....	.....	15	22	1	8		Feb. and March.
7 Abib.....	3	10	17	24	.....	.....	15	22	29	5		March and April.
8 Zif.....	1	8	15	22	29	.....	12	19	26	3	10	April and May.
9 Sivan	6	13	20	27	.....	.....	17	24	31	7		May and June.
10 Thammuz ..	4	11	18	25	.....	.....	14	21	28	5		June and July.

Cycle of Time prior to the Exode of Israel.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Synchronical Cycle of 28 Years.		Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Cycle of Julian Time.
					Dominical Letters.						
11 Ab.....	2	9	16	23	30	.....	12	19	26	2	9 July and August.
12 Elul.....	7	14	21	28	35	.....	16	23	30	6	13 Aug. and Sep.
7TH YEAR.											
1 Tisri.....	7	14	21	28	.....	.....	20	27	4	11	Sep. and Oct.
2 Bul.....	5	12	19	26	.....	.....	18	25	1	8	Oct. and Nov.
3 Chisleu....	3	10	17	24	.....	.....	15	22	29	6	Nov. and Dec.
4 Thebet....	1	8	15	22	29	..... C.....	13	20	27	3	10 Dec. and Jan.
5 Shebet....	6	13	20	27	.....	.....	17	24	31	7	Jan. and Feb.
6 Adar.....	4	11	18	25	.....	.....	14	21	28	7	Feb. and March.
7 Abib.....	2	9	16	23	30	.....	14	21	28	4	11 March and April.
8 Zif.....	7	14	21	28	.....	.....	18	25	2	9	April and May.
9 Sivan.....	5	12	19	26	.....	.....	16	23	30	6	May and June.
10 Thammuz..	3	10	17	24	.....	.....	13	20	27	4	June and July.
11 Ab.....	1	8	15	22	29	.....	11	18	25	1	8 July and August.
12 Elul.....	6	13	20	27	34	.....	15	22	29	5	12 Aug. and Sep.
8TH YEAR.											
1 Tisri.....	6	13	20	27	.....	.....	19	26	3	10	Sep. and Oct.
2 Bul.....	4	11	18	25	.....	.....	17	24	31	7	Oct. and Nov.
3 Chisleu....	2	9	16	23	30	.....	14	21	28	5	12 Nov. and Dec.
4 Thebet....	7	14	21	28	.....	..... B.....	19	26	2	9	Dec. and Jan.
5 Shebet....	5	12	19	26	.....	.....	16	23	30	6	Jan. and Feb.
6 Adar.....	3	10	17	24	.....	.....	13	20	27	6	Feb. and March.
7 Abib.....	1	8	15	22	29	.....	13	20	27	3	10 March and April.
8 Zif.....	6	13	20	27	.....	.....	17	24	1	8	April and May.
9 Sivan.....	4	11	18	25	.....	.....	15	22	29	5	May and June.
10 Thammuz..	2	9	16	23	30	.....	12	19	26	3	10 June and July.
11 Ab.....	7	14	21	28	.....	.....	17	24	31	7	July and August.
12 Elul.....	5	12	19	26	33	.....	14	21	28	4	11 Aug. and Sep.
9TH YEAR.											
1 Tisri.....	4	11	18	25	.....	.....	18	25	2	9	Sep. and Oct.
2 Bul.....	2	9	16	23	30	.....	16	23	30	6	13 Oct. and Nov.
3 Chisleu....	7	14	21	28	.....	.....	20	27	4	11	Nov. and Dec.
4 Thebet....	5	12	19	26	.....	..... A.G., Leap Year	18	25	1	8	Dec. and Jan.
5 Shebet....	3	10	17	24	.....	.....	15	22	29	5	Jan. and Feb.
6 Adar.....	1	8	15	22	29	.....	12	19	26	4	11 Feb. and March.
7 Abib.....	6	13	20	27	.....	.....	18	25	1	8	March and April.
8 Zif.....	4	11	18	25	.....	.....	15	22	29	6	April and May.
9 Sivan.....	2	9	16	23	30	.....	13	20	27	3	10 May and June.
10 Thammuz..	7	14	21	28	.....	.....	17	24	1	8	June and July.
11 Ab.....	5	12	19	26	.....	.....	15	22	29	5	July and August.
12 Elul.....	3	10	17	24	31	.....	12	19	26	2	9 Aug. and Sep.
10TH YEAR.											
1 Tisri.....	3	10	17	24	.....	.....	16	23	30	7	Sep. and Oct.
2 Bul.....	1	8	15	22	29	.....	14	21	28	4	11 Oct. and Nov.
3 Chisleu....	6	13	20	27	.....	.....	18	25	2	9	Nov. and Dec.
4 Thebet....	4	11	18	25	.....	..... F.....	16	23	30	6	Dec. and Jan.
5 Shebet....	2	9	16	23	30	.....	13	20	27	3	10 Jan. and Feb.
6 Adar.....	7	14	21	28	.....	.....	17	24	3	10	Feb. and March.
7 Abib.....	5	12	19	26	.....	.....	17	24	31	7	March and April.
8 Zif.....	3	10	17	24	.....	.....	14	21	28	5	April and May.
9 Sivan.....	1	8	15	22	29	.....	12	19	26	2	9 May and June.
10 Thammuz..	6	13	20	27	.....	.....	16	23	30	7	June and July.
11 Ab.....	4	11	18	25	.....	.....	14	21	28	4	July and August.
12 Elul.....	2	9	16	23	30	.....	11	18	25	1	8 Aug. and Sep.

Cycle of Time prior to the Exode of Israel.	Synchronical Cycle of 28 Years.					Cycle of Julian Time.							
	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Dominical Letters.							
11TH YEAR.													
1 Tisri.....	2	9	16	23	30	.....	15	22	29	6 13	Sep. and Oct.	
2 Bul.....	7	14	21	28	.....	.....	20	27	3	10	Oct. and Nov.
3 Chisleu....	5	12	19	26	.....	.....	17	24	1	8	Nov. and Dec.
4 Thebet	3	10	17	24	.....	E.....	15	22	29	5	Dec. and Jan.	
5 Shebet	1	8	15	22	29	12	19	26	2	9	Jan. and Feb.	
6 Adar.....	6	13	20	27	.....	.....	16	23	2	9	Feb. and March.
7 Abib.....	4	11	18	25	.....	.....	16	23	30	6	March and April.
8 Zif.....	2	9	16	23	30	13	20	27	4	11	April and May.	
9 Sivan.....	7	14	21	28	.....	.....	18	25	1	8	May and June.
10 Thammuz ..	5	12	19	26	.....	.....	15	22	29	6	June and July.
11 Ab.....	3	10	17	24	.....	.....	13	20	27	3	July and August.
12 Elul.....	1	8	15	22	29	10	17	24	31	7	Aug. and Sep.	
12TH YEAR.													
1 Tisri.....	1	8	15	22	29	14	21	28	5	12	Sep. and Oct.	
2 Bul.....	6	13	20	27	.....	.....	19	26	2	9	Oct. and Nov.
3 Chisleu....	4	11	18	25	.....	.....	16	23	30	7	Nov. and Dec.
4 Thebet	2	9	16	23	30	D.....	14	21	28	4	11	Dec. and Jan.
5 Shebet	7	14	21	28	.....	.....	18	25	1	8	Jan. and Feb.
6 Adar.....	5	12	19	26	.....	.....	15	22	1	8	Feb. and March.
7 Abib.....	3	10	17	24	.....	.....	15	22	29	5	March and April.
8 Zif.....	1	8	15	22	29	12	19	26	3	10	April and May.	
9 Sivan.....	6	13	20	27	.....	.....	17	24	31	7	May and June.
10 Thammuz ..	4	11	18	25	.....	.....	14	21	28	5	June and July.
11 Ab.....	2	9	16	23	30	12	19	26	2	9	July and August.	
12 Elul.....	7	14	21	28	35	16	23	30	6	13	Aug. and Sep.	
13TH YEAR.													
1 Tisri.....	6	13	20	27	.....	.....	20	27	4	11	Sep. and Oct.
2 Bul.....	4	11	18	25	.....	.....	18	25	1	8	Oct. and Nov.
3 Chisleu....	2	9	16	23	30	15	22	29	6	13	Nov. and Dec.	
4 Thebet	7	14	21	28	.....	C.B., Leap Year	20	27	3	10	Dec. and Jan.	
5 Shebet	5	12	19	26	.....	.....	17	24	31	7	Jan. and Feb.
6 Adar.....	3	10	17	24	.....	.....	14	21	28	6	Feb. and March.
7 Abib.....	1	8	15	22	29	13	20	27	3	10	March and April.	
8 Zif.....	6	13	20	27	.....	.....	17	24	1	8	April and May.
9 Sivan.....	4	11	18	25	.....	.....	15	22	29	5	May and June.
10 Thammuz ..	2	9	16	23	30	12	19	26	3	10	June and July.	
11 Ab.....	7	14	21	28	.....	.....	17	24	31	7	July and August.
12 Elul.....	5	12	19	26	33	14	21	28	4	11	Aug. and Sep.	
14TH YEAR.													
1 Tisri.....	5	12	19	26	.....	.....	18	25	2	9	Sep. and Oct.
2 Bul.....	3	10	17	24	.....	.....	16	23	30	6	Oct. and Nov.
3 Chisleu....	1	8	15	22	29	13	20	27	4	11	Nov. and Dec.	
4 Thebet	6	13	20	27	.....	A.....	18	25	1	8	Dec. and Jan.	
5 Shebet	4	11	18	25	.....	.....	15	22	29	5	Jan. and Feb.
6 Adar.....	2	9	16	23	30	12	19	26	5	12	Feb. and March.	
7 Abib.....	7	14	21	28	.....	.....	19	26	2	9	March and April.
8 Zif.....	5	12	19	26	.....	.....	16	23	30	7	April and May.
9 Sivan.....	3	10	17	24	.....	.....	14	21	28	4	May and June.
10 Thammuz ..	1	8	15	22	29	11	18	25	2	9	June and July.	
11 Ab.....	6	13	20	27	.....	.....	16	23	30	6	July and August.
12 Elul.....	4	11	18	25	32	13	20	27	3	10	Aug. and Sep.	
15TH YEAR.													
1 Tisri.....	4	11	18	25	.....	.....	17	24	1	8	Sep. and Oct.

Cycle of Time prior to the Exode of Israel.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Synchronical Cycle of 18 Years.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Cycle of Julian Time.			
					Dominical Letters.								
2 Bul	2	9	16	23	30	15	22	29	5	12	Oct. and Nov.		
3 Chisleu	7	14	21	28		19	26	3	10		Nov. and Dec.		
4 Thebet	5	12	19	26		G.	17	24	31	7	Dec. and Jan.		
5 Shebet	3	10	17	24			14	21	28	4	Jan. and Feb.		
6 Adar	1	8	15	22	29		11	18	25	4	11	Feb. and March.	
7 Abib	6	13	20	27			18	25	1	8		March and April.	
8 Zif	4	11	18	25			15	22	29	6		April and May.	
9 Sivan	2	9	16	23	30		13	20	27	3	10	May and June.	
10 Thammuz . .	7	14	21	28			17	24	1	8		June and July.	
11 Ab	5	12	19	26			15	22	29	5		July and August.	
12 Elul	3	10	17	24	31		12	19	26	2	9	Aug. and Sep.	
Leap Year.					16TH YEAR.								
1 Tisri	3	10	17	24			16	23	30	7		Sep. and Oct.	
2 Bul	1	8	15	22	29		14	21	28	4	11	Oct. and Nov.	
3 Chisleu	6	13	20	27			18	25	2	9		Nov. and Dec.	
4 Thebet	4	11	18	25			F.	16	23	30	6	Dec. and Jan.	
5 Shebet	2	9	16	23	30		13	20	27	3	10	Jan. and Feb.	
6 Adar	7	14	21	28			17	24	3	10		Feb. and March.	
7 Abib	5	12	19	26			17	24	31	7		March and April.	
8 Zif	3	10	17	24			14	21	28	5		April and May.	
9 Sivan	1	8	15	22	29		12	19	26	2	9	May and June.	
10 Thammuz . .	6	13	20	27			16	23	30	7		June and July.	
11 Ab	4	11	18	25			14	21	28	4		July and August.	
12 Elul	2	9	16	23	30		11	18	25	1	8	Aug. and Sep.	
					17TH YEAR.								
1 Tisri	1	8	15	22	29		15	22	29	6	13	Sep. and Oct.	
2 Bul	6	13	20	27			20	27	3	10		Oct. and Nov.	
3 Chisleu	4	11	18	25			17	24	1	8		Nov. and Dec.	
4 Thebet	2	9	16	23	30	E.D., Leap Year	15	22	29	5	12	Dec. and Jan.	
5 Shebet	7	14	21	28			19	26	2	9		Jan. and Feb.	
6 Adar	5	12	19	26			16	23	1	8		Feb. and March.	
7 Abib	3	10	17	24			15	22	29	5		March and April.	
8 Zif	1	8	15	22	29		12	19	26	3	10	April and May.	
9 Sivan	6	13	20	27			17	24	31	7		May and June.	
10 Thammuz . .	4	11	18	25			14	21	28	5		June and July.	
11 Ab	2	9	16	23	30		12	19	26	2	9	July and August.	
12 Elul	7	14	21	28	35		16	23	30	6	13	Aug. and Sep.	
					18TH YEAR.								
1 Tisri	7	14	21	28			20	27	4	11		Sep. and Oct.	
2 Bul	5	12	19	26			18	25	1	8		Oct. and Nov.	
3 Chisleu	3	10	17	24			15	22	29	6		Nov. and Dec.	
4 Thebet	1	8	15	22	29		C.	13	20	27	3	10	Dec. and Jan.
5 Shebet	6	13	20	27			17	24	31	7		Jan. and Feb.	
6 Adar	4	11	18	25			14	21	28	7		Feb. and March.	
7 Abib	2	9	16	23	30		14	21	28	4	11	March and April.	
8 Zif	7	14	21	28			18	25	2	9		April and May.	
9 Sivan	5	12	19	26			16	23	30	6		May and June.	
10 Thammuz . .	3	10	17	24			13	20	27	4		June and July.	
11 Ab	1	8	15	22	29		11	18	25	1	8	July and August.	
12 Elul	6	13	20	27	34		15	22	29	5	12	Aug. and Sep.	
					19TH YEAR.								
1 Tisri	6	13	20	27			19	26	3	10		Sep. and Oct.	
2 Bul	4	11	18	25			17	24	31	7		Oct. and Nov.	
3 Chisleu	2	9	16	23	30		14	21	28	5	12	Nov. and Dec.	

Cycle of Time prior to the Exode of Israel.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Synchronical Cycle of 28 Years.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Cycle of Julian Time.	
					Dominical Letters.							
4 Thebet	7	14	21	28	.....B.....	19	26	2	9		Dec. and Jan.	
5 Shebet	5	12	19	26	.....	16	23	30	6		Jan. and Feb.	
6 Adar	3	10	17	24	.....	13	20	27	6		Feb. and March.	
7 Abib	1	8	15	22	29	.....	13	20	27	3	10	March and April.
8 Zif	6	13	20	27	.....	17	24	1	8			April and May.
9 Sivan	4	11	18	25	.....	15	22	29	5			May and June.
10 Thammuz . .	2	9	16	23	30	.....	12	19	26	3	10	June and July.
11 Ab	7	14	21	28	.....	17	24	31	7			July and August.
12 Elul	5	12	19	26	33	.....	14	21	28	4	11	Aug. and Sep.
Leap Year.					20TH YEAR.							
1 Tisri	5	12	19	26	.....	18	25	2	9			Sep. and Oct.
2 Bul	3	10	17	24	.....	16	23	30	6			Oct. and Nov.
3 Chisleu	1	8	15	22	29	.....	13	20	27	4	11	Nov. and Dec.
4 Thebet	6	13	20	27	.....	18	25	1	8			Dec. and Jan.
5 Shebet	4	11	18	25	.....	15	22	29	5			Jan. and Feb.
6 Adar	2	9	16	23	30	.....	12	19	26	5	12	Feb. and March.
7 Abib	7	14	21	28	.....	19	26	2	9			March and April.
8 Zif	5	12	19	26	.....	16	23	30	7			April and May.
9 Sivan	3	10	17	24	.....	14	21	28	4			May and June.
10 Thammuz . .	1	8	15	22	29	.....	11	18	25	2	9	June and July.
11 Ab	6	13	20	27	.....	16	23	30	6			July and August.
12 Elul	4	11	18	25	32	.....	13	20	27	3	10	Aug. and Sep.
					21ST YEAR.							
1 Tisri	3	10	17	24	.....	17	24	1	8			Sep. and Oct.
2 Bul	1	8	15	22	29	.....	15	22	29	5	12	Oct. and Nov.
3 Chisleu	6	13	20	27	.....	19	26	3	10			Nov. and Dec.
4 Thebet	4	11	18	25	G.F., Leap Year	17	24	31	7			Dec. and Jan.
5 Shebet	2	9	16	23	30	.....	14	21	28	4	11	Jan. and Feb.
6 Adar	7	14	21	28	.....	18	25	3	10			Feb. and March.
7 Abib	5	12	19	26	.....	17	24	31	7			March and April.
8 Zif	3	10	17	24	.....	14	21	28	5			April and May.
9 Sivan	1	8	15	22	29	.....	12	19	26	2	9	May and June.
10 Thammuz . .	6	13	20	27	.....	16	23	30	7			June and July.
11 Ab	4	11	18	25	.....	14	21	28	4			July and August.
12 Elul	2	9	16	23	30	.....	11	18	25	1	8	Aug. and Sep.
					22D YEAR.							
1 Tisri	2	9	16	23	30	.....	15	22	29	6	13	Sep. and Oct.
2 Bul	7	14	21	28	.....	20	27	3	10			Oct. and Nov.
3 Chisleu	5	12	19	26	.....	17	24	1	8			Nov. and Dec.
4 Thebet	3	10	17	24	.....	15	22	29	5			Dec. and Jan.
5 Shebet	1	8	15	22	29	.....	12	19	26	2	9	Jan. and Feb.
6 Adar	6	13	20	27	.....	16	23	2	9			Feb. and March.
7 Abib	4	11	18	25	.....	16	23	30	6			March and April.
8 Zif	2	9	16	23	30	.....	13	20	27	4	11	April and May.
9 Sivan	7	14	21	28	.....	18	25	1	8			May and June.
10 Thammuz . .	5	12	19	26	.....	15	22	29	6			June and July.
11 Ab	3	10	17	24	.....	13	20	27	3			July and August.
12 Elul	1	8	15	22	29	.....	10	17	24	31	7	Aug. and Sep.
					23D YEAR.							
1 Tisri	1	8	15	22	29	.....	14	21	28	5	12	Sep. and Oct.
2 Bul	6	13	20	27	.....	19	26	2	9			Oct. and Nov.
3 Chisleu	4	11	18	25	.....	16	23	30	7			Nov. and Dec.
4 Thebet	2	9	16	23	30	.....	14	21	28	4	11	Dec. and Jan.
5 Shebet	7	14	21	28	.....	18	25	1	8			Jan. and Feb.

Cycle of Time prior to the Exode of Israel.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Synchronical Cycle of 28 Years.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Sabbaths, or Sundays.	Cycle of Julian Time.		
					Dominical Letters.							
6 Adar.....	5	12	19	26	.....	15	22	1	8	Feb. and March.	
7 Abib.....	3	10	17	24	.....	15	22	29	5	March and April.	
8 Zif.....	1	8	15	22	29	12	19	26	3	10	April and May.
9 Sivan.....	6	13	20	27	.....	17	24	31	7	May and June.	
10 Thammuz.	4	11	18	25	.....	14	21	28	5	June and July.	
11 Ab.....	2	9	16	23	30	12	19	26	2	9	July and August.
12 Elul.....	7	14	21	28	35	16	23	30	6	13	Aug. and Sep.
Leap Year.					24TH YEAR.							
1 Tisri.....	7	14	21	28	.....	20	27	4	11	Sep. and Oct.	
2 Bul.....	5	12	19	26	.....	18	25	1	8	Oct. and Nov.	
3 Chisleu....	3	10	17	24	.....	15	22	29	6	Nov. and Dec.	
4 Thebet....	1	8	15	22	29	13	20	27	3	10	Dec. and Jan.
5 Shebet....	6	13	20	27	.....	17	24	31	7	Jan. and Feb.	
6 Adar.....	4	11	18	25	.....	14	21	28	7	Feb. and March.	
7 Abib.....	2	9	16	23	30	14	21	28	4	11	March and April.
8 Zif.....	7	14	21	28	.....	18	25	2	9	April and May.	
9 Sivan.....	5	12	19	26	.....	16	23	30	6	May and June.	
10 Thammuz.	3	10	17	24	.....	13	20	27	4	June and July.	
11 Ab.....	1	8	15	22	29	11	18	25	1	8	July and August.
12 Elul.....	6	13	20	27	34	15	22	29	5	12	Aug. and Sep.
					25TH YEAR.							
1 Tisri.....	5	12	19	26	.....	19	26	3	10	Sep. and Oct.	
2 Bul.....	3	10	17	24	.....	17	24	31	7	Oct. and Nov.	
3 Chisleu....	1	8	15	22	29	14	21	28	5	12	Nov. and Dec.
4 Thebet....	6	13	20	27	B.A., Leap Year	19	26	2	9	Dec. and Jan.		
5 Shebet....	4	11	18	25	.....	16	23	30	6	Jan. and Feb.	
6 Adar.....	2	9	16	23	30	13	20	27	5	12	Feb. and March.
7 Abib.....	7	14	21	28	.....	19	26	2	9	March and April.	
8 Zif.....	5	12	19	26	.....	16	23	30	7	April and May.	
9 Sivan.....	3	10	17	24	.....	14	21	28	4	May and June.	
10 Thammuz.	1	8	15	22	29	11	18	25	2	9	June and July.
11 Ab.....	6	13	20	27	.....	16	23	30	6	July and August.	
12 Elul.....	4	11	18	25	32	13	20	27	3	10	Aug. and Sep.
					26TH YEAR.							
1 Tisri.....	4	11	18	25	.....	17	24	1	8	Sep. and Oct.	
2 Bul.....	2	9	16	23	30	15	22	29	5	12	Oct. and Nov.
3 Chisleu....	7	14	21	28	.....	19	26	3	10	Nov. and Dec.	
4 Thebet....	5	12	19	26	.....	17	24	31	7	Dec. and Jan.	
5 Shebet....	3	10	17	24	.....	14	21	28	4	Jan. and Feb.	
6 Adar.....	1	8	15	22	29	11	18	25	4	11	Feb. and March.
7 Abib.....	6	13	20	27	.....	18	25	1	8	March and April.	
8 Zif.....	4	11	18	25	.....	15	22	29	6	April and May.	
9 Sivan.....	2	9	16	23	30	13	20	27	3	10	May and June.
10 Thammuz.	7	14	21	28	.....	17	24	1	8	June and July.	
11 Ab.....	5	12	19	26	.....	15	22	29	5	July and August.	
12 Elul.....	3	10	17	24	31	12	19	26	2	9	Aug. and Sep.
					27TH YEAR.							
1 Tisri.....	3	10	17	24	.....	16	23	30	7	Sep. and Oct.	
2 Bul.....	1	8	15	22	29	14	21	28	4	11	Oct. and Nov.
3 Chisleu....	6	13	20	27	.....	18	25	2	9	Nov. and Dec.	
4 Thebet....	4	11	18	25	.....	16	23	30	6	Dec. and Jan.	
5 Shebet....	2	9	16	23	30	13	20	27	3	10	Jan. and Feb.
6 Adar.....	7	14	21	28	.....	17	24	3	10	Feb. and March.	
7 Abib.....	5	12	19	26	.....	17	24	31	7	March and April.	

Cycle of Time prior to the Exode of Israel.					Synchronical Cycle of 28 Years.						Cycle of Julian Time.
	Sabbaths, or Sunday's.	Sabbaths, or Sunday's.	Sabbaths, or Sunday's.	Sabbaths, or Sunday's.	Dom. Letters.		Sabbaths, or Sunday's.	Sabbaths, or Sunday's.	Sabbaths, or Sunday's.	Sabbaths, or Sunday's.	
8 Zif.....	3	10	17	24	.....		14	21	28	5	April and May.
9 Sivan.....	1	8	15	22	.....		12	19	26	2 9	May and June.
10 Thammuz.....	6	13	20	27	.....		16	23	30	7	June and July.
11 Ab.....	4	11	18	25	.....		14	21	28	4	July and Aug.
12 Elul.....	2	9	16	23	.....		11	18	25	1 8	Aug. and Sep.
Leap Year.					28TH YEAR.						
1 Tisri.....	2	9	16	23	.....		15	22	29	6 13	Sep. and Oct.
2 Bul.....	7	14	21	28	.....		20	27	3	10	Oct. and Nov.
3 Chisleu.....	5	12	19	26	.....		17	24	1	8	Nov. and Dec.
4 Thebet.....	3	10	17	24	...E....		15	22	29	5	Dec. and Jan.
5 Shebet.....	1	8	15	22	.....		12	19	26	2 9	Jan. and Feb.
6 Adar.....	6	13	20	27	.....		16	23	2	9	Feb. and March.
7 Abib.....	4	11	18	25	.....		16	23	30	6	Mar. and April.
8 Zif.....	2	9	16	23	.....		13	20	27	4 11	April and May.
9 Sivan.....	7	14	21	28	.....		18	25	1	8	May and June.
10 Thammuz.....	5	12	19	26	.....		15	22	29	6	June and July.
11 Ab.....	3	10	17	24	.....		13	20	27	3	July and Aug.
12 Elul.....	1	8	15	22	.....		10	17	24	31 7, 14	Aug. and Sep.
					29, 36						

CHAPTER III.

EXPLANATIONS OF DIFFERENT YEARS.

1. A. M. stands for *the year of the world*. This era began, according to the chronology here adopted, 5545 years, three months, and nineteen days, before the common era of Christianity—that is, the following day, the twentieth of Thebet, the fourth month, A. M. 5546, synchronized with Saturday, the first day of January, A. D. 1, or A. J. P. 4714, being the tenth of the solar cycle, Dominical letter B. This day is acknowledged by all to be a fixed point in chronology. And if, from the preceding day inclusive, being Friday, the thirty-first of December, A. J. P. 4713, there be reversed 2,025,420 days, the last in this order will be Monday, the fifteenth of September, in the eighth year of the Julian cycle, synchronizing with the first day of the first month, Tisri, A. M. 1. (See the synchronical cycle, in the previous chapter, and the Julian, in this.)

2. B. C. stands for the year *before Christ*. This year always begins on the same day of the week and month that the parallel year of the world does. And in this work, the year of the world and the parallel year before Christ, when added together, if right, must always make the sum of 5546.

3. A. J. P., the *year of the Julian period*. This period was invented by Joseph Justus Scaliger, by multiplying into each other the solar cycle of twenty-eight years, the lunar cycle of nineteen years, and the Roman Indiction of fifteen years, making the sum of 7980 years. This period, being composed of years of the same length as those which had been used in the time of Christ, and from the beginning, was intended to constitute an acknowledged measure for the regulation of all chronologers. Having discovered, according to the Council of Nice, Victorious, and Dionysius, that the reputed first year of our Lord was the *second* year of the lunar cycle, the *fourth* year of the Roman Indiction, and, the Dominical or

Sunday Letter being B, that it was the *tenth* year of the solar cycle, Scaliger next inquired, whether there was any year of the whole period of 7980, which, being separately divided by the above cycles—twenty-eight, nineteen, and fifteen—would give the remainders two, four, ten, corresponding to the year of each of the above cycles. And the result was, that he found the year 4714 to be the only one which, being divided as above, would give those remainders. And thus was the Julian period connected with the Dionysian era of the birth of Christ; and A. D. 1, and A. J. P. 4714, being in all respects the same solar year, became a fixed point in chronology. Before this, 4713 years of this factitious period are supposed to have passed; the first day of which, it may be seen by a backward count, began, according to the chronology here adopted, A. M. 833; B. C. 4713, the fourth month, Thebet, the nineteenth day. (See the first year of the Julian cycle, and also the twenty-first year of the synchronical cycle of the years of the world.) This period is called *Julian*, because the Roman calendar, as it was reformed by Julius Cæsar forty-five years before the Dionysian or Christian era, may by it be extended back indefinitely, so as to form a general measure of time for the regulation of chronologers.

NOTE.—The year of the Julian period, and the parallel year before Christ, being added together, if right, will always make the sum of 4714.

4. A. D., *year of our Lord*. (See the preceding section.) Although the A. J. P. 4714, as connected with the Dionysian era of our Lord's nativity, does not give the true year of the Advent, yet, being a fixed point of time, Christian nations compute from it. It will be shown in its proper place, from prophecy and other testimony, that the Advent was about Friday, the twenty-fifth of December, A. J. P. 4707; A. M. 5540; B. C. 6, Thebet thirteenth; and An. Ex. Isr. 1641, Thebet twenty-two. The A. J. P. 4713, and any year of our Lord, when added together, will give the current year of the Julian period. Thus: add 4713 and the present year of our Lord, 1852, and the result will be the present year of that period, 6565. Divide this sum by the Julian cycle, twenty-eight, and

the remainder, thirteen, will show the present year of that cycle, without the Gregorian correction. Look for the present day of January, Monday, the twenty-sixth, in Gregorian time. The Julian year in said cycle, gives Saturday for the twenty-sixth of January. Take twelve days from the twenty-six, for the Gregorian retrenchment, and fourteen will remain, which will be Monday, corresponding to the twenty-sixth day in the almanac of this year.

5. Adam and Eve having been created on Saturday, the sixth day of the first week, in the first month of A. M. 1, B. C. 5545, were not one solar year old till Sunday, the sixth day of the first month in the following tabular year. But their years were doubtless computed by the years of the world, and therefore their first year terminated with A. M. 1, B. C. 5545. Hence the 230th year ascribed to Adam, at the birth of Seth, was at the same time the 230th year of the world.

6. *Dominical or Sunday Letters* are seven, A, B, C, D, E, F, G, which correspond to the days of the week. They are so arranged as to indicate the days of the month on which the first and following Sabbaths annually occur. A always requires that the first day of January should be on Sunday; and then, in common years, which consist of 365 days, the last of December will also be on Sunday. Then the first day of the following year being Monday, the first Sabbath will be on the seventh of January, corresponding to the seventh letter of the alphabet, G, which will be the Sunday letter for that year; the last day of which, in a common year, will also be on Monday. Then the first day of the following year being Tuesday, the first Sabbath will be on the sixth day of January, corresponding to the sixth letter, F, which, in another common year, will be the Sunday letter. The last day of the latter year being Tuesday, the first day of the ensuing year will be Wednesday; and therefore the first Sabbath of January will be on the fifth day, corresponding to the fifth letter, E; which will be the Dominical or Sunday letter till the twenty-third day of February. For as this is a bissextile or leap year, another day must be added to February—the last month of the ancient Roman year—and this is the reason why the next Sunday letter, D, rules as Dominical to the end

of that year, which ends, not on Wednesday, the day on which it began, as in common years, but on Thursday, because of the additional day given to February, requiring another Dominical, that the year may end on the right letter. The next year beginning on Friday, the first Sabbath will be on the third day of January, agreeing with the third letter of the alphabet, C, which will be the Dominical for that year, etc. Common years have 365 days each, and one Dominical letter; but leap years, occurring every fourth year, in Julian time, have each 366 days, and two Dominical letters. And this is the reason why the same order of Sunday letters, in Julian years, will not return again in less than twenty-eight years; which are therefore called a solar cycle, from *Dies Solis*, Sunday, or the Lord's day.

7. Ol. Ys. stands for *Olympic Years*. This era began A. J. P. 3938, about July the *first*, B. C. 776. Censorinus states, that the year in which he wrote was the 1014th from the first Olympiad, and the 283d from the first reformed year of Julius Cæsar. Subtract forty-five solid years, which had elapsed before the first year of the vulgar era of our Lord, from the 283d of the reformed years of Julius Cæsar, when Censorinus wrote, and the remainder shows that he wrote A. D. 238. Add this last, 238, to 4713, the years of the Julian period which preceded the first year of the vulgar era, and you have the A. J. P. 4951, in which Censorinus wrote. Subtract from this last, A. J. P. 4951, the parallel Ol. Ys. 1014, less one, and the remainder, 3938, shows the above year of the Julian period in which the Olympic games began. (See Dr. Jarvis.)

This is also verified by an eclipse of the sun, mentioned by Thucydides, which took place at Athens in the summer of the eighty-seventh Olympiad. Astronomical calculation demonstrates this to have been on Wednesday, the third of August, A. J. P. 4283. Eighty-six Olympiads multiplied by four, the number of years in one Olympiad, give 344 years; and the first year of the eighty-seventh Olympiad ending about the last of June, will make 345 solid Olympic years; which, being taken from the year of the eclipse, A. J. P. 4283, leave for the beginning of the first Olympiad, about the first of July, the aforesaid A. J. P. 3938. (Idem.)

Olympic years may be turned into Olympiads by dividing by four, and Olympiads into Olympic years by multiplying by four, because four years make one Olympiad.

8. A. U. C., *year of the building of the City*, (Rome.) This era began April twenty-first, A. J. P. 3961; B. C. 753. Censorinus, who followed Varro, may here be introduced again. He says that he wrote in the 991st year from the building of Rome; and, as we have before seen, in the 283d of those years which are numbered from January the first, as constituted by Julius Cæsar. This we have also seen, in the last paragraph, was A. D. 238, and A. J. P. 4951, when Censorinus wrote. Subtract 990 solid years from 4951, and the remainder, 3961, will be the year of the Julian period, when this era commenced, as above stated.

9. *The Julian cycle* of 28 years, was occasioned by the reformed calendar of Julius Cæsar, which required that every fourth year should have 366 days, instead of 365, as in the common year, because the latter falls short of a solar revolution about one-fourth of a day. This calendar requires a solar cycle of twenty-eight years, before the days of the week, Sunday letters, etc., will begin, and proceed again in the same order as at the first. The calendar was adjusted under the authority of Cæsar, by Sosigines, an Egyptian, and other astronomers, forty-five years before the Christian era, which was A. D. 1, A. J. P. 4714. It having been ascertained that A. D. 1 corresponded to the tenth year of the solar cycle, Dominical letter B, five being the concurrent—see Jarvis's Introduction, 98—it was made evident by a backward count, that the first year of the cycle was bissextile, Dom. lett. G F; and, also, that the first year of the reformed calendar was a leap year, being the twenty-first of the cycle, Dom. lett. C B. This cycle continued to be the measure of time till A. D. 1582. It being then ascertained that the precession of the equinoxes required a retrenchment of ten days from the year, Gregory the XIII issued a bull, making Friday, the fifth of October, for that year, count as the fifteenth, and requiring that every centurial year thereafter, except such as could be divided by four without a remainder, should only have three hundred and sixty-five days, though

by the Julian cycle each would have been a leap year. Since that alteration, the calendar has been denominated from that Pontiff, and called Gregorian. But the Julian cycle is still retained, because it was not only the adopted measure of time, for upward of 1600 years, among the Romans, from whom we received it, but the Jews, Egyptians, Chaldeans, and antediluvians evidently had years of similar length before them.

To find by the Julian cycle, on what day of the week any event occurred, when the year of our Lord, the month, and day of the month are given, according to the Gregorian calendar:

Rule. Add the year of the event to 4713; the sum will be the year of the Julian period. Divide this by twenty-eight, the number of years in a solar cycle, and the remainder will be the year of the event in the Julian cycle. Then set down the day of the first Sabbath in the Julian month which corresponds to the Gregorian month of the event; add the number of days required by the retrenchment of Gregory XIII; divide the sum by seven, the number of days in a week, and the remainder will be the first Sabbath in the Gregorian month of the event, or if no remainder, the first Sabbath will be the seventh of said month. Thus: Rev. John Rucker was born A. D. 1782, September the twenty-second. What day of the week was that? Having ascertained, as above, the year of the Julian period, 6495, and after division, as directed above, that it was the twenty-seventh year of the current cycle, I see that the first Sabbath for September of that year was the fourth day; to this number, four, I add ten days for the retrenchment by Gregory, and one day for the centurial year 1700, and divide the sum, fifteen, by seven, the days in a week, and the remainder, one, shows that the first day of that month in the Gregorian calendar was a Sabbath; consequently, the twenty-second, the birthday of Mr. Rucker, was Sunday. Again: The author was born September first, A. D. 1790. What day of the week was that? Add this to 4713; the sum, 6503, divide by twenty-eight, and the remainder, seven, shows the year of the Julian cycle in which he was born. The first day of September, that year, was a Sabbath; to this one, add eleven days as above. Divide the sum, twelve, by seven, and the remainder, five, shows the day of the

first Sabbath for that month in Gregorian time; consequently, the author was born on Wednesday. Proceed in the same way for any month, or year, allowing another day, if the event has succeeded the twenty-eighth of February, A. D. 1800.

NOTE.—There are 10,227 days, and 1461 Sabbaths, in the following solar cycle :

Cycle of 28 Julian Years.						Cycle of 28 Julian Years.					
Dominical Letters.						Dominical Letters.					
	Sundays.	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.	Sundays.
1ST YEAR. G. F.						April.....					
January.....	7	14	21	28		May.....	2	9	16	23	30
February.....	4	11	18	25		June.....	6	13	20	27	
March.....	3	10	17	24	31	July.....	4	11	18	25	
April.....	7	14	21	28		August.....	1	8	15	22	29
May.....	5	12	19	26		September.....	5	12	19	26	
June.....	2	9	16	23	30	October.....	3	10	17	24	31
July.....	7	14	21	28		November.....	7	14	21	28	
August.....	4	11	18	25		December.....	5	12	19	26	
September.....	1	8	15	22	29	5TH YEAR. B. A.					
October.....	6	13	20	27		January.....	2	9	16	23	30
November.....	3	10	17	24		February.....	6	13	20	27	
December.....	1	8	15	22	29	March.....	5	12	19	26	
2D YEAR. E.						April.....	2	9	16	23	30
January.....	5	12	19	26		May.....	7	14	21	28	
February.....	2	9	16	23		June.....	4	11	18	25	
March.....	2	9	16	23	30	July.....	2	9	16	23	30
April.....	6	13	20	27		August.....	6	13	20	27	
May.....	4	11	18	25		September.....	3	10	17	24	
June.....	1	8	15	22	29	October.....	1	8	15	22	29
July.....	6	13	20	27		November.....	5	12	19	26	
August.....	3	10	17	24	31	December.....	3	10	17	24	31
September.....	7	14	21	28		6TH YEAR. G.					
October.....	5	12	19	26		January.....	7	14	21	28	
November.....	2	9	16	23	30	February.....	4	11	18	25	
December.....	7	14	21	28		March.....	4	11	18	25	
3D YEAR. D.						April.....	1	8	15	22	29
January.....	4	11	18	25		May.....	6	13	20	27	
February.....	1	8	15	22		June.....	3	10	17	24	
March.....	1	8	15	22	29	July.....	1	8	15	22	29
April.....	5	12	19	26		August.....	5	12	19	26	
May.....	3	10	17	24	31	September.....	2	9	16	23	30
June.....	7	14	21	28		October.....	7	14	21	28	
July.....	5	12	19	26		November.....	4	11	18	25	
August.....	2	9	16	23	30	December.....	2	9	16	23	30
September.....	6	13	20	27		7TH YEAR. F.					
October.....	4	11	18	25		January.....	6	13	20	27	
November.....	1	8	15	22	29	February.....	3	10	17	24	
December.....	6	13	20	27		March.....	3	10	17	24	31
4TH YEAR. C.						April.....	7	14	21	28	
January.....	3	10	17	24	31	May.....	5	12	19	26	
February.....	7	14	21	28		June.....	2	9	16	23	30
March.....	7	14	21	28		July.....	7	14	21	28	

Cycle of 28 Julian Years.						Cycle of 28 Julian Years.					
Dominical Letters.						Dominical Letters.					
	Sundays.	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.	Sundays.
August	4	11	18	25		October	1	8	15	22	29
September	1	8	15	22	29	November	5	12	19	26	
October	6	13	20	27		December	3	10	17	24	31
November	3	10	17	24							
December	1	8	15	22	29						
8TH YEAR. E.						12TH YEAR. G.					
January	5	12	19	26		January	7	14	21	28	
February	2	9	16	23		February	4	11	18	25	
March	2	9	16	23	30	March	4	11	18	25	
April	6	13	20	27		April	1	8	15	22	29
May	4	11	18	25		May	6	13	20	27	
June	1	8	15	22	29	June	3	10	17	24	
July	6	13	20	27		July	1	8	15	22	29
August	3	10	17	24	31	August	5	12	19	26	
September	7	14	21	28		September	2	9	16	23	30
October	5	12	19	26		October	7	14	21	28	
November	2	9	16	23	30	November	4	11	18	25	
December	7	14	21	28		December	2	9	16	23	30
9TH YEAR. D. C.						13TH YEAR. F. E.					
January	4	11	18	25		January	6	13	20	27	
February	1	8	15	22	29	February	3	10	17	24	
March	7	14	21	28		March	2	9	16	23	30
April	4	11	18	25		April	6	13	20	27	
May	2	9	16	23	30	May	4	11	18	25	
June	6	13	20	27		June	1	8	15	22	29
July	4	11	18	25		July	6	13	20	27	
August	1	8	15	22	29	August	3	10	17	24	31
September	5	12	19	26		September	7	14	21	28	
October	3	10	17	24	31	October	5	12	19	26	
November	7	14	21	28		November	2	9	16	23	30
December	5	12	19	26		December	7	14	21	28	
10TH YEAR. B.						14TH YEAR. D.					
January	2	9	16	23	30	January	4	11	18	25	
February	6	13	20	27		February	1	8	15	22	
March	6	13	20	27		March	1	8	15	22	29
April	3	10	17	24		April	5	12	19	26	
May	1	8	15	22	29	May	3	10	17	24	31
June	5	12	19	26		June	7	14	21	28	
July	3	10	17	24	31	July	5	12	19	26	
August	7	14	21	28		August	2	9	16	23	30
September	4	11	18	25		September	6	13	20	27	
October	2	9	16	23	30	October	4	11	18	25	
November	6	13	20	27		November	1	8	15	22	29
December	4	11	18	25		December	6	13	20	27	
11TH YEAR. A.						15TH YEAR. C.					
January	1	8	15	22	29	January	3	10	17	24	31
February	5	12	19	26		February	7	14	21	28	
March	5	12	19	26		March	7	14	21	28	
April	2	9	16	23	30	April	4	11	18	25	
May	7	14	21	28		May	2	9	16	23	30
June	4	11	18	25		June	6	13	20	27	
July	2	9	16	23	30	July	4	11	18	25	
August	6	13	20	27		August	1	8	15	22	20
September	3	10	17	24		September	5	12	19	26	
						October	3	10	17	24	31
						November	7	14	21	28	

Cycle of 28 Julian Years.					Cycle of 23 Julian Years.				
Dominical Letters.					Dominical Letters.				
December.....	5	12	19	26	20TH YEAR. D.				
16TH YEAR. B.					January.....	4	11	18	25
January.....	2	9	16	23	February.....	1	8	15	22
February.....	6	13	20	27	March.....	1	8	15	22
March.....	6	13	20	27	April.....	5	12	19	26
April.....	3	10	17	24	May.....	3	10	17	24
May.....	1	8	15	22	June.....	7	14	21	28
June.....	5	12	19	26	July.....	5	12	19	26
July.....	3	10	17	24	August.....	2	9	16	23
August.....	7	14	21	28	September.....	6	13	20	27
September.....	4	11	18	25	October.....	4	11	18	25
October.....	2	9	16	23	November.....	1	8	15	22
November.....	6	13	20	27	December.....	6	13	20	27
December.....	4	11	18	25	21ST YEAR. C. B.				
17TH YEAR. A. G.					January.....	3	10	17	24
January.....	1	8	15	22	February.....	7	14	21	28
February.....	5	12	19	26	March.....	6	13	20	27
March.....	4	11	18	25	April.....	3	10	17	24
April.....	1	8	15	22	May.....	1	8	15	22
May.....	6	13	20	27	June.....	5	12	19	26
June.....	3	10	17	24	July.....	3	10	17	24
July.....	1	8	15	22	August.....	7	14	21	28
August.....	5	12	19	26	September.....	4	11	18	25
September.....	2	9	16	23	October.....	2	9	16	23
October.....	7	14	21	28	November.....	6	13	20	27
November.....	4	11	18	25	December.....	4	11	18	25
December.....	2	9	16	23	22D YEAR. A.				
18TH YEAR. F.					January.....	1	8	15	22
January.....	6	13	20	27	February.....	5	12	19	26
February.....	3	10	17	24	March.....	5	12	19	26
March.....	3	10	17	24	April.....	2	9	16	23
April.....	7	14	21	28	May.....	7	14	21	28
May.....	5	12	19	26	June.....	4	11	18	25
June.....	2	9	16	23	July.....	2	9	16	23
July.....	7	14	21	28	August.....	6	13	20	27
August.....	4	11	18	25	September.....	3	10	17	24
September.....	1	8	15	22	October.....	1	8	15	22
October.....	6	13	20	27	November.....	5	12	19	26
November.....	3	10	17	24	December.....	3	10	17	24
December.....	1	8	15	22	23D YEAR. G.				
19TH YEAR. E.					January.....	7	14	21	28
January.....	5	12	19	26	February.....	4	11	18	25
February.....	2	9	16	23	March.....	4	11	18	25
March.....	2	9	16	23	April.....	1	8	15	22
April.....	6	13	20	27	May.....	6	13	20	27
May.....	4	11	18	25	June.....	3	10	17	24
June.....	1	8	15	22	July.....	1	8	15	22
July.....	6	13	20	27	August.....	5	12	19	26
August.....	3	10	17	24	September.....	2	9	16	23
September.....	7	14	21	28	October.....	7	14	21	28
October.....	5	12	19	26	November.....	4	11	18	25
November.....	2	9	16	23	December.....	2	9	16	23
December.....	7	14	21	28	24TH YEAR. F.				
					January.....	6	13	20	27

Cycle of 28 Julian Years.					Cycle of 28 Julian Years.					
Dominical Letters.					Dominical Letters.					
February	3	10	17	24	August	1	8	15	22	29
March	3	10	17	24	September	5	12	19	26	
April	7	14	21	28	October	3	10	17	24	31
May	5	12	19	26	November	7	14	21	28	
June	2	9	16	23	December	5	12	19	26	
July	7	14	21	28						
August	4	11	18	25	27TH YEAR. B.					
September	1	8	15	22	January	2	9	16	23	30
October	6	13	20	27	February	6	13	20	27	
November	3	10	17	24	March	6	13	20	27	
December	1	8	15	22	April	3	10	17	24	
					May	1	8	15	22	29
25TH YEAR. E. D.					June	5	12	19	26	
January	5	12	19	26	July	3	10	17	24	31
February	2	9	16	23	August	7	14	21	28	
March	1	8	15	22	September	4	11	18	25	
April	5	12	19	26	October	2	9	16	23	30
May	3	10	17	24	November	6	13	20	27	
June	7	14	21	28	December	4	11	18	25	
July	5	12	19	26						
August	2	9	16	23	28TH YEAR. A.					
September	6	13	20	27	January	1	8	15	22	29
October	4	11	18	25	February	5	12	19	26	
November	1	8	15	22	March	5	12	19	26	
December	6	13	20	27	April	2	9	16	23	30
					May	7	14	21	28	
26TH YEAR. C.					June	4	11	18	25	
January	3	10	17	24	July	2	9	16	23	30
February	7	14	21	28	August	6	13	20	27	
March	7	14	21	28	September	3	10	17	24	
April	4	11	18	25	October	1	8	15	22	29
May	2	9	16	23	November	5	12	19	26	
June	6	13	20	27	December	3	10	17	24	31
July	4	11	18	25						

CHAPTER IV.

ERA OF NABONASSAR EXPLAINED.

1. E. N., *Era of Nabonassar*. It has been ascertained with astronomical precision, that this famous era began with the reign of Nabonassar, king of Babylon, on the first day of the Egyptian month Thoth, corresponding to the twenty-sixth day of February, A. J. P. 3967. This king and Tiglathpileser of the Old Testament, were brothers, and both were the sons of Pul, king of Assyria. Upon the death of the latter, Tiglathpileser ruled at Nineveh, and Nabonassar at Babylon, over their father's dominions. When Babylon was conquered by Alexander, October first, A. J. P. 4383, B. C. 330—not Julian—in the first month, Tisri eighteenth—though by an Egyptian rule of giving whole years only to each king, the canon of Ptolemy ends the fourth and last year of Codomanus, the Persian king, on the thirteenth of November, A. J. P. 4382; early in the year, B. C. 331—not Julian—a catalogue of the reigns of the kings of Babylon, beginning with Nabonassar, was transmitted by Calisthenes to Aristotle in Greece; which was subsequently adjusted to the Egyptian method of computing time, by Hipparchus of Alexandria. Ptolemy, to whom this canon is ascribed, continued the catalogue down to the death of Alexander; thus making the round sum of 424 Egyptian years, of 365 days each, and ending Saturday, November eleventh, A. J. P. 4390. But 424 years of Julian time would not have ended before the twenty-fifth day of February, A. J. P. 4391.

2. Among the records transmitted and adjusted as above, were certain astronomical calculations, from which Ptolemy gives an account of several lunar eclipses. The first occurred when Phanostratus was Archon, E. N. 366, the twenty-seventh day of Thoth, six hours and thirty minutes after midnight at Alexandria. Modern astronomical calculations demonstrate that the eclipse was on Tuesday, December twenty-three, A. J. P. 4331; the eleventh of Thebet, A. M. 5164, B. C. 382. The

Egyptian solid years, 365, twenty-six days, six hours, and thirty minutes, must be turned into Julian years. First multiply the solid Egyptian years 365, by 365, the number of days in each year; take in the twenty-six solid days, etc., and the product will be 133,251 days, six hours, thirty minutes. Divide these by 1461, the number of days in four Julian years, the remainder will be 300 days, and the quotient, ninety-one, multiply by four, and the product will be, in Julian time, 364 solid years, 300 solid days, six hours, and thirty minutes. Then from the solid years, days, etc., of Julian time, at the eclipse, namely, A. J. P. 4330, 356 solid days, six hours, thirty minutes, subtract the aforesaid Egyptian, now turned into Julian time, namely, 364 years, 300 days, six hours, thirty minutes, and the remainder will be in solid years of the Julian period 3966, and fifty-six days. These fifty-six solid days will give to January of the next year thirty-one days, and twenty-five solid days to February, which demonstrates that the era of Nabonassar began the next day, Wednesday, the twenty-sixth of February, A. J. P. 3967; the sixteenth of Adar, A. M. 4799; B. C. 747, old style; An. Ex. Isr. 900, Adar twenty-three, just ten days before the tenth year of the reign of Jotham, king of Judah, ended. (See Jarvis's Introduction, 119.)

3. The reigns of the kings of Babylon, from the first year of Nabonassar—including the reign of Alexander—for 424 years, are as follows:

Nabonassar.....	14	Evil Merodach.....	2
Nadius	2	Neriglissar.....	4
Chinzirus and Porus.....	5	Nabonadius.....	17
Juqueus.....	5	Darius.....	2
Mardoc Empadius.....	12	Cyrus.....	7
Arkianus.....	5	Cambyzes 5 ms.....	7
I Interregnum.....	2	Smerdis 7 ms.....	1
Mardoc Baladan.....	3	Darius Hystaspes.....	36
Apronadius.....	6	Xerxes.....	21
Rigebelus.....	1	Artaxerxes Longimanus.....	41
Messessimordicus.....	4	Darius Nothus.....	19
II Interregnum.....	8	Artaxerxes Mnemon.....	46
Esarhaddon.....	13	Ochus.....	21
Sasosducheus.....	20	Arogus and Arsos.....	2
Chyniladanus.....	22	Darius III Codomanus.....	4
Nabopolassar.....	21	Alexander.....	8
Nebuchadnezzar.....	43		
			424

The only correction needed in the above reigns is the following: Cambyzes, the son of Cyrus, reigned only "six years."

(See Josephus, Antiq., b. xi, c. 2, sec. 2.) Consequently the following reigns, including that of Artaxerxes Longimanus, began one year sooner than is represented by the canon. But, according to Ctesias, the latter king reigned forty-two years, which made the next reigns accord with the canon again. This correction is confirmed by Ezra vii, 7, and the demand of the middle year of the seventieth week of Daniel, that Messiah should then be "cut off." Dan. ix, 26, 27.

4. It is generally admitted that the Egyptians, Chaldeans, and ancient Persians reckoned the first of the month Thoth always to be the first day of their civil or sacred year, which invariably consisted of 365 days. But it is contended, and not without evidence, that they had also a solar year, consisting of 365 days, six hours; their civil year being neither solar nor lunar. In Egypt, in later times, one solar year was regulated by the rising of Sirius, or the dog-star. It was also the opinion of the most learned Joseph Scaliger and Archbishop Usher, that the ancient Israelites, who descended from the Chaldeans, through Abraham, computed their year in twelve months of thirty days each, adding five days at the end of the twelfth yearly, and six days every fourth year. This, we think, is rendered certain by Ex. xxiii, 16, where the keeping of certain feasts is enjoined, "*and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field.*" This could not be the *end* of the ecclesiastical year, which began and ended in the spring season, but the end of the ancient solar year, which closed the ingathering of their labors for the last twelve months. This year always ended with the time of "ingathering," and was therefore unquestionably a solar year. Noah was required to observe the end of this year, when he was told to "take unto him of all food that is eaten, and to *gather* it to him into the ark, and it should be food for him and for every living creature." Gen. vi, 21. Doubtless he gathered to him of productions through the whole season of cropping "*of all food that is eaten;*" for when he had laid in sufficient provisions, and the end of the preparation time was come, on the seventeenth of the second month of the ensuing year, the Flood began. As the productions of the year might sometimes be

longer ripening and being gathered in than at other times, and to give sufficient time for the males to repair to the place where the Lord would record his name, etc., therefore, when the feast of tabernacles was appointed to be holden, "at the end of the year," it was set for the fifteenth of Tisri, two weeks after the end of the old year, that the crops, it would seem, might certainly be gathered, and the people have time to assemble at the appointed place, and be in readiness for a feast of seven days, and then hold the Sabbath "solemn assembly" before they dispersed. And this fact, concerning the end of the solar year of the Israelites in the fall, proves that the ancient nations, having the same origin, had also the same year. Jackson—vol. 2, p. 5—says, "The *Egyptians* originally began their year at the new moon which happened on or nearest to the autumnal equinox. This was their first *Thoth*, or beginning of their fixed year." This *Thoth*, he further said, "contained part of September and part of October." Their fixed solar year could, therefore, be no other than that which all people had, at the time of the Dispersion from Babel. But being a "fixed solar year," it could not be regulated by "*the new moon*," as Jackson supposed. Neither could it begin at the Heliacal rising of Sirius, which always occurred nearly two months before, and was not made the beginning of a solar year among the Egyptians, according to Clemens Alexandrinus, "till 345 years after the exodus of the Israelites." The solar year among the ancient people of God, and which belonged to all people before the Dispersion, began with the month Tisri, answering to parts of our September and October. It has been called their civil year, to distinguish it from that which was given by Moses for religious purposes, and which began in the spring, including parts of March and April.

5. The sacred year of the Egyptians, mentioned in the preceding section, and having only 365 days, began the first day of *Thoth*, at any time its length might require in the fixed solar year. It differed in length only about six hours from the original year. The months of the Egyptian sacred year had each thirty days, except the twelfth, which invariably had thirty-five, and only wanted another day quadrennially to make it

agree with the solar year. For the want of this, it recedes through the whole of the natural year, in 1460 solar years. Its calendar is as follows:

Months.	Days.	Months.	Days.
1. Thoth	30	8. Phamuthi	30
2. Paophi	30	9. Pachon	30
3. Athyr	30	10. Pauni	30
4. Choiaç	30	11. Ephi	30
5. Tubi	30	12. Messori	35
6. Mechir	30		
7. Phamenoth	30	Total	365

After the Grecian reign over Egypt ended, this calendar was conformed to the length of the Julian year by Augustus Cæsar. From and after the twenty-ninth day of August, A. J. P. 4689, B. C. 25, Thoth was made to begin by adding another day to the twelfth month every Roman leap year. As this was the twenty-first year of the reformed calendar of Julius Cæsar, and consequently a Roman leap-year, it required the 724th year of Nabonassar to be the first Roman Egyptian leap year. This began the latter part of the seventh of Augustus, counted from the battle of Actium, September second, A. J. P. 4682.

6. A cycle of Egyptian sacred years.

Egyptian Years began A. M. 2540, Wed., Tisri 1, A. J. P. 1707, September 14.					Cycle of Egyptian Years.				
	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.
1ST YEAR. Begins with Wednesday.					8. Phamuthi	4	11	18	25
1. Thoth	5	12	19	26	9. Pachon	2	9	16	23
2. Paophi	3	10	17	24	10. Pauni	7	14	21	28
3. Athyr	1	8	15	22	11. Ephi	5	12	19	26
4. Choiaç	6	13	20	27	12. Messori	3	10	17	24
5. Tubi	4	11	18	25					
6. Mechir	2	9	16	23	3d YEAR. Begins with Friday.				
7. Phamenoth ..	7	14	21	28	1. Thoth	3	10	17	24
8. Phamuthi...	5	12	19	26	2. Paophi	1	8	15	22
9. Pachon	3	10	17	24	3. Athyr	6	13	20	27
10. Pauni	1	8	15	22	4. Choiaç	4	11	18	25
11. Ephi	6	13	20	27	5. Tubi	2	9	16	23
12. Messori	4	11	18	25	6. Mechir	7	14	21	28
					7. Phamenoth...	5	12	19	26
2d YEAR. Begins with Thursday.					8. Phamuthi	3	10	17	24
1. Thoth	4	11	18	25	9. Pachon	1	8	15	22
2. Paophi	2	9	16	23	10. Pauni	6	13	20	27
3. Athyr	7	14	21	28	11. Ephi	4	11	18	25
4. Choiaç	5	12	19	26	12. Messori	2	9	16	23
5. Tubi	3	10	17	24					
6. Mechir	1	8	15	22	4TH YEAR. Begins with Saturday.				
7. Phamenoth...	6	13	20	27	1. Thoth	2	9	16	23
					2. Paophi	7	14	21	28

Cycle of Egyptian Years.	Sundays.	Sundays.	Sundays.	Sundays.	Sundays.	Cycle of Egyptian Years.	Sundays.	Sundays.	Sundays.	Sundays.	Sundays.
3. Athyr	5	12	19	26	29	2. Paophi	5	12	19	26	29
4. Choiac	3	10	17	24		3. Athyr	3	10	17	24	
5. Tubi	1	8	15	22		4. Choiac	1	8	15	22	
6. Mechir	6	13	20	27		5. Tubi	6	13	20	27	
7. Phamenoth	4	11	18	25		6. Mechir	4	11	18	25	
8. Phamuthi	2	9	16	23	30	7. Phamenoth	2	9	16	23	30
9. Pachon	7	14	21	28		8. Phamuthi	7	14	21	28	
10. Pauni	5	12	19	26		9. Pachon	5	12	19	26	
11. Ephî	3	10	17	24		10. Pauni	3	10	17	24	
12. Messori	1	8	15	22		11. Ephî	1	8	15	22		29
						12. Messori	6	13	20	27	34
5TH YEAR.						7TH YEAR.					
Begins with Sunday.						Begins with Tuesday.					
1. Thoth	1	8	15	22	29	1. Thoth	6	13	20	27	30
2. Paophi	6	13	20	27		2. Paophi	4	11	18	25	
3. Athyr	4	11	18	25		3. Athyr	2	9	16	23	
4. Choiac	2	9	16	23		4. Choiac	7	14	21	28	
5. Tubi	7	14	21	28		5. Tubi	5	12	19	26	
6. Mechir	5	12	19	26	29	6. Mechir	3	10	17	24	29
7. Phamenoth	3	10	17	24		7. Phamenoth	1	8	15	22	
8. Phamuthi	1	8	15	22		8. Phamuthi	6	13	20	27	
9. Pachon	6	13	20	27		9. Pachon	4	11	18	25	
10. Pauni	4	11	18	25		10. Pauni	2	9	16	23		30
11. Ephî	2	9	16	23	11. Ephî	7	14	21	28	33	
12. Messori	7	14	21	28	12. Messori	5	12	19	26		
6TH YEAR.											
Begins with Monday.											
1. Thoth	7	14	21	28							

7. As the first year and month, in the preceding cycle, began on Wednesday, the first Sabbath or Sunday was on the fifth day of the month. There being only 365 days in each year, each year ends on the same day of the week on which it begins, and after the seventh year the cycle begins again as it did on the first. This cycle may be run through all the Egyptian years down to the year which last preceded the first year of Nabonassar, by dividing any intervening number by seven, and the remainder will be the year of the cycle sought; or, if there be no remainder, the seventh of the cycle will be that year. For instance, there are 2261 Egyptian sacred years, from the beginning of this era to Tuesday, the day next preceding Wednesday, the first day of the era of Nabonassar, A. J. P. 3967, February twenty-sixth. Divide this number of years by seven, and the quotient will be 323 cycles of seven years each, and no remainder. The era of Nabonassar, therefore, begins on Wednesday, the first day of the 324th cycle; and thus, by adding the whole number of Egyptian sacred years, from the begin-

ning, to any year demanded in the era of Nabonassar, and dividing the sum by seven, the remainder will show the calendar in the cycle for that year. The first great cycle of 1461 Egyptian years ended on Sunday, the thirteenth of September, A. J. P. 3167, on the last day of A. M. 3999, being the eighteenth year of the judgeship of Othniel. On the next day, Monday, began A. M. 4000, and also the Egyptian sacred year 1462, or No. 1 of a new cycle of 1461 years, precisely 800 of which ended the day preceding the first day of Nabonassar. So the 2262d year of Egyptian history, and the first year of Nabonassar, began each on the same day, Wednesday, the twenty-sixth of February, A. J. P. 3967; B. C. 747.

8. The first year of the era of Nabonassar, which began, as before proved, Wednesday, February twenty-sixth, A. J. P. 3967, being also the sixteenth day of Adar, A. M. 4799, was the 2262d Egyptian sacred year. These Egyptian years began, as stated at the head of the cycle in this chapter, Wednesday, Tisri 1, A. M. 2540, being also the fourteenth day of September, A. J. P. 1707. The proof of this is found in the fact, that they perfectly correspond to the calls of history and chronology for that whole period. Instance the following calls: Let the required "217 years," according to "the old Egyptian Chronicle," as transmitted by Syncellus, begin on the same day; next, add the required "443 years," according to the same, and other good authorities; next, let the "sixteenth dynasty of 190 years," as demanded in like manner, be added, and the day following the last call, Saturday, the fourteenth of February, A. J. P. 2557, or the third of Adar, A. M. 3389, will be the first day of the reign of "Salatis," the first of the "six shepherd kings," according to Manetho, in Josephus against Apion—b. i, sec. 14. Manetho says, in the same section, "These people, whom we have before named *kings*, and called *shepherds* also, and their *descendants*, kept possession of Egypt five hundred and eleven years." The last of these 511 years ends in the first year of the exodus of Israel out of Egypt. The shepherd kings, according to Manetho, reigned only 259 years, when they were expelled Egypt by Tethmosis, in the fifteenth year of whose reign Joseph was sold into Egypt. And, thirteen

years thereafter, in the third year of the next king, Chebron, Joseph was promoted, and "obtained possession of the granaries of Egypt." And nine years after this, Jacob, with all his family, moved into Egypt, claiming to be "shepherds from their youth." This was A. M. 3684, A. J. P. 2852, and from the first of Salatis, the first shepherd king, the 296th year. Jacob's posterity remained in Egypt 215 years, which, added to the previous 296, make Manetho's "511 years," during which, taking the Israelites to be the "descendants" of the shepherd kings, he said, they "kept possession of Egypt." This result synchronizes with the Scripture year of the exode, A. M. 3899. (See my next chapter.) Continue to run this Egyptian sacred year through my years of the world and those of the Julian period, and it hits exactly the era of Nabonassar, as above stated. This series of Egyptian years, 2261, thus minutely established at both ends, by the irrefutable testimony of ancient history, settles many of the most important questions in chronology for the same period. But a variation, from the true number, of only one solar year of the world, within that interval, would have disconnected the Egyptian year from its appropriate juncture, at one or the other end of the series. The last day of the Egyptian year 2261 being Tuesday, the twenty-fifth of February, A. J. P. 3967, the day which precedes the first day of the era of Nabonassar, a fixed point in chronology, establishes a regular connection between the two eras. And the perfect agreement between the first 1361 of those Egyptian years and numerous historical and chronological facts, establishes the correctness of the beginning of the whole series.

CHAPTER V.

YEARS OF THE BIBLE, AND THOSE OF THE EGYPTIANS, SYNCHRONIZED AT THE EXODUS.

WE will next synchronize the years of the Pharaohs, or Egyptian kings, and those of the Hebrews, at the time of the exode, A. M. 3899.

1. It is generally allowed by modern writers, that Manetho, as quoted by Josephus against Apion—b. i, 14, 15, 26–34; b. ii, 2, etc.—confounds the *Hycsos*, or shepherd kings, with the Israelites. And I may add, that he evidently confounds Joseph and Moses, and the coming of Joseph and the Israelites into Egypt with the supposed return thither of the Hycsos, some years after they had been expelled thence by the Theban king, Alisphragmuthosis, and his son Tethmosis, who succeeded Assis, the last shepherd king, in the throne of lower Egypt. But that which leads to an easy solution of this very interesting portion of chronology, is the following assertion of Manetho: “That these people, whom we have before named *kings*, and called *shepherds* also, and *their descendants*, kept possession of Egypt *five hundred and eleven years*.” These 511 years, as he states, began with the reign of Salatis, the first shepherd king. And if his following list be adopted, with a single correction by the monuments of Egypt, in the reign of Armais, the thirteenth king of the eighteenth dynasty, his 511th year will bring us down to the second year of Rameses—III of the monuments—which, we will endeavor to prove, was the Egyptian year of the exodus.

2. According to the list of Manetho, Salatis reigned nineteen years; Beon, forty-four; Apachnas, thirty-six years and seven months; Apophis, sixty-one years; Janias, fifty years and one month; and then Assis reigned forty-nine years and two months. These six are the only shepherd kings mentioned by Manetho; and their reigns, when added together, make only 259 of the required 511 years. He next gives Tethmosis,

who, he says, drove out the shepherd people. Here Josephus egregiously errs, and perplexes the Hebrew chronology, by contending that the expelled shepherds, referred to by Manetho, were the Israelites. But the best available evidence fixes this expulsion on the Phenicians, as they were subsequently denominated. They settled, after this, on the coast of Syria. They went toward Syria, on leaving Egypt, as Manetho states; but they never returned again, as he supposed. The Israelites, however, shortly after this, came into Egypt, who were not sufficiently distinguished from the expelled people, by Manetho. Josephus attempted to take advantage of this mistake of Manetho, and became himself involved in a confusion of the history of his own people, by supposing them to be the shepherds expelled by Tethmosis. Who can believe, as the assumption of Josephus demands—founded on a want of distinction, by Manetho, between the expelled shepherd kings and the Israelites—that the latter people either reigned over or occupied Egypt “511 years,” or even 259 years? But to proceed with Manetho’s list. To Tethmosis he gives twenty-five years and four months; Chebron, thirteen years; Amenophis, twenty years and seven months; Armesses, twenty-one years and nine months; Mephres, twelve years and nine months; Mephmathutmosis, twenty-five years and ten months; Amenophis, thirty years and ten months; Orus, Horus—or Hor of the monuments—thirty-six years and five months; Achenkeres, twelve years and one month; Rathotis—Rameses I, of the monuments—nine years; 2 Achenkeres, twenty-four years and eight months; Armais—Rameses II—and corrected by the monuments—fourteen years; and Rameses—III of the monuments—one year and four months. These last four months belong to the required 511th year of Manetho, the Egyptian year of the exode, as here contended for. If we shall succeed in making this year a fixed point in Egyptian chronology, by uniting it with the Mosaic year of the exode, it will not be necessary, in this place, to discuss the question, whether the last-named Rameses of Manetho, and Rameses III of the monuments, are identical or not. Of this question we will again have something to say.

3. If the odd months, in the foregoing list of Manetho, be

added together, they will swell the number of years nearly to 517, instead of 511. This, however, must not be done; for, according to the canon of Ptolemy—explained in the last chapter—the odd months in the reigns of the kings of Egypt are always counted in the first years of their successors, irrespective of the time of the current year in which each succeeding king might actually begin to reign. A remarkable instance of this rule occurred on the conquest of Alexander over Darius III, Codomanus, whose fourth and last year, according to the canon, being E. N. 416, ended Friday, the thirteenth of November, A. J. P. 4382, B. C.—not Julian—331; and the following day, Saturday, because it was the first day of *Thoth*, which began a new Egyptian year, was made the commencement of the first year of Alexander, although the Persian king continued to reign in fact till the battle of Arbela, which took place the first day of October, A. J. P. 4383, B. C.—not Julian—330, nearly ten months after the beginning of Alexander's first year, according to the canon. The non-observance of this rule has been one cause of the perplexity in which this branch of chronology has been involved.

4. We also learn from the said canon, that the years of the kings of Egypt consisted only of 365 days each, beginning always on the first day of the first month, *Thoth*. These years, therefore, fell short about six hours each solar year; and they receded 365 days in the course of 1460 solar years, making within that time 1461 Egyptian or civil years. Now, if we take the Julian year of the exode, as demanded by the Septuagint, and adopted in this work, A. J. P. 3067, and the 511th year of Manetho, as synchronical; and then from the first year of the era of Nabonassar, which began—as has been proved—on Wednesday, the twenty-sixth of February, A. J. P. 3967, if we reverse the Egyptian years back to the second year of Rameses—III of the monuments—it will be found to have commenced on Friday, the ninth day of October, A. J. P. 3066. The beginning of the Egyptian year of the exode being thus ascertained, it will greatly aid us in this investigation if we can ascertain, also, in what time of the year the birthday of Moses recurred annually. For the following reasons, we place it about the

thirteenth day of February. (1.) The first day of the eleventh month, Shebet, the fortieth year of the exode, he began to repeat the law—Deut. i, 3. This corresponded to Sunday, the ninth day of January, A. J. P. 3107, as may be seen by my cycle, founded on the Mosaic calendar. On the tenth day of the first month, Abib—An. Ex. Isr. 41—the Israelites passed over Jordan—Josh. iv, 19. This, it may be seen in like manner, was on Monday, the twenty-first day of March, A. J. P. 3107. The *two* days previous to this were spent in removing from Shittim to Jordan—a distance of about eight miles—and in sanctifying themselves—Josh. iii, 1, 5. The *three* days previous to their removal to Jordan were occupied in spying out the land, and city of Jericho—Josh. ii, 1, 22, 23. And the *thirty* days which preceded the last three days were spent in weeping for Moses in the plains of Moab—Deut. xxxiv, 8. These thirty-five days would carry us back from the day of their sanctification at Jordan, on the ninth of Abib, to the sixth day of the twelfth month, Adar, as the probable day of the death of Moses, the thirty-sixth day after he began to repeat the law. Adar had thirty-two days that year. (See the cycle referred to above.) The sixth of Adar corresponded that year to Sunday, the thirteenth day of February, A. J. P. 3107. That the day of his death was on the anniversary of his birthday also, is rendered most probable from Deut. xxxi, 2; xxxii, 48; xxxiv, 7. That his birthday was about the thirteenth of February, is countenanced, (2,) from Ex. vii, 7, which makes him “eighty years old when he spake unto Pharaoh.” This was early in the spring of the Julian year of the exode. We have elsewhere proved that the exodus began the fifteenth day of Abib, and that this day corresponded to Saturday, March the twenty-seventh, A. J. P. 3067. Archbishop Usher thinks that he spoke unto Pharaoh about one month before the exodus. Moreover, Stephen says—Acts vii, 23, 30—that he was “full forty years old” when he fled to Midian, and that “*when forty years were expired,*” the angel of the Lord appeared unto him at the burning bush. He was, therefore, eighty years old when the Lord spoke unto him at the bush, which was probably about two weeks before he spoke unto Pharaoh; thus making his

birthday about the thirteenth of February. The Targumist, as quoted by Dr. Clarke, says that Moses died "on the seventh day of the month Adar, the same day of the same month on which he was born." I differ one day. This time of the birth of Moses will be countenanced again, by the time of the death of Rameses, as cited by Manetho, compared with Ex. iv, 19, in the course of these remarks.

5. We now invite attention to a few correspondencies between Manetho—as corrected by the monuments—and the Bible. First. Manetho represents that a very distinguished Egyptian, called *Osarsiph*, forsook the Egyptians, and joined himself to thousands of "polluted wretches," "lepers," and "impure people," who, by the king's permission, then lived in Avaris; that *Osarsiph*'s name was afterward changed to that of *Moses*; that he encouraged a revolt; sent for the shepherd people, who had been driven out of the land by Tethmosis, promising to restore them to their ancient city and country, Avaris, and that they gladly returned; that he afterward issued cruel orders, injured the property of the Egyptians in various ways, got possession of the granaries of Egypt, committed sacrilege, roasted their sacred animals, etc.; then that the king of Egypt assembled 300,000 of the most warlike, who met the revolters; yet that he did not join battle with them, but thinking that would be to fight against the gods, he returned back, etc.

Here we have a confused allusion both to Joseph and Moses. The Bible tells how Joseph "got possession of the granaries of Egypt," and how he sent into Canaan for all his father's house, who told the king that "they were shepherds, that they might dwell in Goshen." This was "the city and country of Avaris," from which, according to Manetho, the *Hycsos*, shepherd kings, had been expelled by Tethmosis, in the fifteenth year of whose reign, according to this chronology, Joseph came into that country as a captive. The Bible also explains about the name of Moses; how the property of the Egyptians was injured by the desolating plagues which, through him, were brought upon the land; how "the sacred animals," the lambs—that "used to be worshiped"—were "roasted;" how "the cities

and villages were set on fire"—mentioned also by Manetho—by "the lightning that lightened the world;" and how the "collected army of the most warlike troops of Egypt" was "met" by the God of the Hebrews. This was certainly, therefore, the Egyptian year of the exode of Israel, the last of the 511 years during which, as Manetho thought, "*the Hycsos and their descendants kept possession of Egypt.*" This was the *second* year of Rameses—III of the monuments—only four months of which does Manetho assign to this king. This year, as we have seen, according to Ptolemy's canon reversed, began on Friday, the ninth of October, A. J. P. 3066; and the four Egyptian months having thirty days each extended to February the fifth, A. J. P. 3067, when, according to Manetho, this king died. We have seen that the Bible requires the birthday of Moses to be about the thirteenth of the same month; and it is worthy of special notice that just eight days after the last four months of that king, according to this chronology, when Moses' eightieth year "was expired"—Acts vii, 23, 30—the Lord said unto him—Ex. iv, 19—"All the men are dead which sought thy life." This Rameses, it is asserted by Champollion, and Rosellini, was the brother of his predecessor, Armais; and both were the sons of Menephtah I—according to the monuments—who began his reign about the time that Moses fled to Midian, "full forty years old." Menephtah and his sons, therefore, were "the men who sought the life of Moses."

6. Secondly. Joseph died, aged 110 years—Gen. i, 26—A. M. 3755, B. C. 1791, A. J. P. 2923, the seventeenth year of Mephrathutmosis—Amenophis II of the monuments—the 367th of Manetho's 511 years, reckoned from Salatis, the first shepherd king, and 144 years before the exode. And Moses having been born eighty years before the exodus, left sixty-four years from the death of Joseph to that event, which was in the seventeenth year of Orus, Horus—or Hor of the monuments—the ninth king of the eighteenth dynasty, in the 431st of Manetho's 511 years. The reign of Horus began the forty-seventh year after the death of Joseph; and this chronological fact points to him as the "new king that arose up over Egypt, that *knew not Joseph*"—not meaning a disapproval of his

policy, but an ignorance of his person and excellent character, which had gained for the Israelites the special favor of the royal family for so long a time. He therefore became jealous of the growing numbers and strength of the people of Israel. Tmosis, who preceded Horus forty years, and Amenophis, who preceded him thirty years and ten months, must both have personally known Joseph. But Horus, beginning his reign forty-seven years after the death of Joseph, and then reigning thirty-six years and five months, it is likely had never seen him. The time in which Moses was born, in the reign of Horus, agrees well with the time required by the Bible for that wicked king to have made experiments to prevent the multiplication of the Hebrews, (1,) by hard labor, in "building treasure-cities for Pharaoh;" (2,) by the cruel orders "to the Hebrew midwives;" and, (3,) by his final "charge to all his people to cast every newborn son of the Hebrews into the river"—Ex., first chapter. Under this last edict Moses was born, about Thursday, the thirteenth of February, A. J. P. 2987, B. C. 1727, A. M. 3819, the third of Adar, then the sixth month, O. S.—the eighteenth of Choiaç, fourth Egyptian month.

7. Thirdly. The Bible requires that the reigning king, at the birth of Moses, should have a daughter of sufficient age and distinction to adopt him "*for her own son*," by which he might be entitled to the throne of Egypt, in his turn. And Manetho assures us that Horus had a daughter, whose name was Achenkeres, and that after her father's death she reigned twelve years and one month. The monuments call her *Tmauhot*. Here is perfect agreement between Manetho, the Bible, and the monuments of Egypt.

8. Fourthly. The Bible requires that the "treasure-city," which was built during the policy of the tyrant "who knew not Joseph," and called "Rameses"—Ex. i, 11—should have been called after a royal person of that name; for royal persons are not named after cities, but the latter are called after the former. And we are informed by the monuments of Egypt, that a son of Horus, the *Rathotis* of Manetho, was called Rameses I. This being the *first* Rameses of Egyptian kings, nullifies all attempts at synchronizing the year of the exode with Egyptian

history, prior to the times of the Rameses. And the fact that the treasure-city, called Raamses, or Rameses, being built and named while the Israelites were extremely oppressed with hard labor to prevent their rapid increase, fixes the time of building it, either just before, or soon after the birth of Moses. It was not built in the time of any king who knew Joseph. And there were only sixty-four years between the death of the latter and the birth of Moses, as the Bible proves. Moreover, "all the generation" to which Joseph belonged, and himself also, "were dead"—Ex. i, 6—before the tyrant arose who knew him not. And when the Israelites left Egypt, eighty years after the birth of Moses, they "went out from Rameses." These facts, considered in connection with the other specified coincidences, present the chronology of Manetho and that of the Bible accordant, in this particular also. Neither a sooner nor later period in Egyptian history will ever be found to harmonize with Bible requirements.

9. Fifthly. When "Moses *refused* to be called the son of Pharaoh's daughter," and renounced his right to possess "the treasures of Egypt," it is required in the Bible, by necessary implication, that the throne should be vacant. As the adopted son of the daughter of Horus, Moses could not succeed to the crown till the last living child of her father had reigned. Achenkeres, the oldest child, succeeded her father twelve years and one month; and then Rathotis, that is, Rameses I, succeeded his sister for nine years. The ninth, or last year of this king, the last of the children of Horus, ended, according to Ptolemy's canon reversed, on the eighteenth day of October, A. J. P. 3027. And about the middle of the previous February, as we have before proved, was the anniversary birthday of Moses, when he was forty years old. It was, therefore, some time after his birthday, the same Julian year, perhaps at the time of the death of the king, about the end of that Egyptian year, "when Moses was grown"—Ex. ii, 11—when he "refused the treasures of Egypt," being "come to years"—Heb. xi, 24—"when he was full forty years old"—Acts vii, 23—that, having declined the kingdom, and killed an Egyptian, he fled to Midian, thus leaving behind him the insulted and indignant royal family. There being no

child of Achenkeres to inherit the crown, except the adopted Moses, when he "refused," Menephtha I, according to the monuments, succeeded his father, Rameses I, for twenty-four years and eight months, which time is given by Manetho to two Achenkeres. Thus the age of Moses, when he refused the crown of Egypt, according to the Bible, and the time when the throne became vacant by the death of Rameses I, the last child of Horus, according to Manetho, perfectly harmonize.

10. Sixthly. Manetho represents the people to whom *Osarsiph* or Moses joined himself, when he became their leader and lawgiver, as dwelling in a place which contained 10,000 acres—about seventeen square miles—called Avaris; which, he said, had been occupied by the *Hycsos*, or shepherd people, whom Tethmosis had expelled. And the Bible says, that the people whose leader he became were the Israelites, and that they dwelt in Goshen, called also Rameses, when they left that region. These testimonies identify the *Avaris* of Manetho, with the *Goshen* and *Rameses* of Ex. ix, 26, and xii, 37. The same district of country, or city, is called "the land of Goshen," and, by way of anticipation, "the land of Rameses"—Gen. xlvii, 11—for the book of Genesis was compiled by Moses after its chief city became denominated from Rameses I. The Seventy, in their day, called the city Heroopolis—the city of heroes—the place where Joseph met Jacob. The same is called Heliopolis—city of the sun—by Josephus, where, he says, "the king gave Jacob leave to live with his children, for *in that city* the king's shepherds had their pasturage." (Antiq., b. ii, 5, 6.) The same was the *Aven* of Ezek. xxx, 17, and the *On* of Gen. xli, 45. Thus evidently agree Manetho and the Bible, in respect to the dwelling-place of the people to whom Moses attached himself, when he renounced his title to the honors and treasures of Egypt.

11. Seventhly. For the convenience of reference, we have called the Rameses of Manetho—to whose reign he gave one year and four months—the III of the monuments; because, in Gliddon's Egypt, and other recent works, they seem, from the time of their commencement, to be identical. But the latter having about the same number of years assigned him on the

monuments—sixty odd—that Manetho has given to his next king, Armesses, the son of Miammoun, being sixty-six years and two months, renders their identity more than doubtful. Manetho's Rameses was doubtless the III in numerical order, but he was not identical with Sesostris of the monuments, to whom sixty-six years and two months' reign are assigned. "Under the name of Sesostris," says Birch, "are, without doubt, combined the exploits of the whole eighteenth dynasty." And Hengstenberg says, "It must be considered as a fixed result of modern investigation, that Sesostris is not a historical, but a mythic personage, to whom it was the custom to trace back all the important measures and the great successes of the ancient Pharaohs." The true ground upon which these weighty opinions rest may be found in the fact, that at the commencement of that splendid reign of recapitulating "the successes of the ancient Pharaohs," the glory of Egypt departed at the rebuke of the God of the Hebrews. The person, whoever he was, that succeeded Rameses III—as mentioned by Manetho—and before whom Moses stood and wrought wonders, was certainly "overthrown in the Red Sea." Psalm cxxxvi, 15. Manetho calls him Amenophis, the father of "Sethos, who was also named Rameses, from his [Amenophis] father, Rameses," which last must have been the Rameses who reigned one year and four months. Josephus, however, will have it that this Amenophis was a fictitious person introduced by Manetho, because no time is given as to the length of his reign. If he began, as the termination of the previous reign demanded, in February, and was then drowned in the Red Sea about the first of April, no year could be given him. Manetho says, he pursued after Moses with an army of 300,000 men, but when it looked like fighting against the gods he returned back, and shortly passed into Ethiopia, where he continued many years, etc. Much of fiction appears in the account given by Manetho of this Amenophis, and yet it is most likely that the fabulous part of the history is founded on the catastrophe which befell a real person of that name at the Red Sea. The first born of all Egypt being destroyed in the visit of the tenth plague—the productions of the earth being blasted or destroyed—and last,

the collected troops of Egypt being overthrown, with their king, in the Red Sea, as we learn from the Bible, it suited the superstition of the remnant to recapitulate, and sum up the glorious achievements of the past in honor of some fictitious personage; and, therefore, Sesostris, for a long reign of sixty-six years, is made to perpetuate and hand down to posterity, in this manner, the glory of Egypt. Amenophis having perished with his army in the sea, in the very commencement of his reign, the name of Rameses III being the last Pharaoh who departed in the time of Egypt's glory, might have been retained in connection with that of Sesostris.

For the reasons above stated, we have put down the year of the exode and the second year of Rameses III, or rather the first year of Sesostris, as synchronical. This was the 511th Egyptian year from the first year of Salatis, the first shepherd king; that is, A. M. 3899, B. C. 1647, A. J. P. 3067. Two kings of Egypt died this year, according to the Bible—one early in February, when God said unto Moses in Midian, "All the men are dead which sought thy life;" and the other was "destroyed in the Red Sea," early in April. The exode being on the fifteenth of Abib, corresponded to Saturday, the twentieth of Mechir, year of Egypt 1361.

12. Having thus constituted a fixed point in Egyptian chronology, which perfectly harmonizes with Bible requirements, both before and at the time of the exodus, we next reverse the Egyptian years, according to Ptolemy's canon, to the beginning of Egyptian history. Salatis, the first shepherd king, began 410 solid Egyptian years before the Egyptian year of the exode, on Saturday, February the fourteenth, A. J. P. 2557. The seventeenth dynasty was synchronical with that of the shepherd kings. The sixteenth dynasty of 190 years began April second, A. J. P. 2367. The next period of 443 years, containing fifteen generations, or dynasties, taken from the "Old Egyptian Chronicle," as preserved by Syncellus, began with the reign of Menes, the first king, A. M. 2756, B. C. 2790, A. J. P. 1924, the twenty-second day of July, just eight years before the time which Champollion fixed on for the accession of Menes. And then the first period in Egyptian history

of 217 years, taken from the same Old Chronicle, constituting the patriarchal time of the Mestræans, or Mizraimites, began with the 278th year after the Flood, on Wednesday, the fourteenth day of September, A. J. P. 1707, being also the first day of Tisri, the first month, A. M. 2540; and also the first day of the first month, Thoth, in the first year of the postdiluvian history of Egypt. This is a most remarkable coincidence! And it authorizes a most violent presumption, that we have rightly computed the number of years from the time of Mizraim's settlement of Egypt down to the first day of the era of Nabonassar, which is a fixed point in chronology, established with astronomical certainty. The coincidence which we have noticed above, the first day of the first 217 years of Egypt's settlement being also the first day of the parallel year of the world, as all people then computed it, could only occur once in a cycle of 1460 solar years. From that starting-point both years proceeded, one Julian in length, and the other defective about six hours. (Such years other nations also observed after the dispersion from Babel.) And the next time these years began again on the same day was Monday, the fourteenth of September, A. J. P. 3167, A. M. 4000, B. C. 1546, the first day of Tisri, in the eighteenth year of Othniel's judgeship. And the next time this coincidence occurred was Friday, the fourteenth of September, A. J. P. 4627, the first day of A. M. 5460, B. C. 86. As it is most manifest that the defective year of only 365 days had to recede through the solar years of the world, with which Mizraim was perfectly acquainted, and not through a year recognized ages afterward and beginning at the rising of Sirius, therefore, the declaration which has been attributed to Censorinus, of the third century, that "the last time that coincidence occurred was on the twentieth of July, A. D. 139," should be received with great caution. The years of different lengths, beginning together, at the time of Mizraim's settlement of Egypt, never began together on the twentieth of July. The solar year of the Israelites, who were in Egypt 215 years—and certainly they observed the same solar years with the Egyptians—began and ended in September. (See Ex. xxiii, 16, where, in the

regulation of the feast of tabernacles, it is said, "In the end of the year, when thou hast gathered in thy labors out of the field," etc.) It is impossible that this should have been any other than a solar year. It began in September, the first month of which was called Tisri, and it was in fact the solar year "which had been carefully noted down" from the days of Adam. On leaving Egypt, however, Tisri was made the seventh month, in the calendar then given for religious purposes, instead of the calendar of the defective year, to which they had also been accustomed while in Egypt, and perhaps before they went thither. Syncellus, who speaks of the "443 years," mentioned in the "Old Egyptian Chronicle," as belonging to "*the Cynic cycle*"—which last is his own comment, not the text of the Chronographeon—is in the same error with Censorinus. A "Cynic cycle" consists of Julian or solar years; but the years of the Old Chronicle, like those of Nabonassar, were not solar; they had only 365 days each. And Clemens Alexandrinus says, "The Sothiac (or Canicular) period did not commence till 345 years after the exodus of the Israelites from Egypt." "That is," says Jackson, "B. C. 1248, and 500 years before the Nabonassarean era." (See Jackson, vol. ii, p. 74.) It was, therefore, not more than 800 years after the beginning of this Sothic year that the Egyptian priests told Herodotus, and other Greeks, that the sun had, in the time of their history, risen twice in the west—alluding to the fact that their sacred year of 365 days and their solar year had twice commenced on the same day—the former receding through the latter in the period of 1460 solar years, when both years again begin on the same day. But the Sothic year of which Clemens Alexandrinus speaks, and the sacred year of 365 days only, could not, on any supposition, have commenced more than once on the same day, between the exodus and the visit of Herodotus to Egypt. This fact, therefore, demands that a far more remote solar year be sought for the noted beginning of such a coincidence. If the Heliacal rising of Sirius, or the dog-star, hundreds of years after the exode, marked the first coincidence in the beginning of the solar and sacred years of the Egyptians, then there was prior to that

event no such coincidence in their chronology. But there is abundant proof, that their years of 365 days each, receded from their most remote history, through those of Julian length, in 1460 solar years. And if the first day of Thoth, in the sacred year, ever coincided with the first day of a solar year, beginning at a different time to that of the Heliacal rising of Sirius, without a radical change in its calendar, it would always begin at a different time to that of the more recently-discovered Sothic year. Censorinus, assuming, however, that the Heliacal rising of Sirius fixed the point of this coincidence, ascertained that the current period of 1461 sacred years, which included the era of Nabonassar, required the next coincidence "on the twentieth of July, A. D. 139." Yet I do not hesitate, for reasons previously stated, to fix the coincidence next following the reign of Nabonassar, on Saturday, the fourteenth of September, A. J. P. 4627, being at the same time the first day of Thoth, E. N. 662, or the Egyptian year from the settlement of Egypt, 2923, and also the first day of Tisri, A. M. 5460, B. C. 86.

13. The results of the previous investigation supersede, in this place, an examination of certain statements concerning a supposed emendation of the Egyptian year, from 360 to 365 days, in the reign of Assis. The truth is, that the odd days were never considered as belonging to any month, though always counted after the twelfth. It is, moreover, evident that Herodotus and other Greeks were very ignorant of the Egyptian calendar; and those who have adopted their blunders have generally supposed, like them, that no nation, in its beginning, knew more of the science of time than did the Greeks and the Romans. This placing the pyramid on its point, once led Dr. Shuckford to suppose, "as most probable, that the solar and civil years were the same before the Flood, and that 360 days were the exact measure of both." In this speculation, however, the learned Doctor relied more on the blind theories of Plutarch, Plato, and Anaxagoras, than on the Bible. It was the detection of this error that first prompted the author of this Introduction to trouble his readers on Bible Chronology.

14. The older nations, planted by men of the first postdilu-

vian generation, evidently had the two kinds of years which we have been considering. And this fact seems to favor the assumption in respect to the short or sacred year of 365 days only, that it was founded on some divine authority. But of this we can not speak positively. "Indeed," says Mr. Gliddon, "Champollion declares, what the great mathematician Biot confirms, that the astronomical dates, procured from the tombs of the kings of Thebes, would carry back the use of a national calendar in Egypt to the year B. C. 3285." This year immediately preceded that of the Flood, during which Noah was "gathering food for every living thing of all flesh into the ark." And as the Hebrew word for ark, *theba*, furnished the name of the temple dedicated to Osiris, or Noah, in that most ancient capital of Egypt, it is most likely that the "national calendar" referred both to that year and the ark.

15. The results of this chapter may be summed up as follows:

Years of the Cycle.

- (1.) Mestre, or Mizraim, the second son of Ham, settled Egypt—as demanded by the "Old Egyptian Chronicle," which was transmitted by Syncellus, and also by the reversed cycle of 1461 civil or sacred years, from the first year of Nabonassar—A. M. 2540, Tisri first, A. J. P. 1707, Wednesday, September fourteenth, 278th year after the Flood, being in Egypt's history, Thoth first, sacred year, 1
- (2.) As required by the same authorities, 217 years thereafter, Menes, the first king of Egypt, began the first of fifteen generations or dynasties, comprising 443 years of what Syncellus mistook for the "Cynic cycle," A. M. 2756, A. J. P. 1924, Wednesday, the twenty-second day of July, Thoth first, Egyptian sacred year, 218
- (3.) The sixteenth dynasty of 190 Egyptian years, required by the same authorities, and also by Manetho and the monuments, began A. M. 3199, A. J. P. 2367, Friday, second of April, Thoth first, sacred year of Egypt, 661
- (4.) The dynasty of the *Hycsos*, or shepherd kings, cor-

- responding to the time occupied by the Theban kings of the seventeenth dynasty, namely, 259 years, next began in the person of Salatis, A. M. 3389, A. J. P. 2557, Saturday, fourteenth of February, Thoth first, first of Manetho's 511 years to the exode of shepherds, or the Israelites, Egyptian sacred year, 851
- (5.) The eighteenth dynasty, as reported by the Old Chronicle, and Manetho, corrected and confirmed by the monuments, and now corrected again, in its length, being only 343, instead of 348, Egyptian years, began in the person of Tethmosis, son of Alisphragmuthosis, who expelled the shepherd people, A. M. 3647, A. J. P. 2815, Saturday, December eleventh, Thoth first, sacred year of Egypt, 1110
- (6.) Joseph was sold into Egypt before the end of the fifteenth year of Tethmosis, being seventeen years old, A. M. 3662, and before the close of the sacred year, . . . 1124
- (7.) Isaac died 180 years old, A. M. 3674, B. C. 1872, A. J. P. 2842, year of the promise to Abraham, 205, and before the end of the Egyptian sacred year, . . . 1136
- (8.) Some time in the next year, Joseph was promoted to be second in authority to the king, now the third year of Chebron, the second ruler of this dynasty, and the seven years of plenty began, A. M. 3675, latter part of the sacred year, 1137
- (9.) Jacob moved into Egypt in the second year of the famine, latter part of the twelfth year of Chebron, A. M. 3684, A. J. P. 2852, sacred year of Egypt, . . . 1146
- (10.) Jacob died, aged 147 years, A. M. 3701, A. J. P. 2869, eightieth year of Levi, fifty-sixth of Joseph, sixteenth of the reign of Amenophis, Thothmes II of the monuments, third king of this dynasty, sacred year of Egypt, 1163
- (11.) Joseph died, aged 110 years, A. M. 3755, A. J. P. 2923, latter part of the seventeenth year of Mephra-thutmosis, sixth king of this dynasty, and in the sacred year of Egypt, 1217

- (12.) Horus, or Hor, the king "who knew not Joseph," began to reign forty-seven years after his death, A. M. 3802, A. J. P. 2970, sacred year of Egypt, . . . 1265
This was the ninth king of this dynasty.
- (13.) Moses was born A. M. 3819, Adar third, A. J. P. 2987, Thursday, February thirteenth, B. C. 1727, sixty-four years after the death of Joseph, the seventeenth year of Horus, eighteenth day of Choiac, the fourth month of the sacred year, 1281
- (14.) Achenkeres, Horus's daughter, who adopted Moses as her own son, began to reign, on the demise of her father, A. J. P. 3006, Monday, twenty-fourth of October, Moses being upward of nineteen years old, Thoth first, national year of Egypt, 1301
- (15.) Rathotis, Rameses I, after whom a treasure-city was named, built during the oppressive laws of his father Horus, began to reign, A. J. P. 3018, Saturday, twenty-first of October, Moses being past thirty-one years old, Thoth first, sacred year, 1313
- (16.) Two Achenkeres, according to Manetho, but Menephtha, son of Rameses I, according to the monuments, began to reign, twenty-four years, Monday, nineteenth of October, A. J. P. 3027, Moses having fled to Midian, full forty years old, Thoth first, sacred year, 1322
- (17.) Armais, Rameses II, thirteenth sovereign of this dynasty, son of Menephtha, began to reign fourteen years, A. J. P. 3051, Thursday, thirteenth of October, Moses being sixty-four years old, Thoth first, sacred year, 1346
- (18.) Rameses III, fourteenth king of this dynasty, brother of Armais, and both sons of Menephtha, began for one year and four months, according to Manetho, Thursday, ninth of October, A. J. P. 3065, Moses being seventy-eight years and nearly eight months old, Thoth first, sacred year, 1360
- (19.) Sesostris comes next—instead of the real successor

to the crown, who was drowned in the Red Sea—to whom, according to established custom, was counted the last four months of Rameses III, which began the reputed first year of his reign, Friday, ninth of October, A. J. P. 3066—Moses having filled his seventy-ninth year in the February preceding—being, Thoth first, the 511th year of Manetho from the first year of the shepherd kings, sacred year of the Egyptians, . . . 1361

These four months extended to Friday, the fifth day of the ensuing February; about Saturday, the thirteenth of which, A. J. P. 3067, Moses finished his eightieth year. The second forty years of his life, according to Stephen, having “expired,” the angel of the Lord appeared to him in a flame of fire, in a bush. He then repaired to Egypt. And on Saturday, the twenty-seventh of March, the same Julian year, A. M. 3899, B. C. 1647, Abib fifteenth, the twentieth day of Mechir, the sixth month of the 511th year, which ended the time during which Manetho supposed the “shepherd kings and their descendants kept possession of Egypt,” Moses conducted the Israelites out of bondage, sacred year of Egyptian history, 1361

16. Some further account of the method, by which we ascertained that the reversed canon of Ptolemy had its beginning, in Egyptian chronology, on Wednesday, September fourteenth, A. J. P. 1707, being the very day with which A. M. 2540, and the 217 years given to Mizraim, in the “Old Chronicle,” commenced, may here be given.

We shall state this as briefly as possible, yet, we trust, with sufficient plainness, so as to present it in its just claims to our readers. Let this be particularly marked.

Having calculated the whole line of Bible chronology, according to our maturest convictions, from Adam to the Christian era, we found that the exodus of Israel from Egypt must have occurred, according to our calculation, B. C. 1647, A. J. P. 3067. To ascertain next the Egyptian year corresponding to that event, the statement of Manetho, as already quoted in

this chapter, was taken as a guide, namely: "These people whom we have before named *kings*, and called *shepherds* also, and *their descendants*, kept possession of Egypt *five hundred and eleven years*." These years, he states, began with the reign of Salatis. Believing that these Egyptian years, and those of the canon of Ptolemy, had the same origin, we reversed those of the latter, from the first day of Nabonassar, Wednesday, February twenty-sixth, A. J. P. 3967, being the first day of Thoth, exclusive, to the said time of the exode, B. C. 1647, A. J. P. 3067; and found that the current Egyptian year began, as already stated, A. J. P. 3066, on Friday, October ninth. Taking this as the 511th year mentioned by Manetho, after witnessing the astonishing agreement between his statements, as corrected by the monuments, and those of the Bible, from the birth of Moses to the exode, we next reversed to the first of the said 511 years, and found, accordingly, that the said Salatis, as Manetho stated, began his reign with it, on Saturday, the fourteenth of February, A. J. P. 2557, B. C. 2157. We then reversed 190 years, demanded for the sixteenth dynasty, and found that they began on Friday, the second day of April, A. J. P. 2367. Thence we reversed 443 years, as demanded by the "Old Chronicle," and found that they began with Menes, on Wednesday, July twenty-second, A. J. P. 1924, B. C. 2790. And lastly, we reversed the remaining 217 years, as reported by Syncellus, from the "Old Chronicle," and found that they began on Wednesday, the fourteenth day of September, A. J. P. 1707, B. C.—not Julian—3006; being, at the same time, both the first day of Thoth, in the first of the 217 Egyptian years, and the first day of the first month, Tisri, A. M. 2540. Here is a list of the most marvelous coincidences. The Egyptian years reversed, are precisely 2261. The first in the reversion regularly precedes the first year of Nabonassar, a fixed point in chronology—511 years of that series in their appropriate place, as demanded by Manetho and the Bible, point out the Egyptian year of the exode. And the last day of the last reversed year of the whole series, being the first day of two very different years—a coincidence which can only happen once in 1460 solar years—proves,

we think, that this Egyptian calendar was adjusted at the commencement of the first reported 217 years of the "Old Chronicle." This was probably done by Thoth, the son of Misor, whose names are given to the first and last months of their sacred year.

17. The days of any year of the Egyptian cycle, or of the era of Nabonassar, found in the large table, may be synchronized with those of corresponding Julian years, or of my years of the world, or of Rabbinical years of the world, by beginning the synchronism on the first day of Thoth, and on the correspondent day of any one of the other eras—thus: Take, for instance, the Egyptian year of the exode, 1361. This, it may be seen in the large table, began Friday, October ninth, A. J. P. 3066. Divide the Egyptian year of the exode, 1361, by 7, according to chapter iv, sec. 7, and the remainder, 3, will designate the third year of the cycle, in section 6th of the said chapter, as the year of the exode. As this begins on Friday, as above stated, the first Sunday fell on the third day of the first month, Thoth. Then the synchronism will be as follows:

Eg. Y. 1361.	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.	A. J. P. 3066.
Thoth	3	10	17	24	October	11	18	25	1	November.
Paophi	1	8	15	22	November	8	15	22	29	December.
Athyr	6	13	20	27	December	13	20	27	3	Jan., A. J. P. 3067.
Choiac	4	11	18	25	January	10	17	24	31	February.
Tubi	2	9	16	23	February	7	14	21	28	March.
Mechir	7	14	21	28	March	14	21	28	4	April, etc.

As Saturday, the twentieth of Mechir, in Egyptian time, and Saturday, the twenty-seventh of March, in Julian time, correspond, as has been shown, to the Scripture day of the exode, let the same synchronism be extended to my year of the world, embracing that event. This was A. M. 3899. Divide this by 28, and the remainder, 7, will be the year of the Synchronical Cycle, prior to the exode, found in chapter ii. By examining this year of the world, it may be seen, that the first day of Thoth aforesaid, corresponded to Friday, the twenty-sixth of Tisri. This requires the following synchronism:

Eg. Year, 1361.	Sundays.	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.	Sundays.	A. M. 3899.
Thoth	3	10	17	24		Tisri	28	5	12	19		Bul.
Paophi	1	8	15	22	29	Bul	26	3	10	17	24	Casleu.
Athyr	6	13	20	27		Thebet	1	8	15	22		Thebet.
Choiac	4	11	18	25		Thebet	29	6	13	20		Shebet.
Tubi	2	9	16	23	30	Shebet	27	4	11	18	25	Adar.
Mechir	7	14	21	28		Abib	2	9	16	23		Abib, etc.

Thus it may be seen, that Saturday, the fifteenth of Abib, A. M. 3899, as required by the Scriptures for the exode, synchronized with Saturday, the twentieth of Mechir, in the said Egyptian year; and also with Saturday, the twenty-seventh of March, A. J. P. 3067.

A similar synchronism may be made between the current Rab. A. M. 2114, and the said Egyptian year of the exode, 1361. The former began, Thursday, the seventeenth of September, A. J. P. 3066; and the latter, on Friday, the twenty-third day of Tisri, Rab. A. M. 2114. The synchronism must, therefore, be as follows:

Eg. Year, 1361.	Sundays.	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.	Sundays.	Rab. A. M. 2114.
Thoth	3	10	17	24		Tisri	25	2	9	16		Marchesvan.
Paophi	1	8	15	22	29	Mar.	23	1	8	15	22	Casleu.
Athyr	6	13	20	27		Casleu	29	6	13	20		Thebet.
Choiac	4	11	18	25		Thebet	27	5	12	18		Sebat.
Tubi	2	9	16	23	30	Sebat	26	3	10	17	24	Adar.
Mechir	7	14	21	28		Abib	2	9	16	23		Etc.

Here it is demonstrated again, that Saturday, the fifteenth of the Rabbinical year of the world, 2114—which era began Monday, the seventh of October, A. J. P. 953—synchronized with the aforesaid Saturday, the twentieth of Mechir, Egyptian year 1361, with Saturday, the twenty-seventh of March, A. J. P. 3067, and with Saturday, the fifteenth of Abib, or Nisan, A. M. 3899. To start right with the last synchronism, the Rab. A. M. 2114 must be divided by the great Jewish cycle of 247 years, the remainder, 138, see, in chapter ix, sec. 5; and opposite the 138th year of the cycle, it will be seen that it began, in Gregorian time reversed, Thursday, September nineteenth, and that the index is 5 d 7. This directs to the second

common year of 354 days, in section sixth of said ninth chapter, where the calendar for that year is found—turn the Gregorian into Julian time, by counting from the first day of the first Rabbinical year of the world, Monday, seventh of October, A. J. P. 953, to that which synchronizes with the first day of the Rab. A. M. 2114, and thus on to the twenty-third of Tisri of that year, which will be Friday, October ninth, A. J. P. 3066, the same as the first day of Thoth, Egyptian year 1361—as may be seen in the last synchronism.

18. The ancient Jews were neither accustomed nor required to keep the Passover at the vernal equinox, as some have asserted. Jackson says, vol. ii, p. 21, in the year B. C. 1593—his year of the exodus—A. J. P. 3121, that the vernal equinox came on the 26th of April, which, he also says, was both the fifteenth of Nisan and the fifteenth of Phamenoth. He calculated from A. D. 1748, when the vernal equinox was reckoned in the beginning of the tenth of March. But the fifteenth of Nisan for my corresponding year of the exode, 55, which is proved to be correct, was Saturday, the twenty-second of March. The fifteenth of Nisan, for the corresponding Rab. A. M. 2168, was on Saturday, the twenty-ninth of March. The Nicene calendar, for the same Julian year, requires the fifteenth of Nisan to be on Sunday, the twenty-third of March. And as to Jackson's fifteenth of Nisan, twenty-sixth of April, and the fifteenth of the Egyptian month Phamenoth, being that year on the same day, it is impossible. If he means the Egyptian solar year, the fifteenth of its Phamenoth was Thursday, the twenty-seventh of March. And if he intended the receding shorter year, the twenty-sixth of April would require the fourth of Phamuthi, the eighth month, for its synchronism. The whole proves that calculations, however accurately made, as founded on the precession of the equinoxes, must fail to accord with the calendars of ancient years—and no wonder, as before the times of Hipparchus, who died B. C. 125, nobody knew any thing of such precession. Numerous illustrations might be added to the foregoing, but these must suffice.

CHAPTER VI.

TIME OF THE DISPERSION FROM BABEL.

1. BEFORE we attempt to fix on the time when other nations had their commencement, it may be proper to inquire when the confusion of tongues, and the consequent dispersion from Babel, took place; for it is impossible, allowing the Scriptures to be true, that even a partial separation from the main body should have been effected, before the confusion of tongues. The Scriptures strongly indicate that all remained together, till their language was confounded. The settlement of the different portions of the postdiluvian earth, by the three grand divisions of Noah's posterity, was the fulfillment of an early decree, or command of God, both in respect to the times and the bounds of such settlement. See Deut. xxxii, 8, 9; Acts xvii, 26. Josephus says—*Antiq.*, b. i, chap. iv, sec. 1, 2—that God twice commanded the people, as they greatly multiplied, to form colonies in different countries, that they might not raise seditions among themselves, but might cultivate a great part of the earth. But an opposition to this Divine order was headed by Nimrod, the grandson of Ham, whose project was defeated by the confusion of tongues, and the consequent dispersion of the people to the several parts of the earth, whither the decree of God had predestinated them; for if their several “inheritances” had not been pointed out beforehand, it would not have been rebellion in them not to go to them. But this rod of the Lord's displeasure had the desired effect. The varying tongues separated them by families; and, generally, one of the first postdiluvian generation was taken as the patriarch of his own descendants, to whom the same language was limited; when each company, thus formed, was conducted by divine Providence to its own “inheritance.” Each patriarch thus inheriting his lot, impressed on it, according to a universal custom, his own name. Hence the Scriptures repeatedly speak of tracts

of country bearing the names of the men of the first generation after the Flood. Of the children of Shem, *Elam* was the first name which was given to the land which was allotted to him. *Ashur* gave name to his own, Assyria. And Josephus tells us that *Arphaxad* first gave name to the country, which has since been called Chaldea. Lydia was called after *Lud*. Of the sons of Ham, *Mestre*, *Mezr*, or *Mizraim*, was the first name given to that part of Egypt which fell to his lot. *Canaan* is the name of the land which he settled. The same is true of others, and of the children of Japheth.

2. But the question must be met directly. Did these men of the first generation, the immediate sons of Shem, Ham, and Japheth, personally occupy the countries which bore their names, as it was in the case of lands assigned to the twelve tribes of Israel, and denominated from the sons of Jacob, who once lived in that country themselves? It is the opinion of the writer, that the personal occupancy and improvement of the lands which bear the names of men of the first generation after the Flood, is the teaching of holy Scripture, and also the voice of history. Those who maintain that the dispersion from Babel was the cause of Peleg's name being given to him, have insurmountable difficulties to obviate. The following are samples: Those who adopt the Hebrew numbers are compelled to maintain, that the name, Peleg, was given in *anticipation* of the dispersion, which was to occur "in his days"—some time before his death; for, according to the present Hebrew, being born 101 years after the Flood, they acknowledge the time is too short to that event, and the population too limited to answer Scriptural requirements at the dispersion. Hence they claim all the days of Peleg for the accomplishment of the dispersion. But if this were a good reason for giving the name Peleg to one, because the dispersion took place in his lifetime, it is not easy to see why every body else might not, for the same reason, have been called by the same name.

3. Those who adopt the Samaritan numbers, though they have 401 years from the Flood to the birth of Peleg, yet put off the dispersion till his life is far advanced, in order to allow Noah, and his sons of the old world, time to go hence, before

the rebellion of Nimrod and his associates led to the confusion of tongues and the general dispersion. These, therefore, force themselves into the same difficulties with others, who give Peleg his name in anticipation; for there is no hint that his name was given under prophetic influence.

4. Those who adopt the Septuagint, and are consistent enough to allow that the name Peleg was given because of the "division of the earth," which doubtless occurred about the time of his birth, 531 years after the Flood, yet involve the subject, we think, in never-ending difficulty, by allowing that the "division of the earth," which afforded a name to Peleg, and the *dispersion* of the people from Babel, at the confusion of tongues, were one and the same event. According to this interpretation, those of the first generation after the Flood, who were living at the birth of Peleg—and we have one instance in Arphaxad—"were [as Mr. Smith allows] the old and infirm men of the age;" and even those of the second generation, like Nimrod and others, could hardly be, "because of strength and age, the natural leaders of their day," as contended for by Mr. Smith, in his Patriarchal Age; for he has Nimrod's decease only two years after the birth of Peleg. But he seems to forget that Ashur, "the second son of Shem," was of the first generation; and that after the dispersion—pp. 344, 345—"he occupied the land, which the Bible, from his name, calls Assyria." And we think he rightly contends, that "Moses informs us that this patriarch built Nineveh, Rehoboth, Calah, and Resin." Here, then, is an insuperable difficulty, into which the scheme of Mr. Smith goes. The age of Arphaxad, next to that of his brother Ashur, doubtless made him and his cotemporaries of the first generation, at the birth of Peleg, as Mr. Smith allows, "the old and infirm men of their day." Arphaxad must be taken as a sample; and he died just nine years after the birth of Peleg. And yet Ashur, an older brother, is supposed, by the same scheme, to have sufficient strength and years remaining, after the dispersion, to conduct his posterity from Shinar into his own land, and there, as their multiplication demanded, to build for them renowned cities, to the number of four! It is true, an absurd and feeble attempt

has been made "by some respectable authors," to fix on Nimrod the honor of founding those cities. But this inconsistent interpretation, we think, Mr. Smith has justly exposed; though, in so doing, he has established one of the Scriptural objections to the year of the dispersion and that of the birth of Peleg being synchronical.

5. While the birth of Peleg, according to the true numbers of that part of the Septuagint in which it is recorded, makes the time of the dispersion too late, in the lifetime of the first generation, for the accomplishment of Scriptural demands on them, as instanced in the case of Ashur, it also makes it too late for the requirements of history, as may be instanced in the case of Egypt, China, and some other countries. It does not satisfy us, when the history of several nations calls for extension back of the days of Peleg, to be told "all is fable before his time." This liberal excision of years from the claims of national histories would not, we think, be so confidently resorted to, were it not thought necessary, for the credit of the Bible, to have the dispersion in the days of Peleg. This interpretation, however, does not confine its nullifications to the claims of profane history; it also robs the patriarchs of the first generation of the honor of having settled the countries to which the divine record has given their names and appropriated their achievements. Take Ashur for illustration.

6. We have not been able to see any solid reason why chronologers have manifested so much anxiety to have Noah and his sons removed hence before the rebellion at Babel, which, by divine Providence, issued in the confusion of tongues and the dispersion of the different families to their several allotments. The political divisions having been evidently pointed out in the days of these patriarchs, for the occupancy of their posterity, they must have felt—allowing their piety—great anxiety to see, before their demise, the thousands of their respective descendants happily settled in their own lands. But that the multitudes, for reasons hinted at in Scripture, should be opposed to such an extensive separation, as contemplated the "replenishing of the earth," was natural enough for short-sighted human nature. And that this principle should

lead its possessors, in defiance of patriarchal authority, to open rebellion, even against the Divine authority, was not greatly to be wondered at by men who had witnessed the more extensive rebellions of the old world. Opposite influences were evidently at work when it was proposed to build a tower whose top should reach to heaven—"lest," said they, "we be scattered abroad upon the face of the whole earth." But this implied its opposite influence, the object of which was "to scatter them abroad upon the face of the whole earth." This was God's counsel and purpose, for this he ultimately did. But by whom was this counsel enforced upon the multitudes, if not by Noah, Shem, Ham, and Japheth? They were the depositories of instruction, counsel, and government, under God, to the whole progeny. And that they should witness insubordination among their descendants, when the patriarchal government crossed the natural inclination of their children, was only proving again what, I suppose, they well understood before, that the principle of rebellion in children is often found to be stronger than the influence of parental instruction on them. At this juncture divine Providence interposed, and they were scattered abroad "*over the whole earth*," to their appointed "inheritance." The old patriarchs saw the care of God thus manifested over their progeny, and were doubtless comforted.

7. For reasons hinted at in the foregoing remarks, we therefore conclude that the dispersion took place before the days of Peleg, and in the lifetime of Noah and his sons. The Scriptures require a considerable time, after the dispersion, for the patriarchs of the first postdiluvian generation, to need, for multitude, and then to make, so many cities as are ascribed to Ashur, who seems to be given as a sample of what was common. In the previous chapter, the chronology of Mizraim, one of the families of the dispersion, has been traced by history to its commencement, Tisri first, A. M. 2540, year after the Flood the 278th. This was the 878th year of Noah, the 376th of Shem, the 276th of Arphaxad, the 141st of his son Cainan, and the eleventh of Salah. If we take Arphaxad's age as a sample of that of his cotemporaries of the same generation, then, beginning with the said 278th year after the Flood, when the calen-

dar of the Mizraimites began, and the patriarchs of the first generation, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, sons of Japheth, and Cush, Mizraim, Phut, and Canaan, sons of Ham, and Elam, Ashur, Arphaxad, Lud, and Aram, sons of Shem, would each have 263 years before his death to rule his posterity and make improvements; Mestre would have his "217 years" assigned him in the Old Egyptian Chronicle; Ashur would have sufficient time both to need and to build the great cities ascribed to him in the Bible. Then take the age of Cainan, the son of Arphaxad, as a sample of the age of his cotemporaries of the second generation, and at the settlement of Egypt Nimrod would be 141 years old; and this would be about the age of his numerous cotemporaries of that generation, while each would live after that about as long as Cainan, whose life is given in the Septuagint at 460, leaving 319 years to live after the dispersion. This would give time for Nimrod to need, and to build Babel, Erech, Accad, and Calneh, cities in the land of Shinar, or Babylonia, the founding of which is ascribed to him in the Bible.

8. We therefore place the dispersion from Babel in the year after the Flood, 277. At this time there were, perhaps, not less than 2,000,000 of persons living; but whatever the whole number may have been, it was separated into comparatively small companies, which were mostly, but not always, headed by patriarchs of the first generation; instance Mestre, Mezr, or Mizraim, of the first generation, who went to Egypt, and Nimrod, of the second, who remained at Babel. The Divine purpose was, "to scatter them abroad upon the face of the whole earth." To the children of Shem had been given, principally, Asia; to those of Ham, Africa was the chief allotment; and to the children of Japheth, Europe and America were given. Gen. ix, 27; x, 5.

9. It may be expected that we should now dispose of the text which says of one of the sons of Eber, "his name was Peleg, for in his days was the earth divided." For reasons stated in the preceding paragraphs, we adopt the views which Dr. Clarke has represented on the passage—Gen. x, 25. He says, "Some are of opinion that a *physical* division, and not a

political one, is what is intended here; namely, a separation of continents and islands from the main land, the earthy parts having been united in one great continent previous to the days of Peleg. This opinion appears to me the most likely, for what is said, verse 5, is spoken by way of anticipation." I suppose, moreover, that, as the Flood had been universal, there were no land animals in America till they reached it from the deposit of the ark, by the land which connected the whole earth, and made our country accessible for both man and beast, as in the providence of God they were directed hither, before it was divided by water from other portions of the earth, in the year of Peleg's birth, 531 years after the Flood. Within that time America became sufficiently stocked with the various land animals which were suited to its climate. Within the same period, also, many of Japheth's progeny became settled in this country, and they have left behind them many evidences that they possessed a far greater amount of intelligence and civilization than their degenerate posterity, the Indians of the present day. In the absence of such a primitive access to this country from Armenia, where the ark rested, we hold it to be impossible for the various animals with which the country was found supplied at the earliest discoveries, ever to have reached America. Divine benevolence and wisdom were both richly manifested in arranging for a speedy and happy replenishing of the earth, after its destruction by the Flood. He did not leave every creature to take its unguided course in the comparatively empty world. And when every principal portion of the habitable globe had received a supply of men and beasts, the Lord divided them from each other by proper fencings, that they might, with less hinderance from abroad, improve and enjoy their own lots. The experiment is yet in its course.

10. This view of the whole subject requires, we think, that the national history of Assyria, by Ashur; of Elam, or Persia, by Elam; of Babel, by Nimrod; of Canaan, by Canaan; of China, by Fo-hee, etc., should begin about the same time in which Mizraim's reign began in Egypt. (See General Table, Cycle of Egyptian time, year 1.) But it is, perhaps, at this distance of time, and in the present defective and curtailed

condition of chronological data, next to an impossibility to add another complete national list to that which begins with the first year of Mizraim. The Chinese history which begins with Fo-hee, the fifty-fifth year of Mizraim, large Table, makes the nearest definite approximation. We think it should, in fact, begin about the same time with Egyptian history. Moreover, the catalogue of Nimrod's reign, only six and one-third years, found in the General Table, A. M. 2789, has been so arranged by chronologers as barely to include the birth of Peleg. This having evidently been done by those who believed that the dispersion of the race and the birth of Peleg were synchronical, authorizes a strong presumption that the time of Nimrod's leadership has been curtailed to make it correspond to the latter event. According to Mr. Smith's Patriarchal Age—p. 433—Nimrod died "two years after the birth of Peleg." Though he might have died about that time, yet this fact requires that the dispersion should have taken place *many years* before that; for it was certainly after the general dispersion that Nimrod built the cities, "Babel, Erech, Accad, and Calneh, in the land of Shinar." Some of these were 200 miles from each other; and it must have been a long time after the dispersion before his portion of followers could need for themselves, and actually found, so many cities. If, therefore, Nimrod died two years after the birth of Peleg, and we think it probable, it furnishes strong additional evidence that the dispersion occurred many years before that event.

11. Though Elam, the oldest son of Shem, doubtless settled the country which, for a long time, was called after him, and then named Persia, yet we have a very defective list of its rulers. And not till A. M. 3254, are we able to give an allowed ruler's name, in the person of Kaiomars; before which year, in all probability, there had elapsed, since the settlement of the country by Elam, 715 years. (See the Egyptian Cycle, in the large Table.) This curtailed chronology of Persia is then represented, after 180 years, as suddenly merging into that of Assyria, by the conquest of Ninus over the former country. This occurred A. M. 3433, in the year of the Egyptian cycle, 895; and about forty-five years after that event, A. M. 3478,

the eighty-fourth year of Abram—Gen. xiv, 1—Chederlaomer is mentioned as “king of Elam.” This was Ninyas, the king of Assyria, whose seat of empire was then at Elam, in Persia. His deputy over Shinar, Amraphel, had his seat then at Babylon. Ninyas was the son of Ninus and Semiramis.

12. Ninus, according to Diodorus Siculus, was the first recorded king of Assyria, whose name has come down to posterity. His name is first on the list which Ctesias copied from the archives of the Persian court, B. C. 400; but Diodorus allowed that Assyria had her native kings before Ninus. His reign began, according to our arrangement, B. C. 2165; in the Egyptian cycle, 843. About 842 years had, therefore, elapsed under previous rulers. It was some time in the reign of Ninus, perhaps about his thirtieth year, as Mr. Smith conjectured, that Babylon became subject to Assyria. By reference to the General Table it may be seen what kings ruled over Assyria after Ninus, according to the Greek physician, Ctesias, and others.

13. The preceding investigations now enable us to set down the month of the exodus, as synchronizing with different parts of the following years, according to the time of the commencement of each, namely, A. M. 3899; B. C. 1647; A. J. P. 3067. Moses had just entered eighty-one; Sparthæus, the fifteenth sovereign of Assyria from Ninus, was still in the nineteenth year of his reign; it was the first year assigned to Sesostris, which had been commenced by Rameses III, and was left unfinished by his successor, who perished in the Red Sea; it was the end of the 430 years which elapsed between the promise made to Abraham and the giving of the law; the 511th mentioned by Manetho from the first year of Salatis, the first shepherd king; the 1361st year of the Egyptian cycle, from the settlement of Egypt by Mizraim; the 120th year of the Chinese Shang dynasty, which began B. C. 1766; the Usherian year of the world, 2357; and the Rabbinical A. M. 2114. (*See large Table for these years.*)

14. In the eighth section of this chapter, we allowed that, at the time of the dispersion, 277 years after the Flood, there were not less than “two millions” of the descendants of Shem,

Ham, and Japheth, then living. We will here add two illustrations, showing the absurdity of making the birth of Peleg the era of the dispersion, whether the time be counted by the present Hebrew, at 101, or by the Septuagint, at 531 years after the Flood. First. According to the most correct computations of Dr. Kennicott and Mr. Skinner, Jacob was married at the age of sixty-four. At the age of 130, when he had been married sixty-six years, he moved into Egypt, having in all only sixty-nine souls "that came out of his loins," he himself, possibly, making the number of his house seventy. (See Gen. xlv, 26, 27; xlvii, 9.) Let these sixty-nine descendants, most of whom were then minors, have thirty-five more years for multiplication. This will give them, from the time of Jacob's marriage, 101 years, the same length of time which the Hebrew gives from the Flood to the birth of Peleg, for the united multiplication of Shem, Ham, and Japheth. Now, according to the ratio of multiplication in the house of Jacob, sixty-nine souls for the first sixty-six years after his marriage, it will be extravagant enough to allow they numbered, at the end of the next thirty-five years, 500 souls. But let this number, 500, be assumed for the increase of Jacob at 101 years after his marriage; then multiply this number by three, for Shem, Ham, and Japheth, and 1500 souls, young and old, will be the utmost limit of the increase of the progenitors of the human race for the same length of time after the Flood. We will enter no objection—as we reasonably might do—to this result of *fifteen hundred*, as the increase of three fathers and only three mothers, in the beginning of that interval, on the ground that, though there was but one father in the case of Jacob, there were four mothers, his two wives and their two maids. Let his sixty-nine souls, however, in the last thirty-five years of the period, be multiplied to the extravagant number of 500; and then let three times that number, *fifteen hundred*, be set down for the whole population of the earth at the birth of Peleg, according to the Hebrew, 101 years after the Flood. The absurdity lies in supposing that this congregation of 1500 souls, about half of whom must have been under twenty years of age, and a full half of all being females, should, nevertheless, at that very

time, be actually employed in building "a tower whose top might reach unto heaven;" and that they were "then scattered abroad upon *the face of the whole earth!*" The company was then manifestly too small, helpless, and dependent on each other, for such a wide-spread settlement of the different portions of the "*whole earth.*" We learn from Deut. xxxii, 8, and Acts xvii, 26, that, at the very time *when the Most High separated the sons of Adam, he divided to the nations their inheritance, and he set beforehand—or appointed—the bounds of their habitation.* This proves that, at whatsoever time the *separation* of the people actually took place, at the same time "*the nations*" were *dispersed* to their several inheritances, and that the boundaries thereof were defined beforehand, as were subsequently those of the lots of the twelve tribes of Israel, before they entered upon the possession of them. But at the end of 101 years from the Flood, the whole human race, by no means exceeding 1500 souls, scarcely deserved itself to be called a *nation*, because of its infancy and the diminutiveness of its numbers. Three such nations, as the whole family of man then composed, could very conveniently be assembled at one time either in the Tabernacle at New York, or in Faneuil Hall in the city of Boston. Of the assumed 1500, 750 must have been minors under twenty years—the half of the rest, 375, must have been females, and the remainder, 375, would be all the men. The idea of dividing such a company into as many nations as would scatter them "over the face of the whole earth," is preposterous.

15. Again: it will involve an equal absurdity, if we take the Septuagint time of the birth of Peleg, 531 years after the Flood, as the time of the dispersion; for the 282d year after the marriage of Jacob, being the first month of the second year of the exode, there were numbered of his progeny 603,550 males over twenty years of age, "able to go forth to war in Israel." Num. i, 45, 46. To this number add the separate census taken of the tribe of Levi, 22,300, of males over a month old—iii, 15, 22, 28, 34—and the sum of the males, thus numbered, makes 625,850. Add for females over twenty, in the eleven tribes, the same

number which they had of males, 603,550; add for males and females under twenty years in the eleven tribes, two for each female over twenty, very moderate, 1,207,100; add an equal number of females to that of the males in the tribe of Levi, 22,300, and these several items will make a total of 2,458,800 souls, the increase of Jacob for 282 years after his marriage, just five years more than I allow had passed, 277, from the Flood to the dispersion from Babel. Deduct liberally from Jacob's increase for these five years' excess—say the odd 458,800—and there will remain the sum of *two millions* of souls, Jacob's increase for the first 277 years after his marriage. Now, it is most reasonable to allow, that, for the same period after the Flood, the united increase of Shem, Ham, and Japheth, would amount also to *two millions*; for though Jacob's children and grandchildren began to increase earlier in life, than did those of the first generation after the Flood, yet the latter lived and multiplied much longer than the former. Shem, Ham, and Japheth, we know, began to have children when they were about one hundred years old—see Gen. v, 32; xi, 10—and they had each his 400 years after that, in which they “begat sons and daughters,” provided they multiplied, as is most likely, till they were as old as their father Noah was, when he begat them; namely, 500 years. We know that Shem lived to be 600 years old; but if Shem, Ham, and Japheth, within 277 years, had increased at least to *two millions*, then, according to this ratio, in the year after the Flood 531, the Septuagint year of the birth of Peleg, they would number at least *forty millions*! This calculation allows liberally for deaths, of which we hear of none, except that of Noah, which was 350 years after the Flood. To make the dispersion at the Septuagint birth of Peleg, as some have done, would therefore involve the palpable absurdity of crowding forty millions of people, nearly double the whole population of these United States, into the comparatively small tract of “a plain in the land of Shinar!” We have, therefore, discarded the birth of Peleg as not being synchronical with the dispersion from Babel, and have adopted the time required by the old Egyptian cycle of 1461 years, synchronized first with Biblical years in the time

of Moses, and then reversed, as demanded by the Old Chronicle, and the monuments of Egypt. This time, 277 years after the Flood, agrees well with the Bible, profane history, and the physical state of the earth, before its division at the birth of Peleg.

16. We may here add a few testimonies to the time which we claim for the dispersion, taken from Sanchoniatho's Phenician history, as reported by Philo of Byblus, his translator, Porphyry, a Phenician of Tyre, Eusebius, etc. It is established beyond a reasonable doubt, that Sanchoniatho flourished in the days of Gideon. This judge of Israel is also called *Jerubbaal*—see Judges vii, 1—and by this name he is expressly referred to by this author. Moreover, his translator says "that he obtained a correct account of Jewish history from *Jerubbaal*, priest of the God Jehovah." Gideon judged Israel forty years—from B. C. 1359, to B. C. 1319—within these dates the time of Sanchoniatho must be placed.

17. Now let it be remembered, that when Herodotus—lib. ii, c. 44—about B. C. 450, conversed with the priests of Tyre, they told him that the city and the temple of *Hercules* were built together, "2300 years before," and that he was worshiped there from that time. This proves that Tyre, in Phenicia, was built about B. C. 2750 years.* According to Jackson's chronology, this date for the building of that city and temple, is too early for the birth of Peleg by 122 years. He, therefore, thinks the city could not be so old by so many years, allowing it to be built immediately on the dispersion, which he believed took place at the birth of Peleg, 531 years after the Flood. But, according to the chronology contended for in this work, the time required for the building of *insular Tyre* agrees with the *third year* of Peleg's life. Yet this very fact demands that the dispersion should have occurred many years before that time; for Sanchoniatho constantly affirms of this *Hercules*, called also *Melicarthus*, the strong king, before he was deified, "that he was the son of *Demaroon*." And of this Demaroon, he every-where testifies that his father was *Uranus*. His words

* Dr. Clarke says, "2760"—Isa. xxiii, 1—that is, 412 years before the Usherian Flood.

are, "*Eliun*, called *Hypsistus*, that is, the highest, and his wife called *Beruth*, who dwelt in the country about *Byblus*, had a son called *Epigeus*, or *Autochthon*, that is, *an original native of the country*, whom they afterward called *Uranus*." It is thus proved, that this *Uranus* was the grandfather of the man called *Hercules*—who had been worshiped at Tyre from the time it was built—and also being a "native of the country about *Byblus*," in Phenicia, it follows, conclusively, that the dispersion had taken place many years before the building of Tyre; for *Hercules* being worshiped there from the time it was built, and his grandfather, *Uranus*, being *an original native* of that country, both facts taken together, require that the dispersion should have occurred before the birth of *Uranus*, and many years before the death and deification of *Hercules*, his renowned grandson. According to the testimony of the Tyrian priests, when visited by Herodotus, Tyre was built, and *Hercules* was worshiped in its temple, B. C. 2750, which was the 534th year after the Flood. The dispersion, we contend—see ch. v—occurred the 277th year after the Flood. Take the last number, 277, from said 534, when Tyre was built, and there were 257 years, about which time must have intervened between the earliest possible birth of *Uranus*, a native of Phenicia, and the dedication of the Tyrian temple to his deified grandson, *Hercules*. The historical facts in the case manifestly demand about this time for their accomplishment; for "*Eliun*, the highest," the father of *Uranus*, was, at the birth of his "original native-born son," a reigning prince of the country, since called Phenicia, situated hundreds of miles from the land of Shinar. This proves that the dispersion had taken place before that time. How long *Eliun* reigned before "he was killed by the wild beasts," we are not informed. At his death, his son *Uranus* "succeeded his father in his kingdom, and married his sister *Gee*." He had "four sons" by her, and "many children by other wives." After *Ilus*, or *Saturn*, one of his children, "came to manhood," for mistreatment to his mother *Gee*, he "drove his father *Uranus* out of his territories, and possessed his kingdom." Considering the age at which they arrived at manhood in those times, as proportioned to the length of human

life, being about a third of the whole term, many years must have elapsed between the birth and expulsion of *Uranus* from his kingdom. His son *Ilus*, or *Saturn*, "seized his father's concubine, and gave her to his brother Dagan." She brought forth a son, begotten by *Uranus* before his expulsion, and called him *Demaroon*. This was the father of *Hercules*, who was worshiped in the Tyrian temple from the time it was built. *Demaroon* had to arrive at manhood, before the birth of his son *Hercules*; and the latter, it may be, had finished his eventful life before Tyre was built, and the temple was dedicated to him. These events, reaching from the birth of *Uranus*, "an original native" of Phenicia, to the worship of his grandson *Hercules*, in the Tyrian temple, may very reasonably have occupied the required space of 257 years, from, or soon after, the dispersion, B. C. 3007, to the building of Tyre, B. C. 2750.

18. Mr. Jackson thinks that *Eliun*, the father of *Uranus*, was "Sidon, the eldest son of Canaan; for he lived in the country about Sidon." This is most likely true. He was unquestionably a descendant of Ham. He was called *Hypsis-tus*, that is, the highest, being the *first* leader of the people in that country. If we allow him, at the dispersion, to be of the same age with Cainan, the son of Arphaxad, being of the same generation, he was then 140 years old. His wife, *Beruth*, seems to have given name to Berytus, a most ancient city between Byblus and Sidon. She was also the *Baal-Berith*, or goddess of *Berytus*, who was worshiped by the Israelites, after the death of Gideon—Judg. viii, 33; ix, 4.

19. The time when Herodotus conversed with the Tyrian priests of *Hercules*, about B. C. 450; the testimony of the priests, that the city and temple of *Hercules* were built together, 2300 years before, or B. C. 2750; and the historical facts which followed the dispersion, and preceded the time of this *Hercules*, as stated by Sanchoniatho, the Phenician historian, when taken together, abundantly establish the same fact, which has been proved in this chapter by other testimony, that the dispersion had taken place many years—about 254—before the birth of Peleg, which last event was 531 years after the Flood, or B. C. 2753.

20. The *Thoth* of the Egyptians, the *Taaut* of the Phenicians, the *Thoyth* of the Alexandrians, and the *Hermes* or *Mercury* of the Greeks, according to Sanchoniatho, was "the son of *Misor*," the Mizraim of the Bible. This grandson of Ham, *Taaut*, Sanchoniatho says, "*invented the first letters for writing.*" This, we think, must be understood of the language which he spoke after the confusion of tongues at Babel, and not of the "one language of the whole earth," spoken before that event; for we have abundant proof of *writing* before that time; but when the universal "language was confounded," a new arrangement of letters had to be invented for new languages. Thoth took the lead in this department, and gave letters to his kindred, the Phenicians, among whom he long dwelt as secretary of state, before he went into Egypt, a part of which had been settled from the time of the dispersion, by his father *Misor*, and therefore called "*the Land of Mizraim.*" There his son Thoth taught them letters, and regulated the calendar for them, giving his own name to the first month, and that of his father to the twelfth, as will appear by looking at the names of their months. At that time, also, it is possible he may have provided for running the religious festivals through all the seasons of the year, by allowing only 365 days to the sacred year; for *Philo*, the translator of Sanchoniatho, says, that "*Thoth, or Taaut, took religion from the unskillful management of the vulgar, and formed it into a rational system.*" Thoth was cotemporary with Eliun, or Sidon, with Nimrod, who remained at Babel, and with Cainan, the son of Arphaxad. According to the age of the latter at the dispersion, 277 years after the Flood, Thoth might have been, at that event, 140 years old; and if he lived to be as old as Cainan did—460 years—he had 320 years to live after the dispersion. Two hundred and fifty-seven of these would reach to the time when Tyre and the temple of Hercules were built; some time before which event, in the time of *Ilus*, or *Saturn*, the uncle of *Hercules*, Thoth went to Egypt; for Sanchoniatho says, "When *Saturn* came into the southern parts of the earth, he made the god, *Taaut*, king of all Egypt." This must have been before the death of his father *Misor*; for he first settled Upper Egypt,

or Thebais—which was not therefore included in the grant of Ilus—and from him the Egyptians were called *Mizraim*, by the Canaanites, as late as the time of Jacob's burial. (See Gen. l, 11.) This is also confirmed by the testimony of Eusebius, who says “that Mizraim, when he died, left his kingdom wholly to Tyoth, or Taaüt.” This proves that *Misor*, or Mizraim, reigned in Egypt before his son Thoth. The Scriptural name of this son of Misor was *Pathros*, after whom the *Thebaid* country was also afterward denominated, and distinguished from other small kingdoms of Egypt. (See Jer. xlv, 1; Ezek. xxx, 14.) In Gen. x, 14, Moses mentions seven sons of *Misor*, or Mizraim, and among these he gives the plural of *Pathros*, *Pathrusim*. That this was Thoth, or Taaüt, is attested by Eusebius, Syncellus, and the general voice of antiquity. These historical facts require that *Misor* should have settled Upper Egypt many years before his death; for being of the same generation, and perhaps about the age of Arphaxad—who died only seven years after the birth of Peleg—neither had he sufficient time, after that event, to found the Thebaid kingdom in Egypt; nor was there time for his son Thoth to perform in Phenicia, the achievements ascribed to him by Sanchoniatho, before he went into Egypt in the reign of *Ilus*, or Saturn—when possibly he was deified by the Phenicians.

21. The Scriptures prove that “Noah lived 350 years after the Flood.” Allowing that the dispersion from Babel took place 277 years after the Flood, there then remained seventy-three years of the life of that patriarch. This was sufficient time for that extraordinary person to perform what is unquestionably attributed to him, in the “4th Triad” of the ancient *British Druids*; namely, “He conducted the several families of the first race to their respective settlements in the various regions.” (See Smith's Patriarchal Age, p. 292.) This is a most important testimony, proving, in its own peculiar way, what we have shown in this chapter is so much required, both by the Bible and profane history, that the dispersion took place in the lifetime of Noah, and long before the Septuagint days of Peleg.

CHAPTER VII.

MOSAIC CALENDAR—JEWISH AND CHRISTIAN
SABBATHS.

IN turning attention to the Jewish and Christian Sabbaths, as taught in the holy Scriptures, it may be proper to mention a few chronological data, which have already been discussed; namely, the months of a Scriptural year have never exceeded twelve. These were originally composed of thirty days each, except the twelfth, which had thirty-five, and every fourth year they gave it thirty-six days. The Alexandrian copy of the Septuagint, the only defensible copy of the Scriptures, as to their chronology down to the exode, with a single obvious correction of sixty years in the age of Terah, at the birth of Abraham, makes the exode of Israel out of Egyptian bondage occur on the fifteenth day of the seventh month, A. M. 3899. And if this number be divided by a solar cycle of twenty-eight years, formed on the basis of twelve months, as above stated, it will prove that the original seventh day Sabbath of the Lord recurred for that month on the sixteenth day—the day next following the exode of Israel, being the seventh year of the 140th cycle.

I. As a new calendar was then given to the Israelites, we proceed to inquire, first, when their weekly Sabbath thenceforward recurred.

1. Owing, we think, to Jewish departures from the Mosaic ritual, in introducing a lunar regulation of their festivals, and owing also to a strange adherence, by Christian commentators, to that misleading calendar, adopted from the idolatrous Greeks, it is to be regretted, that, while all admit there was a weekly Sabbath observed by the Jews, few seem to have any definite idea on what particular day of any of the Jewish months that day ever came, from the exode of Israel to the crucifixion of Christ. I propose a brief examination of the Scriptures on this question; and I undertake to prove, that the aforesaid *fifteenth*

day of the old seventh month, called Abib, or Nisan, in the Jewish calendar, was, by Divine appointment, established to be the day on which the weekly Sabbath of the Jews should recur annually, till the resurrection of Christ from the dead.

2. All agree that, on the fourteenth day of this month, which was thenceforward to be the first month in the years of Jewish ecclesiastical history, the paschal lambs were to be annually slain—the blood was to be disposed of as directed—and “in that night,” after sunset, in the commencement of the “*fifteenth day*,” according to Jewish computation, they were to eat the flesh roasted, with unleavened bread, bitter herbs, etc. Ex. xii, 6, 7, 8. It is also agreed, that the fifteenth day of this month was the established first day of “the feast of unleavened bread”—Numbers xxviii, 17—and that this regulation was binding on the Jews all the time of their dispensation.” Ex. xii, 14.

3. The fifteenth day of this month, Abib, was distinguished from all other days, for its importance in the history of the Jews. “And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread.” “And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you.” “And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, till the one and twentieth day of the month at even;” that is, from the beginning of the fifteenth, to the end of the twenty-first day. Ex. xii, 14–18; Num. xxviii, 17. “And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage.” Ex. xiii, 3, 4. “In the fourteenth day of the first month at even is the Lord’s Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord.” Lev. xxiii, 5, 6. These quotations prove, first, that, though the Passover lambs were

to be slain on the fourteenth, they were not to be eaten till "the night," or evening came, which made both the Passover and first day of unleavened bread, and also the departure of Israel out of bondage, occur on the said fifteenth day of Abib. And, second, it is thus proved, that on the same day was the first commemorative and typical feast appointed to be observed by the Jews annually, throughout their generations. This may serve to show the distinguished importance which was attached to this day, in their future history, as suggested in their obligation to "remember it." And now I shall attempt to prove, that it was no less distinguished for being the stationary, weekly Sabbath, from which, and to which, all others were to be counted and conformed through the months of the whole year.

4. Let it be observed that the Lord appointed two very significant institutions to connect annually with the Passover and feast of unleavened bread. The first was the offering of the wave-sheaf: "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: *on the morrow after the Sabbath the priest shall wave it.*" Lev. xxiii, 10, 11. The second institution to which we refer is that of the Pentecost: "And ye shall count *from the morrow after the Sabbath*, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto *the morrow after the seventh Sabbath* shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." Lev. xxiii, 15, 16. The first thing to be settled, in respect to these two institutions, is, what Sabbath was that, the morrow after which the wave-sheaf had to be offered by the priest? and from the morrow after which the count for fifty days had to be made? Here, again, it is admitted by all, that the wave-sheaf had to be offered on one of the seven days of unleavened bread: the Septuagint—Lev. xxiii, 11—says, "*morrow of the first day.*" According to some, who contend that lunar months are intended, it might occur on any day of the feast. These

believe a weekly Sabbath is alluded to, but that it could not recur statedly on any fixed day of the feast. Others, holding also to lunar regulations, admit that it means the fifteenth day of Abib, or the first day of unleavened bread, but contend that it was only called a "*sabbath*," because it was made a "day of holy convocation," and not because it was a weekly Sabbath. But there are others, and among them I claim to be numbered, who hold that the Sabbath in question was a weekly Sabbath, recurring annually by Divine appointment, on the fifteenth day of Abib, the first day of unleavened bread; and that "the morrow after" this Sabbath, the sixteenth day of the month, when the wave-sheaf had to be offered, was always the second day of the feast. Josephus, who took his account from the Hebrew Scriptures, and not from the corrupt practices of later times, says, "The feast of unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month, and continues seven days." "But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth; for before that day they do not touch them. In the first place they offer the first fruits of their barley," etc. (*Antiq.*, lib. iii, c. 10, sec. 5.) Now, if Josephus, and all who hold the same opinion, are right, in saying that the first fruits were to be offered on the sixteenth day of the month, and on the "second day of the feast of unleavened bread," then be it remembered that Moses says, it was "*on the morrow after the Sabbath*," which makes the said fifteenth day to be a Sabbath. And that this was to be the regular weekly Sabbath of the Jews is demonstrated by what Moses adds, in the same chapter, in reference to the second institution mentioned above—the Pentecost: "And ye shall count unto you *from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days.*" Here are eight weekly Sabbaths mentioned in succession. The first is the paschal Sabbath—the first day of the feast of unleavened bread—the day immediately preceding that of the offering of the first fruits, from which last the count for fifty days began; and the

eighth Sabbath is the day preceding the Pentecost. So that the idea that the wave-sheaf of first fruits was not offered on the morrow after a weekly Sabbath, is rendered absurd, and in contradiction to the inspired testimony.

5. Let us next see whether the testimony of Josephus, that the first fruits were offered "on the second day of unleavened bread," and consequently "on the sixteenth of the month," and next after the Sabbath, receives confirmation from Scriptural evidence. The first Passover which was kept after the tribes reached the land of Canaan, just forty years after they left Egypt, is mentioned, Josh. v, 10-12: "And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even, in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn in the self-same day. And the manna ceased on the morrow after they had eaten of the old corn of the land." "They kept the Passover on the fourteenth day of the month at even." By the law which governed in keeping the Passover, we learn that they killed the lambs for the occasion in the afternoon of the fourteenth day, and "at even," "in that night," when the sun was set, and the fifteenth day had consequently commenced, that they ate the Passover with unleavened bread, etc., which was the first day of the feast of unleavened bread, according to the law. "And they did eat the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn in the self-same day." We have already proved that the fruit of the land could not be legally eaten till the first portion of it was offered unto the Lord, "on the morrow after the Sabbath." But it is here testified that they did eat the old corn of the land, "unleavened cakes and parched corn," "on the morrow after the Passover." Therefore, "the morrow after the Sabbath," in the law, and "the morrow after the Passover," in the practice, must mean the same day, that is, the sixteenth, as we have proved. And this proves also that the day of the Passover, according to the institution, was always the fifteenth day of the month. Nor could it be otherwise; for, between the two evenings of the fourteenth day, the paschal lambs had to be

killed and roasted. And then at night they were eaten—at midnight, the fifteenth, or the first Passover day, the destroying angel *passed over* the land of Egypt. This being the day of the *Passover*, the first day of unleavened bread, and the great paschal Sabbath day, on the morrow after the Israelites had thus kept it in Gilgal, on the sixteenth day, being the second day of unleavened bread, after complying with the law in offering the first fruits unto the Lord, they did eat “the self-same day” the fruit of the land. “On the morrow after” they thus partook of the fruit of the land, the seventeenth day of the month, “the manna ceased”—there was none. The testimony of Josephus is thus confirmed by the practice of ancient Israel. The day of the feast was properly, according to the law, that on which they ate the Passover, which was at the beginning of the fifteenth day of the month. This one supper ended that feast. But this was also the first day of the feast of unleavened bread, which lasted seven days; on the second of which, the sixteenth day, “the morrow after the Sabbath,” they offered first fruits.

6. It will afford another proof of the fact, that the regularly-appointed weekly Sabbath of the Jews was annually pinned down to the fifteenth day of Abib, if we examine the question in reference to the time of the crucifixion of Christ. It is very plainly stated that the day following that event was the Jewish Sabbath. John xix, 31. “The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.” The preparation for the Sabbath among the Jews began at “the ninth hour,” that is, at three in the afternoon of Friday, as may also be seen in Josephus—*Antiq.*, b. xvi, c. 6, sec. 2—which was the hour at which, according to Matt. xxvii, 46–50, “Jesus yielded up the ghost.” But three hours previous to that, “the sixth hour” of the same day, that is, at twelve, or noon, “was the preparation of the Passover,” John xix, 14; that is, it was then noon of the fourteenth day of the Jewish first month, Abib, between which hour and the termination of twilight the following evening,

according to the law governing in the case—Ex. 12th chapter—the paschal lambs had to be killed, the blood to be offered, and the flesh roasted for consumption, with unleavened bread, “*in that night*” which was both the night of the Lord’s Passover and the first day of the feast of unleavened bread, being the fifteenth day of the month. Lev. xxiii, 5, 6. These testimonies confirm the view just given of the Passover which was kept in Gilgal, and prove that the fifteenth of Abib was both the weekly Sabbath and the first day of the feast of unleavened bread, in the beginning of which they ate the Passover. I now ask, what made that which followed the crucifixion “a high Sabbath day?” Was it not because it had been made the anniversary of the Jews’ deliverance out of bondage? Was it not because it was made the first day of the feast of the Passover? the day which stood first in the history of their rest from Egyptian servitude, and at the head of all the feasts and solemnities of the year? the day when all the males were to appear before the Lord? and the fixed day for the annual return both of the “high Sabbath” and of the Passover, around which, like the center of a great system, all other Sabbaths and typical festivals of the Jewish year revolved, till it had accomplished the design of Him who ordained it? But as Christians, we must look also at the prospective import of this “high Sabbath day” of the Jews. On the fourteenth day of Abib, on Friday, at once the preparation-day of the Passover and of the Jewish Sabbath, “Christ, our Passover, was sacrificed for us.” On the fifteenth day, Saturday, “the Lord’s Passover,” connecting with that typical “*night*” and “*day*,” “much to be remembered unto the Lord,” in which the enslaved people of the Jews, under the protection of the sprinkled blood of the typical lamb, “came out of the house of bondage,” the first day in which “no leavened bread was to be eaten;” on this significant and “high Sabbath day,” our Lord did not show himself to the inhabitants of our guilty world. All had forsaken him; and in his devotion to our eternal interests, he was engaged with our invisible foes, “spoiling principalities and powers,” “blotting out the handwriting of ordinances that was against us, which was contrary to us, and taking it out of the

way, nailing it to his cross," that he might return to us, "triumphing" over all our adversaries, with every blessing which had been shadowed forth under so many Jewish types. Therefore, on the sixteenth day, being the second day of the feast of unleavened bread, "the morrow after the Sabbath," and being also "the morrow after the Lord's Passover," answering to the heathen Sunday, the day when the bundle of first fruits must be offered, the divine Savior having previously taken the body of our humanity into his own hand and cast it into "the dust of death," and having received it back again as "the first fruits" of the promised harvest from the dead, waved it before heaven and earth as our high-priest with God. These were the "*three days*," which, "according to the Scriptures," corresponded alike both to the types of killing the paschal lambs on the fourteenth, the passing over of the Lord on the fifteenth, the waving of the first fruits on the sixteenth, and the *death, burial*, and resurrection of Jesus Christ. From the last in this order, *the third day* from the crucifixion, the morrow after the Jewish paschal Sabbath, the count of fifty days had then to be made, the last of which had to be "the morrow after the seventh [Jewish] Sabbath." Then it was on Sunday, "the Lord's day," that the ascended Lord poured out the Holy Spirit, by which his believing disciples became "new lumps," a kind of "first fruits of the Spirit."

7. The introduction of lunar months for the regulation of this most illustrious typical arrangement, "the Passover," has been the fruitful cause of much confusion and perplexity, we think, in respect to a proper understanding of the Jewish Sabbath. According to lunar government, the time of killing the Passover might come on Monday, the second day of the Jewish week. On this day, therefore, it having been so managed by the lunar calendar as to make it the fourteenth of Abib, the paschal lambs, representing Christ our Passover, must all be slain, the blood offered, the flesh roasted with fire, and all be consumed "that night," so that nothing of the same might remain on the next day. The next day being Tuesday, would, in this case, be the fifteenth, "the first day of unleavened bread," called a Sabbath, we will suppose, with lunar comment-

ators, because ordered for the occasion to be a day of holy convocation. The next day, Wednesday, "the morrow after" Tuesday, thus called the Sabbath, the wave-sheaf of first fruits is to be offered; and then must begin the count for fifty days, the last of which must be "the morrow after the seventh Sabbath," which, in this case, would make the Pentecost fall on Wednesday, the day after no Sabbath! If it be said, in the above supposed case, that the feast of unleavened bread would go on till the day after the next Jewish weekly Sabbath, when the wave-offering would be made, and the count of fifty days begin, and that this would avoid the absurdity of making the Pentecost come at an unscriptural time in the week, I have only to acknowledge this. But I have to add, that this provision against that difficulty would create another of an equally-serious nature. It would alter the types so as to represent Christ as rising from the dead on the seventh day from his death, instead of the third day, which would not be "according to the Scriptures." The killing of the paschal lambs on Monday would, so far as the killing is concerned, be a type of Christ's death, but there would be nothing on the third day from that to represent his resurrection. Into such absurdities and contradictions of the Divine testimony will the government of lunar months ever lead its disciples, from the eminent Dr. Lightfoot to his humblest pupil.

8. Having proved that the *fifteenth* day of Abib, or Nisan, was every year to be a Sabbath, it follows that the first, eighth, fifteenth, twenty-second, and twenty-ninth days of that month, must all be Sabbaths; and, as we have elsewhere proved that the months before the exodus, except the last in the year, contained thirty days each—see Gen., seventh and eighth chap.—the second ecclesiastical month, Ijar, must have Sabbaths on the sixth, thirteenth, twentieth, and twenty-seventh days; the third month, Sivan, must have Sabbaths on the fourth, eleventh, eighteenth, and twenty-fifth days; the fifth of Sivan was always the day of Pentecost; the fourth month, Thammuz, must have Sabbaths the second, ninth, sixteenth, twenty-third, and thirtieth days; Ab, the fifth month, must have Sabbaths the seventh, fourteenth, twenty-first, and twenty-eighth days; Elul, the sixth

month, must have Sabbaths the fifth, twelfth, nineteenth, and twenty-sixth days. We have now to begin Tisri, the seventh month. But it is said, in framing a calendar of typical time—Lev. xxiii, 24, 25—“Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord.” This is a second alteration of the old calendar. The first made the seventh from creation, Abib, to be the first of the ecclesiastical months, which was made to commence with a Sabbath, in conformity with the great paschal Sabbath, ordained for the fifteenth day of the same month. The change now ordered, not only makes the ancient first month of the world, Tisri, the seventh in the new order, but, whereas the first Sabbath was originally the seventh day, it is now ordered to be on the first day of this month. This may possibly be a type of the opening of the new era of Christianity, in the sound of the Gospel trumpet, on the Lord’s day; and if so, it may indicate also the restoration of the lost inheritance of all that shall be Christ’s at his coming—who shall descend, doubtless, on “the Lord’s day, with a shout, with the voice of the archangel, and with the trump of God.” The Sabbath appointed for the first day of this month, can not consistently be classed with the common feast days, merely appointed for “the beginnings of their months.” Num. xxviii, 11, etc. If it could, there would appear no reason why the first day of the seventh month should be mentioned separately, and with marked peculiarity; for it is also provided immediately afterward—Lev. xxiii, 27, etc.—“That on the tenth day of this seventh month shall be a day of atonement: it shall be a holy convocation unto you; and ye shall *afflict your souls*, [showing this was not to be a Sabbath,] and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.” And as there must be six work days preceding every regular Sabbath, it follows that, as the last Sabbath was on the twenty-sixth day of the sixth month, Elul, which, being

the last in the old calendar, had thirty-five days in common years, it must in future have invariably thirty-two days, so as to make the last day of that month end with the sixth day of the week, that the first day of the seventh month might begin with a Sabbath, according to the Divine direction. The first of the seventh month, Tisri, being a Sabbath, the eighth, fifteenth, twenty-second, and twenty-ninth must also be Sabbaths. And here it must be noted—Lev. xxiii, 34, etc.—that “the fifteenth day of this seventh month shall be the feast of tabernacles, for seven days unto the Lord.” And see verse thirty-ninth, “Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the *first* day [of the feast] shall be a *Sabbath*, and on the *eighth* day [from that] shall be a *Sabbath*.” This demonstrates that we have apprehended the Sabbaths correctly for this month. The feast of tabernacles being ordered to commence always on the Sabbath of the fifteenth day; and the feast ending according to the law in the case, with the twenty-first day of the month, which was the seventh day from the beginning of the feast, being the sixth day of the week, and the following day being a regular Sabbath, when it would be unlawful, without special direction from the Lord, for the thousands of Israel to be found returning to their numerous and distant homes, it was particularly required on that day, that they should have “a solemn assembly.” A remarkable instance of this may be found at the feast of tabernacles mentioned, Neh. viii, 18, “And they kept the feast *seven days*”—the time prescribed in the law—“and on the eighth day was a solemn assembly, according to the manner.” Another conclusive instance of the truth of this arrangement, occurred at the feast of tabernacles which last preceded the year of the crucifixion—John vii, 37—“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.” Now, as the law expressly says that the feast is “for *seven days* unto the Lord,” “the last day, that great day of the feast,” must have been the “seventh,” or twenty-first day of Tisri; and that the following day “was the Sabbath,” is proved by chapter viii, 2, 59, and chapter ix,

1-14, where it is stated that Jesus, "early in the morning came again into the temple, and all the people came unto him; and he sat down and taught them"—and as he left the temple, he healed a blind man, for which the Jews accused him, because "it was the Sabbath day when Jesus made the clay, and opened his eyes." The Sabbaths being appointed to stand as before stated, in the seventh month; in the eighth month, Marchesvan, the sixth, thirteenth, twentieth, and twenty-seventh, must be Sabbaths; in the ninth month, Casleu, the fourth, eleventh, eighteenth, and twenty-fifth, will be Sabbaths; in the tenth month, Tebet, the second, ninth, sixteenth, twenty-third, and thirtieth, will be Sabbaths; the eleventh month, Sebat, the seventh, fourteenth, twenty-first, and twenty-eighth, will be Sabbaths; and in the twelfth month, Adar, the Sabbaths will be the fifth, twelfth, nineteenth, and twenty-sixth. But it must here be recollected, that the next month, being the first in the following year, must begin, as we have seen, with a Sabbath, in order that the great paschal Sabbath, pinned down to the fifteenth of Abib, might return as before appointed. Therefore, as the last Sabbath in the twelfth month was on the twenty-sixth day, leaving only four days to the thirtieth, two more days must be added to this month, as was done in the sixth, and then the next Sabbath will fall on the first day of Abib, as required in the time of holding the annual Passover for that month.

9. It is acknowledged, that the above calendar falls short of a solar year one day and nearly six hours. There are just fifty-two weeks, or 364 days, in it. But it could easily be lengthened another week, at the close of any year, as the backwardness of the harvest season, which began in the month Abib, might indicate. Therefore, they were especially required "to observe the month of Abib;" not the change and full of the moon, but the time of beginning the harvest. And also they were required to "proclaim the feasts of the Lord" in their season. It would not do to commence the feast of unleavened bread, before the barley was ripe in the fields, for the first ripe fruit had to be offered to the Lord on the second day of that feast. And from that day they must begin to count the fifty days to the Pentecost. "Begin to number the seven weeks

from such time as thou beginnest to put the sickle to the corn"—Deut. xvi, 9—not from any particular day of the moon, but from the day of offering the first fruits, when they began to cut the barley. And so "the feast of tabernacles was to be observed, after they had gathered in their corn and their wine." Deut. xvi, 13. In this way the Jews had an easy and truthful calendar, from age to age, with none of the perplexities of lunar refinements, into which they long afterward entered. An addition of one week to Adar every sixth, eleventh, seventeenth, twenty-second, and twenty-eighth year of a cycle, will synchronize with Julian time, beginning A. J. P. 3067, Saturday, March thirteenth.

II. In the second place, we will offer some reasons why the Christian Sabbath, or Lord's day, and not the Jewish Sabbath, should be considered as corresponding to the day of rest which the Lord made for man at the beginning.

1. This was the seventh in order from the first day of creation. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God *created* and *made*." Gen. ii, 3. Those who turn the first "six days" into indefinite periods, to satisfy supposed geological demands, should remember what is said—Ex. xx, 11—"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." According to this testimony, whatever belonged to the earth and sea when God spoke at Sinai, is limited for its existence to the work of the six days which preceded the first Sabbath. And though the Lord can certainly bless and sanctify any day that he may choose, yet it may be safest for us to allow, that the whole law of the Sabbath, as originally ordained, both in respect to what is implied in "*the rest*," and the particular "*day*" of that rest, is still in force, as we have no knowledge of its repeal in either sense; nor are we to allow fallen man, on the ground of mere difficulties in rendering obedience, to alter this law in any respect. Without the divine Redeemer, no part of God's law can be kept by fallen man, as originally required. It is admitted that a seventh portion of time is the essential portion of

the Sabbath day; but this must stand as God has appointed it—which, we think, excludes real difficulties on account of the earth's diurnal motion—this law of nature, and the law of the Sabbath being in harmony. “The Sabbath was made for man,” and, as interpreted in the Scriptures, it is truly moral in its demands. It always comprehended the sum of man's obligations and interests; and, therefore, in reference to both, the sanctification of the seventh day referred him to God. The penal sanction of God's law is death. One transgression brought man under the malediction of the whole law. He was, therefore, under the curse of Sabbath-breaking, when the scheme of redemption was revealed to him. This scheme had especial reference to the establishment of the law. And if the grace of salvation be afforded to the guilty, it must be after a declaration and maintenance of the whole law. While this leading doctrine is commended to our notice, as the scheme of redemption opens upon us, it should not be forgotten, that the whole law, including promise and penalty, was committed to man under the claims and privileges of the holy day of the rest of the Lord. This was the seventh from the first, in the count of God's works for man; but it was the first day in his created history. He appeared before his Maker on that day, in possession of all good, and in the probationary prospect of a confirmation in it forever. The day was therefore blessed and sanctified to man, as containing, in its present and promised good, his everlasting inheritance. No bloody rites and typical shadows had conducted him to the enjoyment of that glorious day; it arose upon him as the “rest of God.” All was very good; and all was very satisfactory, both to God and man. But from this lofty probation he fell by transgression under the curse of the whole law. All good was lost, and all threatened evil was incurred; and we must now keep our eye fixed upon this “day of the Lord,” till its lost blessings shall be recovered through his mediation.

2. In a prediction concerning the work of God's Messiah, when it is said “he will magnify the law, and make it honorable,” we have no right to alter, either in relation to the past or the future, the order in which the Sabbath day of the Lord

originally stood in this law. And if the Lord of the Sabbath hath not made a change himself, it must be considered as remaining unaltered. Under rudimental instruction, given in view of the "*restoration of all things*" by the Redeemer of man's lost inheritance, many services were enjoined, which originally formed no part of the law of God. Among these is the observance of various "holy days," often called "Sabbaths," because of their typical reference to the inheritance of the original "Sabbath," or "rest of the Lord," by Christ. Indeed, every day under the Mosaic dispensation was connected with something typical of the promised inheritance in Christ. Yet only one of all the days of the week could possibly synchronize with the first Sabbath day, as appointed at the creation. It is reasonable, therefore, to expect that the Lord of the Sabbath, in magnifying and making honorable the violated law, would signally put the impress of his divine approbation and honor upon that holy day. On three different and most important occasions, he seems to have done this. First. On Sunday, the first day of the Jewish week, the fifth day of Sivan, the third ecclesiastical month, A. M. 3899, being the sixteenth day of May, A. J. P. 3067, and the fiftieth from the second day of the unleavened bread of the first Passover, amidst the awful solemnities of Sinai, the claims of the original Sabbath of the Lord were repeated by God himself, together with all the words of that law. Secondly. The wave-sheaf of first fruits, significant of our nature in the person of Christ, about to be raised from that death to which the broken law had reduced us, was appointed to be offered on the second day of the feast of unleavened bread, being Sunday, the morrow after the great Passover Sabbath of the Jews, and on which day the Lord arose from the dead. And, thirdly. The fiftieth day from that of the wave-sheaf, or resurrection of Christ, called the Pentecost, was appointed, in its significant emblems, to set forth the leaven of Christ, by which his followers were to become new lumps. This day recurred annually on our Sunday, the day after a Jewish Sabbath, and was the day on which the exalted Savior sent down the Holy Spirit, which giveth life to his disciples. Thus has the Lord distinguished from all others the

day we call Sunday. His holy law, which ministered death under the mediation of Moses, was first published by himself on this day, "whose voice then shook the earth;" and his blessed Gospel was first published on that day, when, in his resurrection, and after his ascension, "his voice shook not the earth only, but also heaven," "removing" the shaken and typical dispensation of Moses, with all its *Sabbatic shadows*, that "the Lord's day," the true Sabbath, with all that he hath promised in connection with it, and "which can not be shaken, might remain." It is remarkable, also, that when the risen Lord "opened the understanding of his disciples, *that they might understand the Scriptures*," they immediately adopted "the Lord's day" as their Sabbath of rest. And why did they adopt this day? It does not appear that any special change was ordered either by Christ or his apostles; and yet thousands of zealous Jews, after a contrary practice by Divine appointment for the space of 1674 solid years, suddenly adopted the first day of their week, as the accredited Sabbath day of the Church of God! Surely they did this because, when "their understanding was opened," they "understood the Scriptures" as teaching them so to do. The apostle alludes to this in the fourth chapter of his epistle to the Hebrews. First, he speaks of the "rest," or Sabbath-keeping of "the seventh day," which God appointed for man when he had finished his works; all the blessings of which he had lost through sin. Secondly, he speaks of a typical rest, or keeping of a Sabbath, given to the Israelites in the land of Canaan. And, thirdly, he shows that the Holy Ghost had spoken prophetically unto the Israelites of "another day" of rest, or Sabbath-keeping, saying, in respect to their entering into it, that they should not harden their hearts, as their fathers had done in respect to entering the rest, or Sabbath-keeping, of Canaan. Into this promised day of rest, or keeping of a Sabbath, the apostle says, *they that believe in Christ do enter*. So certainly did the Scriptures point out for the people of Messiah, a different Sabbath day to that of the Jews. To believe in Christ was to enter at once on the true Sabbath, both as to the particular day and its spiritual blessings, as pointed out

by the Scriptures. It is called "the Lord's day," not, we apprehend, merely because he arose from the dead on the first day of the Jewish week—that was necessary that the Scriptures might be fulfilled—but principally because he thereby declared that to be the Sabbath day which he originally "made for man." A proof of this may be found in the 118th Psalm, which depicts the astonishment of the disciples of Christ, on the day of his resurrection, and the judgment to which they came in respect to that day: "*This is the day which the Lord hath made*; we will rejoice and be glad in it." But when did the Lord make this day? Certainly it was when he rested from his own works, about that time when "the morning stars sang together, and all the sons of God shouted for joy." It was when, from the gloom of eternal night, there arose upon our newly-created, holy, and happy race, the opening glories of the Lord's rest; in the light and participancy of which were seen and heard adoring throngs of "principalities and powers in heavenly places;" but because of sin, a long night of horrible darkness had overspread the earth, with here and there a prophetic, or typical announcement, of another exhibition of that great and notable day of the Lord. The angels that partook of this joy originally, were close observers of this subject, in all its long and mysterious developments, till the stone was rolled from the mouth of the sepulcher, where our humanity had lain; and one arose "to die no more;" "the first fruits of them that slept," "according to the hope of eternal life," and of "the eternal kingdom, and glory to which he hath called us." Then commenced a new edition of that original Sabbath. It however yet remains for that day of the Lord to be opened upon the children of the resurrection, in heavenly grandeur, when the multiplied children of God shall rejoice together in the uninterrupted Sabbath of the Lord, forever and ever.

3. The Jewish Sabbath, from that of their departure out of Egyptian bondage to that which was buried with Christ in the grave, was too much burdened with bloody rites and carnal ordinances to be considered as the very holy and blessed Sabbath which was given to man in a state of innocence. There was very little of the latter in the former, except the name and

the mystery of its types and shadows, as they referred to the day of Christ; yet as a substitute to the Jews, for the time being, it involved the same obligations and interests, referring the worshiper, in all cases, to the Lord as his Redeemer. We have before shown that the moral law was repeated on Sinai, on the fifth day of Sivan, answering to what we now call Sunday. But the third and fourth days of Sivan, Friday and Saturday, which last was the Jewish Sabbath day, were spent in a rigid course of purification and preparation, that they might "be ready against the *third day*." Ex. xix, 10, 11. So the words of the holy law were neither uttered on the Jewish Sabbath day, nor exclusively for the Jewish people, but, as it was at the beginning of the world, on the day on which the Lord rested from his works, and for the whole human race, as they are now to be addressed on the same day. On the very days of the week in which Moses was required typically to "sanctify the people," Friday and Saturday, that they might hear the law on "the third day," we are told in the New Testament, that Christ "sanctified himself, that they also [his disciples] might be sanctified through the truth." His sanctification commenced with his sacrificial sufferings, on Friday, the fourteenth day of Abib, and continued during Saturday, the Jewish Sabbath of types; and then on "*the third day*," Sunday, being risen from the dead, he commenced "sanctifying his disciples through the truth," by opening their understandings that they might understand the Scriptures. Then they began to distinguish between a typical Sabbath, which had commenced with roasted lambs, unleavened bread, bitter herbs, etc., and the antitypical Sabbath now restored by the resurrection of him who claims to be its Lord.

4. When the Lord separated the Israelites from other nations, he gave them his Sabbaths "to be a sign between him and them, throughout their generations." (See Ez. xx, 12, and Ex. xxxi, 13, 14.) As a sign between the Lord and the Israelites, it must have been either because the Sabbath day, thus given, was a different day from that which other nations observed, or because of the significant rites and ceremonies to be performed on that day, or, most likely, because of both

these distinctions, and also because death was the penalty annexed for its violation. It is, however, manifest, we think, that the Sabbath thus given to the Jews could not have been the one which had been transmitted by the antediluvian and postdiluvian patriarchs. Like that of all other parts of the moral law delivered to Adam, the penalty for Sabbath violation was doubtless death, which had been incurred by the one offense, when this sentence passed upon all. But we hear nothing of an infliction of death for any new offense against the law of the Sabbath, till a Sabbath is said to have been given to the Israelites. This is, therefore, something which distinguished the Jewish Sabbath from that of all others. In a word, all the typical and ceremonial services, appointed to be performed on the Jewish Sabbath days, and on those holy days which connected with them, formed no part of the claims of the original Sabbath of the Lord. And so far as we are informed, a prescribed ritual of typical services, exclusively intended for the Sabbath day, had no divine appointment till the day that the Israelites were "sanctified" or separated from other nations. Till this time we have no account that Sabbath claims and obligations were different among the families of the earth. Whatever difference might have been manifested in its observance, it is not likely that the weekly return of the seventh day, as first appointed, would be changed by any people, however idolatrous they might become in its observance. And it is well known that the Chaldeans, Egyptians, Assyrians, and others, when they began to worship the creature rather than the Creator, paid their homage first of all to the sun; and it is most likely that this commenced on the distinguished day of the holy Sabbath; for when the Lord's day, the Christian Sabbath, was first made known to our idolatrous ancestors, they were found on that day paying adoration to the sun. And from them we received our Sunday, Monday, or Moonday, etc. Thus has idolatry itself been made to contribute to the claims of the Christian Sabbath to be synchronical with the original Sabbath of the Lord.

5. The Sabbath, as regulated among the Jews, was to be a sign between them and the Lord "throughout their generations." These generations, we learn from Matt. i, 17, termin-

ated in Christ. Then they were bound by a positive covenant, enjoined on them at Sinai, to forsake Moses and follow the Christ. The wall of partition, which commenced with the observance of days, ceremonies, etc., having been thrown down by the *Restorer of all things*, the Jews and the Gentiles were again furnished with the same holy Sabbath, and the same holy, just, and good law, now magnified and made honorable by his death and resurrection, together with the same Holy Spirit, by which alone its righteousness can be fulfilled in them that believe. So Paul seems to contemplate this subject—Col. ii, 16, 17—“Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, [first day of the month,] or of the Sabbath days, which are a shadow of things to come; but the body is of Christ.” We should, therefore, have no scruples, through fear of being left without a Sabbath, to surrender up all the Jewish Sabbaths at the foot of the cross. They were only a shadow of the true Sabbath which Christ has given us.

6. It would be a manifest incongruity to make a shadow or type of the thing intended to be shadowed forth or typified. But the Jewish Sabbath, as it connected with, and was placed at the foundation of, the whole ceremonial law, was “a shadow of good things to come,” and not the very image of the things. It could not, therefore, have been the Sabbath which was originally given to man; yet it was so arranged in its appointed services, and in its annexed promises and threatenings, as to shadow forth and illustrate the sanctions of the Sabbath originally made for all mankind. It could only be kept rightly by the Jews, to whom alone it was given, in connection with such offerings unto the Lord as implied an acknowledgment that the curse of Sabbath-breaking had already been incurred, and that satisfaction to the broken law could only be made by him unto whom these offerings were presented. Hence the stated offerings for that day included a double portion of burnt-offerings and peace-offerings, which, while they typically sustained the sanctions of the original law of the Sabbath, pointed unto Him who, having become one with us, suffered the just for the unjust; and then, on the day after the Jewish Sabbath, who

arose from the dead, "according to the Scriptures," that "we might have peace in believing." On the day of his resurrection, justifying evidence was furnished that the offering of our Lord was accepted, and that God was well pleased, on that account, to restore to us, through faith, the original Sabbath, together with all its spiritual blessings and holy delights, as now comprehended in the whole law of our creation, preservation, and redemption; and, finally, to grant us an improved edition of our bodies from death, and a confirmation in the eternal Sabbath, which also remains to the people of God. We infer, therefore, as the Jewish Sabbath contained nothing more than a type of the good things presented to us in the resurrection of Christ, that it was not the original Sabbath.

7. The Jews did not manifest a familiar acquaintance with their Sabbath in the early part of their history. They came into the wilderness of Sin "on the fifteenth day of the second month after departing out of the land of Egypt." This day, in numbering fifty days from the second day of unleavened bread, was required to be Monday, the second day of the Jewish week. Then it was, in answer to their murmurs against Moses and Aaron, on account of hunger, that the Lord promised them a double portion of flesh and bread on the sixth day of their week, and that he would prove them whether they would walk in his law or no. The first day that this occurred was the following Friday, the nineteenth day of the second month, just sixteen days before "the ten words" including the Sabbath were uttered at Sinai. When all the rulers of the congregation came to Moses for an explanation of the double provision given that day, he said unto them, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." But it may be asked, Where had the Lord said this? All that appears to have been spoken on this subject, after they had arrived at their present encampment, was, that on "the sixth day" they should gather enough for two days, and that "he would prove them, whether they would walk in his law or no." This "law," containing a special precept to keep the Sabbath, as referred to by Moses, must therefore have been made known before they reached the wilderness of Sin. And

the true answer to the above question is brought within a narrow limit. Either the command to keep the following seventh day as "a Sabbath unto the Lord," is the same as that issued to man in his state of innocence, or which had recently been given to the Israelites by Moses, when regulations were made for their departure from Egypt, and for the services to be rendered by them and their posterity unto the Lord throughout their generations. We think the latter suggestion is the truth in this case, and that the day they were required to keep immediately preceded the old Sabbath day. The night of the Lord's Passover, and first day of the feast of unleavened bread, being the fifteenth day of the month Abib, they were required to remember and keep it as a feast unto the Lord throughout their generations. This, I have proved, was a Jewish Sabbath, to the high import of which all other Sabbath days of the Jews were made to conform, both in their time and significance. That on which they feasted, the first of these their Sabbaths, had been provided in the slain lambs of the previous day, Friday. Hence their weekly Sabbath is denominated from its being founded on the peculiarities of the first paschal Sabbath, and numbered among "the feasts of the Lord," the food for which day was to be provided the previous day. But after Moses had referred the rulers to what the Lord had recently ordered on this subject, by way of explaining the reason of the double portion of manna on the morning of the sixth, "there went out some of the people *on the seventh day* for to gather, and they found none." This intimates that they were not familiar with the regulations of that Sabbath. "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" This reproof shows that they had recently and plainly been instructed in the commandments and laws, under obligations to perform which they had lately come. "See," said Moses, "for that the Lord hath given unto you the Sabbath, therefore he giveth you on the sixth the bread of two days; abide ye every man in his place; let no man go out of his place the seventh day." "So the people rested on the seventh day." But their acquaintance with its regulations at that time appears to have been of short and imperfect standing.

Lastly. The Septuagint year of the Flood, A. M. 2262, being the twenty-second year of the eighty-first cycle, will show, according to the eighth chapter of Genesis, that the raven and dove were dismissed by Noah at the several times there mentioned, on the original Sabbath day, or Sunday, the tenth, seventeenth, and twenty-fourth of the eleventh month, Ab, and the first day of Elul, the twelfth month; which year, months, and days synchronize with the A. J. P. 1430, Sundays the twentieth and twenty-seventh July, and the third and tenth of August, as may be seen by using the appropriate cycles for those periods. (See chap. ii, *in fine*.)

Again: the year of the exode, A. M. 3899, seventh year of the 140th cycle, and seventh month, or Abib, will show that the sixteenth day of that month was the original Sabbath, or what we call Sunday, and which day I have proved was then constituted the second day of the feast of unleavened bread, the morrow after the Jewish Sabbath, when the wave-sheaf had to be offered; which year, month, and day of the week, synchronize with Sunday, the twenty-eighth day of March, A. J. P. 3067.

And again: the year of the crucifixion, A. M. 5573, A. J. P. 4741, An. Ex. Isr. 1675, if consulted by the appropriate cycles of these three eras, will show the termination of the Jewish Sabbath, Saturday, on the fifteenth day of Abib, in the current year of the exode, being the twenty-seventh day of March, in the current year of the Julian period; and the establishment of the next day, Sunday, the sixteenth day of Abib, in the current year of the world, as the original Sabbath day—making the whole number, from the first, in which the Lord rested from the works of creation, to this last, in which he rested from the work of redemption, just 290,767 Sabbaths. This subject will elsewhere be resumed; but we may here repeat what we have often proved. If it be allowed that the seventh day was the original Sabbath, which was blessed and sanctified—Gen. ii, 2, 3—and that the *third* day after the crucifixion of Jesus of Nazareth was Sunday, allowing the crucifixion to be Nisan fourteenth, then whatever number of years be allowed from the first Sabbath to that event, the

weekly Sabbath, when traced from creation, will inevitably correspond to the first Sunday after the crucifixion. If any doubt, let the experiment be made.

CHAPTER VIII.

THE JEWISH CALENDAR SYNCHRONIZED WITH JULIAN TIME.

1. THE following calendar of the Jewish year, beginning with the month of the exode, as, in the previous chapter, it has been deduced from the Scriptures, was first suggested by Doctor Shuckford, in the preface to his third volume of *Connections*. We have now synchronized it with Julian time, for one entire cycle of twenty-eight years. It can easily be used for purposes of Biblical instruction, by dividing by it the year of the exode of Israel called for, and then looking for that year of the cycle which the remainder suggests; or, if there is no remainder, then let the twenty-eighth year be taken, and it will show the month and day called for; and opposite the said month and day of Jewish time, may be seen the correspondent month and day, in Julian time. The same number of Saturdays, or Jewish Sabbaths, will be found in each month thus synchronized; and the figures ranged under the Saturdays, and parallel with the months, both Jewish and Julian, indicate the Jewish Sabbaths in each month. As after the lapse of the first six months, in every year of the exode, a new year of the world began, so this fact is suggested by the initials, A. M., B. C., between the sixth and seventh months of each ecclesiastical year of the cycle. This is done in order to keep before the student the run of the years of the world, and consequently the years before Christ, during the Mosaic dispensation; for though these years are proved to have been of Julian length, yet they did not begin at the same time. Many writers not observing this, or not making the necessary distinction, involve their pupils in endless difficulties; and as in the latter part of the tenth month, Thebet, another Julian year, as reversed, is supposed to begin, it is indicated by A. J. P., next preceding the eleventh month, Shebet, and the Dominical letters are inserted accordingly.

2. **EXAMPLES.**—I wish to ascertain on what day of the week the children of Israel crossed over Jordan, when they entered the promised land. By comparing Deut. i, 3; xxix, 5; xxxi, 2; xxxiv, 7-9; and Josh. i, 1, 2; iv, 19, I find that they crossed Jordan An. Ex. Isr. 41, "the tenth day of the first month;" I therefore divide forty-one by twenty-eight, and the remainder, thirteen, shows, in that year of the cycle, that they crossed over on Monday, the twenty-first day of March, just forty years from the day on which the first paschal lambs had been put up in Egypt. Again: it is said—Num. xxxiii, 38—that Aaron died in the fortieth year after the children of Israel came out of Egypt, in the first day of the fifth month. I divide the forty by twenty-eight, and the remainder, twelve, will show for that year, month, and day in the cycle, that he died on Sunday, the eleventh of July; this was A. J. P. 3106; for though, in the General Table, the An. Ex. Isr. 40 stands parallel with the A. J. P. 3107, yet it began March thirteenth, the preceding Julian year—the years from the exode being set down, not opposite the Julian years of their beginning, but opposite those in which they end. In this manner are set down all the years of patriarchs, kings, etc., from Adam to Christ, as found in the Bible; but the short years of the Egyptians, and of all other nations observing the same kind of years, are set down opposite the Julian years, in which they began. By paying strict attention to the time in which the different years begin and end, many difficulties may be avoided. Moses and Aaron died in the same Jewish, but not in the same Julian year.

3. Synchronical cycle of Jewish and Julian time, from the month of the exodus, Abib first, A. M. 3899, B. C. 1647, A. J. P. 3067, March thirteenth, Saturday.

Jewish Months.	Saturdys.	Saturdys.	Saturdys.	Saturdys.	Saturdys.	Dom. Letters.	Julian Months.	Saturdys.	Saturdys.	Saturdys.	Saturdys.	Saturdys.	Julian Months.
						1ST YEAR.							
1 Abib, or Nisan	1	8	15	22	29	.... C	March ..	13	20	27	3	10	April.
2 Zif, or Ijar ...	6	13	20	27		.....	April ...	17	24	1	8		May.
3 Sivan	4	11	18	25		.....	May	15	22	29	5		June.
4 Thammuz	2	9	16	23	30	.....	June ...	12	19	26	3	10	July.
5 Ab.....	7	14	21	28		.....	July	17	24	31	7		August.

Jewish Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.	Julian Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
6 Elul*	5	12	19	26		.....	Aug ..	14	21	28	4	Sept.
A. M., B. C.												
7 Tisri, or Ethanim .	1	8	15	22	29	.....	Sept..	11	18	25	2	9 Oct.
8 Bul, or Marchesvan	6	13	20	27		.....	Oct. . .	16	23	30	6	Nov.
9 Casleu	4	11	18	25		.....	Nov. . .	13	20	27	4	Dec.
10 Thebet	2	9	16	23	30	.....	Dec. . .	11	18	25	1	8 Jan.
							A. J. P.					
11 Shebet	7	14	21	28		.....	Jan. . .	15	22	29	5	Feb.
12 Adar†	5	12	19	26		.....	Feb. . .	12	19	26	5	March.
						2D YEAR.						
1 Abib.	1	8	15	22	29	.....	March	12	19	26	2	9 April.
2 Ijar	6	13	20	27		.....	April. .	16	23	30	7	May.
3 Sivan	4	11	18	25		.....	May. . .	14	21	28	4	June.
4 Thammuz	2	9	16	23	30	.....	June . .	11	18	25	2	9 July.
5 Ab	7	14	21	28		.....	July. . .	16	23	30	6	August.
6 Elul	5	12	19	26		.....	Aug. . .	13	20	27	3	Sept.
A. M., B. C.												
7 Tisri	1	8	15	22	29	.....	Sept. . .	10	17	24	1	8 Oct.
8 Marchesvan	6	13	20	27		.....	Oct. . .	15	22	29	5	Nov.
9 Casleu	4	11	18	25		.....	Nov. . .	12	19	26	3	Dec.
10 Thebet	2	9	16	23	30	.....	Dec. . .	10	17	24	31	7 Jan.
							A. J. P.					
11 Shebet	7	14	21	28		.. A. G. .	Jan. . .	14	21	28	4	Feb.
12 Adar	5	12	19	26		.....	Feb. . .	11	18	25	3	March.
						3D YEAR.						
1 Abib.	1	8	15	22	29	.....	March	10	17	24	31	7 April.
2 Ijar	6	13	20	27		.....	April. .	14	21	28	5	May.
3 Sivan	4	11	18	25		.....	May. . .	12	19	26	2	June.
4 Thammuz	2	9	16	23	30	.....	June . .	9	16	23	30	7 July.
5 Ab	7	14	21	28		.....	July. . .	14	21	28	4	August.
6 Elul	5	12	19	26		.....	Aug. . .	11	18	25	1	Sept.
A. M., B. C.												
7 Tisri	1	8	15	22	29	.....	Sept. . .	8	15	22	29	6 Oct.
8 Marchesvan	6	13	20	27		.....	Oct. . .	13	20	27	3	Nov.
9 Casleu	4	11	18	25		.....	Nov. . .	10	17	24	1	Dec.
10 Thebet	2	9	16	23	30	.....	Dec. . .	8	15	22	29	5 Jan.
							A. J. P.					
11 Shebet	7	14	21	28		... F. . . .	Jan. . .	12	19	26	2	Feb.
12 Adar	5	12	19	26		.....	Feb. . .	9	16	23	2	March.
						4TH YEAR.						
1 Abib.	1	8	15	22	29	.....	March	9	16	23	30	6 April.
2 Ijar	6	13	20	27		.....	April. .	13	20	27	4	May.
3 Sivan	4	11	18	25		.....	May. . .	11	18	25	1	June.
4 Thammuz	2	9	16	23	30	.....	June . .	8	15	22	29	6 July.
5 Ab	7	14	21	28		.....	July. . .	13	20	27	3	August.
6 Elul	5	12	19	26		.....	Aug. . .	10	17	24	31	Sept.
A. M., B. C.												
7 Tisri	1	8	15	22	29	.....	Sept. . .	7	14	21	28	5 Oct.
8 Marchesvan	6	13	20	27		.....	Oct. . .	12	19	26	2	Nov.
9 Casleu	4	11	18	25		.....	Nov. . .	9	16	23	30	Dec.
10 Thebet	2	9	16	23	30	.....	Dec. . .	7	14	21	28	4 Jan.
							A. J. P.					
11 Shebet	7	14	21	28		.... E. . . .	Jan. . .	11	18	25	1	Feb.
12 Adar	5	12	19	26		.....	Feb. . .	8	15	22	1	March.
						5TH YEAR.						
1 Abib.	1	8	15	22	29	.....	March	8	15	22	29	5 April.
2 Ijar	6	13	20	27		.....	April. .	12	19	26	3	May.

* This month has always 32 days.

† This month has always 32 or 39 days.

Jewish Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.	Julian Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
3 Sivan	4	11	18	25		.....	May	10	17	24	31		June.
4 Thammuz ..	2	9	16	23	30	.....	June	7	14	21	28	5	July.
5 Ab	7	14	21	28		.....	July	12	19	26	2		August.
6 Elul	5	12	19	26		.....	August ...	9	16	23	30		Sept.
A. M., B. C.													
7 Tisri	1	8	15	22	29	.....	September.	6	13	20	27	4	Oct.
8 Marchesvan.	6	13	20	27		.....	October ...	11	18	25	1		Nov.
9 Casleu	4	11	18	25		.....	November .	8	15	22	29		Dec.
10 Thebet	2	9	16	23	30	.....	December .	6	13	20	27	3	Jan.
						A. J. P.							
11 Shebet	7	14	21	28		..... D.	January ..	10	17	24	31		Feb.
12 Adar	5	12	19	26		.....	February ..	7	14	21	28		March.
						6TH YEAR.							
1 Abib.	1	8	15	22	29	.....	March	7	14	21	28	4	April.
2 Ijar	6	13	20	27		.....	April	11	18	25	2		May.
3 Sivan	4	11	18	25		.....	May	9	16	23	30		June.
4 Thammuz ..	2	9	16	23	30	.....	June	6	13	20	27	4	July.
5 Ab	7	14	21	28		.....	July	11	18	25	1		August.
6 Elul	5	12	19	26		.....	August ...	8	15	22	29		Sept.
A. M., B. C.													
7 Tisri.	1	8	15	22	29	.....	September.	5	12	19	26	3	Oct.
8 Marchesvan.	6	13	20	27		.....	October ...	10	17	24	31		Nov.
9 Casleu	4	11	18	25		.....	November .	7	14	21	28		Dec.
10 Thebet	2	9	16	23	30	.....	December .	5	12	19	26	2	Jan.
						A. J. P.							
11 Shebet	7	14	21	28		..... C. B.	January ..	9	16	23	30		Feb.
12 Adar	5	12	19	26	33	.....	February ..	6	13	20	27	5	March.
						7TH YEAR.							
1 Abib.	1	8	15	22	29	.....	March	12	19	26	2	9	April.
2 Ijar	6	13	20	27		.....	April	16	23	30	7		May.
3 Sivan	4	11	18	25		.....	May	14	21	28	4		June.
4 Thammuz ..	2	9	16	23	30	.....	June	11	18	25	2	9	July.
5 Ab	7	14	21	28		.....	July	16	23	30	6		August.
6 Elul	5	12	19	26		.....	August ...	13	20	27	3		Sept.
A. M., B. C.													
7 Tisri.	1	8	15	22	29	.....	September.	10	17	24	1	8	Oct.
8 Marchesvan.	6	13	20	27		.....	October ...	15	22	29	5		Nov.
9 Casleu	4	11	18	25		.....	November .	12	19	26	3		Dec.
10 Thebet	2	9	16	23	30	.....	December .	10	17	24	31	7	Jan.
						A. J. P.							
11 Shebet	7	14	21	28		..... A.	January ..	14	21	28	4		Feb.
12 Adar	5	12	19	26		.....	February ..	11	18	25	4		March.
						8TH YEAR.							
1 Abib.	1	8	15	22	29	.....	March	11	18	25	1	8	April.
2 Ijar	6	13	20	27		.....	April	15	22	29	6		May.
3 Sivan	4	11	18	25		.....	May	13	20	27	3		June.
4 Thammuz ..	2	9	16	23	30	.....	June	10	17	24	1	8	July.
5 Ab	7	14	21	28		.....	July	15	22	29	5		August.
6 Elul	5	12	19	26		.....	August ...	12	19	26	2		Sept.
A. M., B. C.													
7 Tisri.	1	8	15	22	29	.....	September.	9	16	23	30	7	Oct.
8 Marchesvan.	6	13	20	27		.....	October ...	14	21	28	4		Nov.
9 Casleu	4	11	18	25		.....	November .	11	18	25	2		Dec.
10 Thebet	2	9	16	23	30	.....	December .	9	16	23	30	6	Jan.
						A. J. P.							
11 Shebet	7	14	21	28		..... G.	January ..	13	20	27	3		Feb.
12 Adar	5	12	19	26		.....	February ..	10	17	24	3		March.

Jewish Months.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	Dom. Letters.	Julian Months.	Saturday.	Saturday.	Saturday.	Saturday.	Julian Months.
9TH YEAR.												
1 Abib.....	1	8	15	22	29	.....	March	10	17	24	31	7 April.
2 Ijar	6	13	20	27	.....	.....	April	14	21	28	5	May.
3 Sivan	4	11	18	25	.....	.....	May	12	19	26	2	June.
4 Thammuz ..	2	9	16	23	30	.....	June	9	16	23	30	7 July.
5 Ab	7	14	21	28	.....	.....	July	14	21	28	4	August.
6 Elul	5	12	19	26	.....	.....	August ..	11	18	25	1	Sept.
A. M., B. C.												
7 Tisri.....	1	8	15	22	29	.....	September.	8	15	22	29	6 Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	13	20	27	3	Nov.
9 Casleu	4	11	18	25	.....	.....	November.	10	17	24	1	Dec.
10 Thebet	2	9	16	23	30	.....	December .	8	15	22	29	5 Jan.
A. J. P.												
11 Shebet	7	14	21	28	.....	F.....	January ..	12	19	26	2	Feb.
12 Adar	5	12	19	26	.....	.....	February ..	9	16	23	2	March.
10TH YEAR.												
1 Abib.....	1	8	15	22	29	.....	March	9	16	23	30	6 April.
2 Ijar	6	13	20	27	.....	.....	April	13	20	27	4	May.
3 Sivan	4	11	18	25	.....	.....	May	11	18	25	1	June.
4 Thammuz ..	2	9	16	23	30	.....	June	8	15	22	29	6 July.
5 Ab	7	14	21	28	.....	.....	July	13	20	27	3	August.
6 Elul	5	12	19	26	.....	.....	August ...	10	17	24	31	Sept.
A. M., B. C.												
7 Tisri.....	1	8	15	22	29	.....	September.	7	14	21	28	5 Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	12	19	26	2	Nov.
9 Casleu	4	11	18	25	.....	.....	November .	9	16	23	30	Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	7	14	21	28	4 Jan.
A. J. P.												
11 Shebet	7	14	21	28	.....	E. D....	January ..	11	18	25	1	Feb.
12 Adar	5	12	19	26	.....	.....	February ..	8	15	22	29	March.
11TH YEAR.												
1 Abib.....	1	8	15	22	29	.....	March	7	14	21	28	4 April.
2 Ijar	6	13	20	27	.....	.....	April	11	18	25	2	May.
3 Sivan	4	11	18	25	.....	.....	May	9	16	23	30	June.
4 Thammuz ..	2	9	16	23	30	.....	June	6	13	20	27	4 July.
5 Ab	7	14	21	28	.....	.....	July	11	18	25	1	August.
6 Elul	5	12	19	26	.....	.....	August ...	8	15	22	29	Sept.
A. M., B. C.												
7 Tisri.....	1	8	15	22	29	.....	September.	5	12	19	26	3 Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	10	17	24	31	Nov.
9 Casleu	4	11	18	25	.....	.....	November .	7	14	21	28	Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	5	12	19	26	2 Jan.
A. J. P.												
11 Shebet	7	14	21	28	.....	C.....	January ..	9	16	23	30	Feb.
12 Adar	5	12	19	26	33	.....	February ..	6	13	20	27	6 March.
12TH YEAR.												
1 Abib.....	1	8	15	22	29	.....	March	13	20	27	3	10 April.
2 Ijar	6	13	20	27	.....	.....	April	17	24	1	8	May.
3 Sivan	4	11	18	25	.....	.....	May	15	22	29	5	June.
4 Thammuz ..	2	9	16	23	30	.....	June	12	19	26	3	10 July.
5 Ab	7	14	21	28	.....	.....	July	17	24	31	7	Aug.
6 Elul	5	12	19	26	.....	.....	August ...	14	21	28	4	Sept.
A. M., B. C.												
7 Tisri.....	1	8	15	22	29	.....	September.	11	18	25	2	9 Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	16	23	30	6	Nov.
9 Casleu	4	11	18	25	.....	.....	November .	13	20	27	4	Dec.

Jewish Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.	Julian Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
10 Thebet.....	2	9	16	23	30	.....	December .	11	18	25	1	8	Jan.
11 Shebet.....	7	14	21	28	.....	.....B.....	A. J. P. January ..	15	22	29	5		Feb.
12 Adar	5	12	19	26	.....	.....	February ..	12	19	26	5		March.
						13TH YEAR.							
1 Abib.....	1	8	15	22	29	.....	March	12	19	26	2	9	April.
2 Ijar	6	13	20	27	.....	.....	April	16	23	30	7		May.
3 Sivan	4	11	18	25	.....	.....	May	14	21	28	4		June.
4 Thammuz ..	2	9	16	23	30	.....	June	11	18	25	2	9	July.
5 Ab	7	14	21	28	.....	.....	July.....	16	23	30	6		August.
6 Elul	5	12	19	26	.....	.....	August ...	13	20	27	3		Sept.
A. M., B. C.													
7 Tisri.....	1	8	15	22	29	.....	September.	10	17	24	1	8	Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	15	22	29	5		Nov.
9 Casleu	4	11	18	25	.....	.....	November .	12	19	26	3		Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	10	17	24	31	7	Jan.
							A. J. P.						
11 Shebet.....	7	14	21	28	.....	.....A.....	January ..	14	21	28	4		Feb.
12 Adar	5	12	19	26	.....	.....	February ..	11	18	25	4		March.
						14TH YEAR.							
1 Abib.....	1	8	15	22	29	.....	March	11	18	25	1	8	April.
2 Ijar	6	13	20	27	.....	.....	April	15	22	29	6		May.
3 Sivan	4	11	18	25	.....	.....	May	13	20	27	3		June.
4 Thammuz ..	2	9	16	23	30	.....	June	10	17	24	1	8	July.
5 Ab	7	14	21	28	.....	.....	July.....	15	22	29	5		August.
6 Elul	5	12	19	26	.....	.....	August ...	12	19	26	2		Sept.
A. M., B. C.													
7 Tisri.....	1	8	15	22	29	.....	September.	9	16	23	30	7	Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	14	21	28	4		Nov.
9 Casleu	4	11	18	25	.....	.....	November .	11	18	25	2		Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	9	16	23	30	6	Jan.
							A. J. P.						
11 Shebet.....	7	14	21	28	.....	.....G. F....	January ..	13	20	27	3		Feb.
12 Adar	5	12	19	26	.....	.....	February ..	10	17	24	2		March.
						15TH YEAR.							
1 Abib.....	1	8	15	22	29	.....	March	9	16	23	30	6	April.
2 Ijar	6	13	20	27	.....	.....	April	13	20	27	4		May.
3 Sivan	4	11	18	25	.....	.....	May	11	18	25	1		June.
4 Thammuz ..	2	9	16	23	30	.....	June	8	15	22	29	6	July.
5 Ab	7	14	21	28	.....	.....	July.....	13	20	27	3		August.
6 Elul	5	12	19	26	.....	.....	August ...	10	17	24	31		Sept.
A. M., B. C.													
7 Tisri.....	1	8	15	22	29	.....	September.	7	14	21	28	5	Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	12	19	26	2		Nov.
9 Casleu	4	11	18	25	.....	.....	November .	9	16	23	30		Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	7	14	21	28	4	Jan.
							A. J. P.						
11 Shebet.....	7	14	21	28	.....	.....E.....	January ..	11	18	25	1		Feb.
12 Adar	5	12	19	26	.....	.....	February ..	8	15	22	1		March.
						16TH YEAR.							
1 Abib.....	1	8	15	22	29	.....	March	8	15	22	29	5	April.
2 Ijar	6	13	20	27	.....	.....	April	12	19	26	3		May.
3 Sivan	4	11	18	25	.....	.....	May	10	17	24	31		June.
4 Thammuz ..	2	9	16	23	30	.....	June	7	14	21	28	5	July.
5 Ab	7	14	21	28	.....	.....	July.....	12	19	26	2		Aug.
6 Elul	5	12	19	26	.....	.....	August ...	9	16	23	30		Sept.
A. M., B. C.													

Jewish Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.	Julian Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
7 Tisri	1	8	15	22	29	.....	September.	6	13	20	27	4 Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	11	18	25	1	Nov.
9 Casleu	4	11	18	25	.....	.....	November .	8	15	22	29	Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	6	13	20	27	3 Jan.
							A. J. P.					
11 Shebet	7	14	21	28	.....	D.....	January ..	10	17	24	31	Feb.
12 Adar	5	12	19	26	.....	.....	February..	7	14	21	28	March.
						17TH YEAR.						
1 Abib.....	1	8	15	22	29	.....	March	7	14	21	28	4 April.
2 Ijar	6	13	20	27	.....	.....	April	11	18	25	2	May.
3 Sivan	4	11	18	25	.....	.....	May	9	16	23	30	June.
4 Thammuz..	2	9	16	23	30	.....	June	6	13	20	27	4 July.
5 Ab	7	14	21	28	.....	.....	July.....	11	18	25	1	August.
6 Elul	5	12	19	26	.....	.....	August ...	8	15	22	29	Sept.
A. M., B. C.												
7 Tisri	1	8	15	22	29	.....	September.	5	12	19	26	3 Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	10	17	24	31	Nov.
9 Casleu	4	11	18	25	.....	.....	November .	7	14	21	28	Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	5	12	19	26	2 Jan.
							A. J. P.					
11 Shebet	7	14	21	28	.....	C.....	January ..	9	16	23	30	Feb.
12 Adar	5	12	19	26	33	.....	February..	6	13	20	27	6 March.
						18TH YEAR.						
1 Abib.....	1	8	15	22	29	.....	March	13	20	27	3	10 April.
2 Ijar	6	13	20	27	.....	.....	April	17	24	1	8	May.
3 Sivan	4	11	18	25	.....	.....	May	15	22	29	5	June.
4 Thammuz..	2	9	16	23	30	.....	June	12	19	26	3	10 July.
5 Ab	7	14	21	28	.....	.....	July.....	17	24	31	7	August.
6 Elul	5	12	19	26	.....	.....	August...	14	21	28	4	Sept.
A. M., B. C.												
7 Tisri	1	8	15	22	29	.....	September.	11	18	25	2	9 Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	16	23	30	6	Nov.
9 Casleu	4	11	18	25	.....	.....	November .	13	20	27	4	Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	11	18	25	1	8 Jan.
							A. J. P.					
11 Shebet	7	14	21	28	.....	B. A....	January ..	15	22	29	5	Feb.
12 Adar	5	12	19	26	.....	.....	February..	12	19	26	4	March.
						19TH YEAR.						
1 Abib.....	1	8	15	22	29	.....	March	11	18	25	1	8 April.
2 Ijar	6	13	20	27	.....	.....	April	15	22	29	6	May.
3 Sivan	4	11	18	25	.....	.....	May	13	20	27	3	June.
4 Thammuz..	2	9	16	23	30	.....	June	10	17	24	1	8 July.
5 Ab	7	14	21	28	.....	.....	July.....	15	22	29	5	August.
6 Elul	5	12	19	26	.....	.....	August ...	12	19	26	2	Sept.
A. M., B. C.												
7 Tisri	1	8	15	22	29	.....	September.	9	16	23	30	7 Oct.
8 Marchesvan.	6	13	20	27	.....	.....	October ...	14	21	28	4	Nov.
9 Casleu	4	11	18	25	.....	.....	November .	11	18	25	2	Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	9	16	23	30	6 Jan.
							A. J. P.					
11 Shebet	7	14	21	28	.....	G.....	January ..	13	20	27	3	Feb.
12 Adar	5	12	19	26	.....	.....	February..	10	17	24	3	March.
						20TH YEAR.						
1 Abib.....	1	8	15	22	29	.....	March	10	17	24	31	7 April.
2 Ijar	6	13	20	27	.....	.....	April	14	21	28	5	May.
3 Sivan	4	11	18	25	.....	.....	May	12	19	26	2	June.
4 Thammuz..	2	9	16	23	30	.....	June	9	16	23	30	7 July.

Jewish Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.	Julian Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
5 Ab	7	14	21	28		.....	July.....	14	21	28	4	August.
6 Elul	5	12	19	26		.....	August ...	11	18	25	1	Sept.
A. M., B. C.												
7 Tisri.....	1	8	15	22	29	.....	September.	8	15	22	29	6 Oct.
8 Marchesvan.	6	13	20	27		.....	October ...	13	20	27	3	Nov.
9 Casleu	4	11	18	25		.....	November .	10	17	24	1	Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	8	15	22	29	5 Jan.
A. J. P.												
11 Shebet	7	14	21	28		....F....	January ..	12	19	26	2	Feb.
12 Adar	5	12	19	26		.....	February ..	9	16	23	2	March.
21ST YEAR.												
1 Abib.....	1	8	15	22	29	.....	March	9	16	23	30	6 April.
2 Ijar	6	13	20	27		.....	April	13	20	27	4	May.
3 Sivan	4	11	18	25		.....	May	11	18	25	1	June.
4 Thammuz ..	2	9	16	23	30	.....	June	8	15	22	29	6 July.
5 Ab	7	14	21	28		.....	July.....	13	20	27	3	August.
6 Elul	5	12	19	26		.....	August ...	10	17	24	31	Sept.
A. M., B. C.												
7 Tisri.....	1	8	15	22	29	.....	September.	7	14	21	28	5 Oct.
8 Marchesvan.	6	13	20	27		.....	October ...	12	19	26	2	Nov.
9 Casleu	4	11	18	25		.....	November .	9	16	23	30	Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	7	14	21	28	4 Jan.
A. J. P.												
11 Shebet	7	14	21	28		....E....	January ..	11	18	25	1	Feb.
12 Adar	5	12	19	26		.....	February ..	8	15	22	1	March.
22D YEAR.												
1 Abib.....	1	8	15	22	29	.....	March	8	15	22	29	5 April.
2 Ijar	6	13	20	27		.....	April	12	19	26	3	May.
3 Sivan	4	11	18	25		.....	May	10	17	24	31	June.
4 Thammuz ..	2	9	16	23	30	.....	June	7	14	21	28	5 July.
5 Ab	7	14	21	28		.....	July.....	12	19	26	2	August.
6 Elul	5	12	19	26		.....	August ...	9	16	23	30	Sept.
A. M., B. C.												
7 Tisri.....	1	8	15	22	29	.....	September.	6	13	20	27	4 Oct.
8 Marchesvan.	6	13	20	27		.....	October ...	11	18	25	1	Nov.
9 Casleu	4	11	18	25		.....	November .	8	15	22	29	Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	6	13	20	27	3 Jan.
A. J. P.												
11 Shebet	7	14	21	28		....D. C....	January ..	10	17	24	31	Feb.
12 Adar	5	12	19	26	33	.....	February ..	7	14	21	28	6 March.
23D YEAR.												
1 Abib.....	1	8	15	22	29	.....	March	13	20	27	3	10 April.
2 Ijar	6	13	20	27		.....	April	17	24	1	8	May.
3 Sivan	4	11	18	25		.....	May	15	22	29	5	June.
4 Thammuz ..	2	9	16	23	30	.....	June	12	19	26	3	10 July.
5 Ab	7	14	21	28		.....	July.....	17	24	31	7	August.
6 Elul	5	12	19	26		.....	August ...	14	21	28	4	Sept.
A. M., B. C.												
7 Tisri.....	1	8	15	22	29	.....	September.	11	18	25	2	9 Oct.
8 Marchesvan.	6	13	20	27		.....	October ...	16	23	30	6	Nov.
9 Casleu	4	11	18	25		.....	November .	13	20	27	4	Dec.
10 Thebet.....	2	9	16	23	30	.....	December .	11	18	25	1	8 Jan.
A. J. P.												
11 Shebet	7	14	21	28		....B....	January ..	15	22	29	5	Feb.
12 Adar	5	12	19	26		.....	February ..	12	19	26	5	March.
24TH YEAR.												
1 Abib.....	1	8	15	22	29	.....	March	12	19	26	2	9 April.

Jewish Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.	Julian Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
2 Ijar.....	6	13	20	27			April.....	16	23	30	7		May.
3 Sivan.....	4	11	18	25			May.....	14	21	28	4		June.
4 Thammuz..	2	9	16	23	30		June.....	11	18	25	2	9	July.
5 Ab.....	7	14	21	28			July.....	16	23	30	6		Aug.
6 Elul.....	5	12	19	26			August...	13	20	27	3		Sept.
A. M., B. C.													
7 Tisri.....	1	8	15	22	29		September.	10	17	24	1	8	Oct.
8 Marchesvan.	6	13	20	27			October...	15	22	29	5		Nov.
9 Casleu.....	4	11	18	25			November.	12	19	26	3		Dec.
10 Thebet.....	2	9	16	23	30		December.	10	17	24	31	7	Jan.
							A. J. P.						
11 Shebet.....	7	14	21	28		.... A....	January...	14	21	28	4		Feb.
12 Adar.....	5	12	19	26		....	February..	11	18	25	4		March.
						25TH YEAR.							
1 Abib.....	1	8	15	22	29		March.....	11	18	25	1	8	April.
2 Ijar.....	6	13	20	27			April.....	15	22	29	6		May.
3 Sivan.....	4	11	18	25			May.....	13	20	27	3		June.
4 Thammuz..	2	9	16	23	30		June.....	10	17	24	1	8	July.
5 Ab.....	7	14	21	28			July.....	15	22	29	5		August.
6 Elul.....	5	12	19	26			August...	12	19	26	2		Sept.
A. M., B. C.													
7 Tisri.....	1	8	15	22	29		September.	9	16	23	30	7	Oct.
8 Marchesvan.	6	13	20	27			October...	14	21	28	4		Nov.
9 Casleu.....	4	11	18	25			November.	11	18	25	2		Dec.
10 Thebet.....	2	9	16	23	30		December.	9	16	23	30	6	Jan.
							A. J. P.						
11 Shebet.....	7	14	21	28		.... G....	January...	13	20	27	3		Feb.
12 Adar.....	5	12	19	26		....	February..	10	17	24	3		March.
						26TH YEAR.							
1 Abib.....	1	8	15	22	29		March.....	10	17	24	31	7	April.
2 Ijar.....	6	13	20	27			April.....	14	21	28	5		May.
3 Sivan.....	4	11	18	25			May.....	12	19	26	2		June.
4 Thammuz..	2	9	16	23	30		June.....	9	16	23	30	7	July.
5 Ab.....	7	14	21	28			July.....	14	21	28	4		August.
6 Elul.....	5	12	19	26			August...	11	18	25	1		Sept.
A. M., B. C.													
7 Tisri.....	1	8	15	22	29		September.	8	15	22	29	6	Oct.
8 Marchesvan.	6	13	20	27			October...	13	20	27	3		Nov.
9 Casleu.....	4	11	18	25			November.	10	17	24	1		Dec.
10 Thebet.....	2	9	16	23	30		December.	8	15	22	29	5	Jan.
							A. J. P.						
11 Shebet.....	7	14	21	28		.... F. E....	January...	12	19	26	2		Feb.
12 Adar.....	5	12	19	26		....	February..	9	16	23	1		March.
						27TH YEAR.							
1 Abib.....	1	8	15	22	29		March.....	8	15	22	29	5	April.
2 Ijar.....	6	13	20	27			April.....	12	19	26	3		May.
3 Sivan.....	4	11	18	25			May.....	10	17	24	31		June.
4 Thammuz..	2	9	16	23	30		June.....	7	14	21	28	5	July.
5 Ab.....	7	14	21	28			July.....	12	19	26	2		August.
6 Elul.....	5	12	19	26			August...	9	16	23	30		Sept.
A. M., B. C.													
7 Tisri.....	1	8	15	22	29		September.	6	13	20	27	4	Oct.
8 Marchesvan.	6	13	20	27			October...	11	18	25	1		Nov.
9 Casleu.....	4	11	18	25			November.	8	15	22	29		Dec.
10 Thebet.....	2	9	16	23	30		December.	6	13	20	27	3	Jan.
							A. J. P.						
11 Shebet.....	7	14	21	28		.... D....	January...	10	17	24	31		Feb.

Jewish Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.	Julian Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
12 Adar	5	12	19	26		.....	February..	7	14	21	28		March.
						28TH YEAR.							
1 Abib.....	1	8	15	22	29	.....	March	7	14	21	28	4	April.
2 Ijar.....	6	13	20	27		.....	April	11	18	25	2		May.
3 Sivan	4	11	18	25		.....	May	9	16	23	30		June.
4 Thammuz..	2	9	16	23	30	.....	June	6	13	20	27	4	July.
5 Ab	7	14	21	28		.....	July	11	18	25	1		August.
6 Elul	5	12	19	26		.....	August ...	8	15	22	29		Sept.
A. M., B. C.													
7 Tisri.....	1	8	15	22	29	.....	September.	5	12	19	26	3	Oct.
8 Marchesvan.	6	13	20	27		.....	October ...	10	17	24	31		Nov.
9 Casleu	4	11	18	25		.....	November..	7	14	21	28		Dec.
10 Thebet....	2	9	16	23	30	.....	December .	5	12	19	26	2	Jan.
							A. J. P.						
11 Shebet	7	14	21	28		.....C.....	January ..	9	16	23	30		Feb.
12 Adar	5	12	19	26	33	.....	February..	6	13	20	27	6	March.

4. In the foregoing calendar, it will be perceived that, according to the amount of time which was then assigned to a solar year, Adar, the last month in the Jewish ecclesiastical year, had thirty-nine days in the sixth, eleventh, seventeenth, twenty-second, and twenty-eighth years of the cycle. Every time this addition was made the ensuing year of the exode commenced precisely as the first year of that era had done, on Saturday, the thirteenth day of March, except the seventh of the cycle, in a leap year, on the twelfth day, being also the first day of Abib, the seventh month, in the current year of the world. This is the reason why, in the first month of the 1675th year of the exode, the day of the resurrection of Christ, being the sixteenth in this calendar, synchronized both with the sixteenth of Abib, A. M. 5573, and with Sunday, the twenty-eighth of March, A. J. P. 4741. In the previous year of the exode, being the twenty-second year of the cycle, Adar had thirty-nine days, which made the following month, Abib, in the next year of the exode, synchronize with the same month in the current year of the world. The force of the foregoing views will be seen to be important in reaching our conclusions.

5. This calendar, as presented in the foregoing cycle of twenty-eight years, will be more extensively defended in the next chapter. It will there be established, by numerous Scriptural and historic facts, to be the same which was ordained by

Moses, and which continued, according to the design of that ordination, till after the death and resurrection of the Christ. One conclusive and infallible proof of the correctness of this calendar may here be given. In Ex. xl, 2-15, special direction was given to Moses *when*, and in *what order*, every part of the tabernacle should be set up, anointed, and sanctified. The *second* and *seventeenth* verses establish the *time*. The latter verse says, "And it came to pass in the first month, in the second year, on the first day of the month, that the tabernacle was reared up." Look to this year, month, and day, as found in the second year of the preceding cycle, and it may be seen marked as Saturday, the Jewish Sabbath; and that it was positively required by the law to be a Sabbath, is proved by what Moses did on that day. In setting up the tabernacle—verse fourth—he was directed to "*bring in the table, and set in order the things that are to be set in order upon it.*" And verses twenty-second and twenty-third assert that he did these things: "And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. *And he set the bread in order upon it before the Lord*, as the Lord had commanded Moses." This commandment is given for "*a perpetual statute*," and is recorded, Lev. xxiv, 5-9. The eighth verse says, "Every Sabbath he shall set it [the show-bread] before the Lord continually;" the sixth verse says, "upon the pure table before the Lord." Moses did this on the first day, first month, and second year of the exode; therefore, that day was Saturday, the Jewish Sabbath. Josephus—Antiq., b. iii, c. 10, sec. 7—asserts the same fact. But see this subject, as discussed in the latter part of the next chapter.

6. A similar instance occurred in the twenty-sixth year of David's life, B. C. 1075; An. Ex. Isr. 573, on Saturday, the fourth day of Sivan, being the fourteenth of May, A. J. P. 3639. (See the whole case reported 1 Sam. xix, 8; xxi, 7.) About the first month of that Jewish year—see 2 Sam. xi, 1—"David slew the Philistines with a great slaughter." Moved with envy on this account, Saul pursued David with intent to kill him. But by an arrangement with Jonathan, including the

first, second, and third days of a certain *month*, (Heb. *chodesh*,) David, on the following morning, the fourth day, came, in his flight, to Ahimelech, the high-priest at Nob; and being hungry, asked for bread. The priest said, "There is no common bread under mine hand, but there is hallowed bread." David said, "The bread is in a manner common, yea, though it were this day sanctified in the vessel." The margin reads, "Especially when this day there is other sanctified in the vessel." This proves that it was the Sabbath day, when fresh loaves, according to the law—Lev. xxiv, 5-9—had been put on the table of the Lord. Hence it was added, "So the priest gave him hallowed bread; for there was no bread there but the hallowed bread, that was taken from before the Lord, to put hot bread in the day that it was taken away." These testimonies prove, that the fourth of that month was a Jewish Sabbath; while the usual time of "going forth to battle, at the return of the year," and the subsequent time of David's persecution by Saul, require that it should have been the fourth of the third ecclesiastical month Sivan. There can be only two months in any solar or lunar year having the Sabbath on the fourth day of each. In the calendar given to Moses, these two months were Sivan the third, in the spring, and Casleu the ninth, in November. The Nicene Metonic cycle gives, for that Julian year, only one lunar month having a Sabbath on the fourth day, answering to the tenth of September—too late in the year to agree with the historical facts of the case. It is also said, "A certain man of the servants of Saul was at Nob *that day detained before the Lord*." This being a Sabbath, was a sufficient reason for his detention; while David pleaded the command of the king in justification of his traveling on the same day—"the king's business required haste."

7. The *Syro-Macedonians* placed the months of their year, in Syria, Phenicia, Judea, etc., according to the Jewish calendar, one month later than those of the *Asiatic* (*Macedonian*) year were placed, though the years were in fact of the same length. Hence Josephus tells us—Antiq., lib. i, c. 3—that *Dius* answered to the second civil month of the Jews, called Marchesvan; and in his works, he frequently mentions all these

Jewish-Syro-Macedonian months, and in such a way as to prove that, in his day, the years of which he speaks had each only twelve months. This fact is of great importance, because it is inconsistent with the modern idea of lunar months, and their inseparable concomitants, Embolismic years of thirteen months each. Therefore, as a convenient reference, in reading the works of Josephus, we subjoin a diagram of the *Jewish-Syro-Macedonian year*.

No. and Names of Months.		Beginning in the opposite Julian Month, and ending in the following.
Jewish.	Syro-Mac.	
1. Tisri, or Hyperberetæus.....		September.
2. Marchesvan, or Dius.....		October.
3. Casleu, or Appellæus.....		November.
4. Thebet, or Audinaeus.....		December.
5. Sebat, or Peritius.....		January.
6. Adar, or Dystrus.....		February.
7. Nisan, or Xanthicus.....		March.
8. Ijar, or Artimisius.....		April.
9. Sivan, or Dæsius.....		May.
10. Thammuz, or Panemus.....		June.
11. Ab, or Lous.....		July.
12. Elul, or Gorpiaeus.....		August.

The names of these *Syro-Macedonian* months are always used by Josephus to express precisely the same time as the names of the corresponding Jewish months. Their length was just as had been regulated at the time of the exodus. The Jews, in the days of David, extended their dominion, consequently their calendar also, over the whole of the promised land, including Syria, Phenicia, etc.; and when, in the course of time, the Jews and their dependencies became subject to the Macedonians in Greece, the language of the latter soon became the vernacular tongue of the former. And thus the Macedonian names of months, which rarely occurred in Apocryphal writings one or two centuries before Christ, were generally used by the Jews in the times of Josephus. The Macedonians in Greece, and the Asiatic cities subject to them, used the same names for months as those used by Josephus among the *Syro-Macedonians*, with this difference in their arrangement: the first of the latter, *Hyperberetæus*, was the last month of the former, and the first of the former, *Dius*, was the second month of the latter. In both kinds, the years were solar, and the months twelve; the first of each kind began in September. Each month of the *Asiatic-Macedonian* year had thirty days,

with five or six added to the last of them, as might be needed, to complete the common or bissextile year. The *Syro-Macedonian*, or Jewish months, as used by Josephus, had each thirty days also, except as the old calendar was changed by the law of Moses; by which the months Elul and Adar, answering to Gorpiaëus and Dystrus, exceeded thirty, as before explained.

CHAPTER IX.

LUNAR CYCLES OF THE RABBINS, JULIUS CÆSAR,
THE COUNCIL OF NICE, ETC., DISCORD-
ANT WITH SCRIPTURE.

1. ALTHOUGH we have rejected lunar months, as never having been appointed in the law for the regulation of Old Testament feasts, yet, because the Jews have gone into that error, and some able Christian commentators have given expositions of numerous passages, in such manner as to induce most readers to suppose that that regulation was ordained by Moses, therefore, we will here add a few more things on that subject. This we do in order that those who adopt this view of the subject may be furnished with the best method of measuring lunar time. What we here propose is the substance of Dr. A. Clarke's "*Perpetual Table*, showing, through the course of thirteen lunar cycles—which embrace every possible variation—the day of the week with which the Jewish year begins, and on which the Passover is held; as, also, the length of the months Marchesvan and Casleu." These thirteen lunar cycles of nineteen years each, make one grand cycle of 247 solar years; and when this number of years is completed, the same order is again resumed, and the same variations recur as in the first series. This cycle of 247 years may now be reversed through time past as correctly as it measures time now passing. It is indeed the Gregorian calendar—which is now almost universally adopted—synchronized with the Jewish Rabbinical years of the world. Doctor Clarke has given an unfinished illustration of this cycle in *six Tables*, which may be found at the end of his *Commentary on the Books of Moses*. I say *unfinished illustration*, because, though his Indexes in the *first Table* are extended through 247 years, and the *second, third, and fourth Tables* are likewise complete, yet the fifth and sixth Tables only extend through ninety years. This defect renders it impossible for these Tables, in their present state, to be used for any other

purpose than that of ascertaining what any old almanac might as well tell, from year to year; that is, when the present Jewish construction of the law of Moses would require them to keep certain feasts, read certain portions of the law, etc. However interesting this knowledge may be to the Jews, from whom Dr. Clarke, at the cost of "*great labor and expense*," obtained much aid in the construction of these Tables, yet Christians, who read the whole law, without waiting for particular days, feel not much interest on these Jewish questions at the present time. What would be very acceptable and profitable to Christians now would be to know when the Jews, in the times of Moses and the prophets, used to keep certain feasts, etc. This would help them better to understand the Scriptures. But till Dr. Clarke's "Perpetual Table" is made capable of being reversed to the years of Moses and the prophets, it can not even gratify our curiosity by one instance of a fair experiment; and when this shall be done, in the only manner practicable, the result will prove that the number and length of the months reversed will not correspond to the monthly order of time when it passed, as noted in the Bible. Nevertheless, we will furnish the requisite help to a fair experiment.

2. What makes the "Perpetual Table" more perplexing, not to say misleading, in its present form, is, that it begins, in the Commentary, with the Rabbinical year of the world, 5568. Though this is the beginning year of the 294th cycle of nineteen years each, yet it is not the beginning point of a new cycle of 247 years, embracing "every possible variation." For this reason: to reverse by this cycle from that, to a remote year, would most likely cite the experimenter to a month, or day of the month, different from the one which the cycle, if rightly applied, would point out. I have, therefore, commenced the following cycle with the *first* year, *first* month, and *first* day of the world, as this era is held by the Rabbins, and represented by Dr. Clarke. In order to do this without mistake, we first ascertained that Sunday, October second, A. D. 1921, would synchronize, according to the Tables referred to, with Sunday, the last day of Elul, the last month of the Rab. A. M. 5681; and that the said Sunday would be the last day of the twenty-

third cycle of 247 years each, and also the last day of the 299th cycle of nineteen years each; and, consequently, that these two cycles of very different length began each on the same day; namely, the first day of the first Rabbinical year of the world. We next discovered that, in each cycle of 247 Rabbinical years, there were precisely 90,216 days, Gregorian time. These days being multiplied by the 23 cycles, which finished the said 5681 years, give, from the first day of the Jewish A. M. 1, Tisri first, to the said Sunday, the second day of October, inclusive, 2,074,968 days. We then took the A. J. P. 6634, which synchronizes with the aforesaid A. D. 1921, and Sunday, the nineteenth of September of that Julian year, as synchronizing with the said Sunday, the second of October, A. D. 1921, in Gregorian time; from which Sunday, the said nineteenth of September, in Julian time, we reversed the aforesaid 2,074,968 days. And the last in the series, inclusive, terminated on Monday, the seventh day of October, A. J. P. 953, synchronizing with Monday, the third day of October, in the Gregorian calendar, as reversed also from the said Sunday, the second of October, A. D. 1921. Thus it is made absolutely certain, that the Jewish years of the world, when traced back to their first day, according to the perfect measure of days, weeks, and years, contained in the large cycle, are proved to have commenced on Monday. This stubborn fact annihilates the claim set up by the Jews for Saturday being the original Sabbath day. If the whole number of days above, as contained in twenty-three cycles of Jewish time, having each 247 years, be divided by seven, the number of days in a week, there will be found just 296,424 weeks or Sabbaths. And if the seventh day of their first year of the world was a Sabbath, as the Scriptures require, it is demonstrated by the above facts, that that day corresponded to Sunday.

3. We shall, in the following cycle, synchronize only the first and last days of each Rabbinical year of the world, with their correspondent days in the Gregorian calendar; and shall leave every person, as he may have occasion, to synchronize the intervening days, or any part of them; which will not be difficult, when the number of days in each year is stated, and the first and last

are synchronized, as in the following cycle. The first figure in each *Index* shows the day of the week on which the corresponding Rabbinical year begins. The second figure in each *Index* shows the day of the week on which the Jewish Passover is supposed to come in that year. This must always be on the fifteenth day of Abib, or Nisan. And the letter of the *Index* determines the length of the months Marchesvan and Casleu; thus, P stands for *perfect*, that is, these two months are both perfect, each containing thirty days; D stands for *defective*, when each of these months contain only twenty-nine days; and a small d denotes that one of these months is defective, which, in this case, is always Marchesvan. The number of days in each year will be stated. The following are the months and the number of days in each; namely, Tisri, thirty days; Marchesvan, twenty-nine or thirty; Casleu, twenty-nine or thirty; Thebet, twenty-nine; Sebat, thirty; Adar, twenty-nine; Nisan, or Abib, thirty; Ijar, twenty-nine; Sivan, thirty; Tam-muz, twenty-nine; Ab, thirty; and Elul, twenty-nine. In years called Embolismic, containing upward of 380 days, there are thirteen months; the thirteenth immediately follows Adar, and is called *Veadar*, which always has thirty days. In the following cycle we count Sunday the first day of the week, etc., in compliance with the order established for the Jews at the exodus, when the Sabbath was changed; but down to that time, what we now, following the Jews, call the first day of the week, *was the seventh day*.

4. What we have before proved, in this chapter, may here be stated again: that the *first* day of the *first* month, Tisri, Rab. A. M. 1, synchronized with Monday, the *seventh* day of October, A. J. P. 953; and with Monday, the *third* day of October, Gregorian time reversed. This day also corresponded to Monday, the twenty-fourth of Tisri, A. M. 1786, according to the chronology adopted in this work—just a few days after the beginning of the 124th year of Noah's life, 476 years before the Flood.

N. B. To find the year of the following cycle, corresponding to any Rabbinical year of the world, divide the latter by 247, and the remainder is the required year—the first figure in the

Index of which shows the day of the week on which it begins, in either Gregorian or Julian time; but the day of the month is given in the former calendar. (See the corresponding calendar also, in the sixth section of this chapter.)

5. A complete cycle of 247 Rabbinical years of the world, containing thirteen lunar cycles of nineteen years each, beginning Monday, the seventh of October, A. J. P. 953, or October third, Monday, Gregorian time—each year ending in that Gregorian or Julian year which follows the one in which it begins; the first and last days in each being synchronized with Gregorian time, beginning Monday, October third, reversed as before explained. (See the following section, eighth.)

Cycle of 247 Rab. Years of the World.	Thirteen Cycles of Nineteen Years each.	Gregorian Time of beginning each Year.	Indexes.	No. of Days in each Year.	Gregorian Time of ending each Rab. Year.	The Reversed Gregorian Years are the following: the first column begins, the second column ends each Rab. Year.
	No. 1.					A. D. A. D.
1	1	Oct. 3, Monday ...	2 P 5	355	Sept. 22, Friday ...	1921-1922
2	2	Sept. 23, Saturday.	7 D 1	353	" 10, Monday .	1922-1923
3	3	" 11, Tuesday.	3 d 7	384	" 28, Sunday ..	1923-1924
4	4	" 29, Monday .	2 P 5	355	" 18, Friday ...	1924-1925
5	5	" 19, Saturday.	7 P 3	355	" 8, Wed.	1925-1926
6	6	" 9, Thursday	5 D 1	383	" 26, Monday .	1926-1927
7	7	" 27, Tuesday.	3 d 5	354	" 14, Friday ...	1927-1928
8	8	" 15, Saturday.	7 P 5	385	Oct. 4, Friday	1928-1929
9	9	Oct. 5, Saturday ..	7 D 1	353	Sept. 22, Monday ..	1929-1930
10	10	Sept. 23, Tuesday .	3 d 5	354	" 11, Friday ...	1930-1931
11	11	" 12, Saturday.	7 P 5	335	" 30, Friday ...	1931-1932
12	12	Oct. 1, Saturday ..	7 P 3	355	" 20, Wed.	1932-1933
13	13	Sept. 21, Thursday	5 d 7	354	" 9, Sunday ...	1933-1934
14	14	" 10, Monday .	2 D 5	383	" 27, Friday ..	1934-1935
15	15	" 28, Saturday.	7 P 3	355	" 16, Wed	1935-1936
16	16	" 17, Thursday	5 d 7	354	" 5, Sunday ...	1936-1937
17	17	" 6, Monday .	2 P 7	385	" 25, Sunday ..	1937-1938
18	18	" 26, Monday .	2 D 3	353	" 13, Wed.	1938-1939
19	19	" 14, Thursday	5 P 3	385	Oct. 2, Wednesday	1939-1940
20	L. Cy. 2.					
21	1	Oct. 3, Thursday .	5 d 7	354	Sept. 21, Sunday ..	1940-1941
22	2	Sept. 22, Monday .	2 P 5	355	" 11, Friday ...	1941-1942
23	3	" 12, Saturday.	7 D 3	383	" 29, Wed.	1942-1943
24	4	" 30, Thursday	5 d 7	354	" 17, Sunday ..	1943-1944
25	5	" 18, Monday .	2 P 5	355	" 7, Friday ...	1944-1945
26	6	" 8, Saturday.	7 D 3	383	" 25, Wed.	1945-1946
27	7	" 26, Thursday	5 P 1	355	" 15, Monday .	1946-1947
28	8	" 16, Tuesday .	3 d 7	384	Oct. 3, Sunday	1947-1948
29	9	Oct. 4, Monday ...	2 P 5	355	Sept. 23, Friday ..	1948-1949
30	10	Sept. 24, Saturday.	7 D 1	353	" 11, Monday .	1949-1950
31	11	" 12, Tuesday.	3 d 7	384	" 30, Sunday ..	1950-1951
32	12	Oct. 1, Monday ...	2 P 5	355	" 19, Friday ...	1951-1952
33	13	Sept. 20, Saturday.	7 P 3	355	" 9, Wed.	1952-1953
34	14	" 10, Thursday	5 D 1	383	" 27, Monday .	1953-1954
	15	" 28, Tuesday.	3 d 5	354	" 16, Friday ..	1954-1955

Cycle of 247 Years.	Cycles.	Year begins.	Indexes.	Days in each Year.	Year ends.	Reversed Years.
35	16	Sept. 17, Saturday.	7 P 3	355	Sept. 5, Wed.....	A. D. A. D. 1955-1956
36	17	" 6, Thursday	5 P 3	385	" 25, Wed.....	1956-1957
37	18	" 26, Thursday	5 d 7	354	" 14, Sunday..	1957-1958
38	19	" 15, Monday .	2 D 5	383	Oct. 2, Friday....	1958-1959
	L. Cr. 3.					
39	1	Oct. 3, Saturday ..	7 P 3	355	Sept. 21, Wed.....	1959-1960
40	2	Sept. 22, Thursday	5 d 7	354	" 10, Sunday..	1960-1961
41	3	" 11, Monday .	2 D 5	383	" 28, Friday ..	1961-1962
42	4	" 29, Saturday.	7 P 3	355	" 18, Wed.....	1962-1963
43	5	" 19, Thursday	5 d 7	354	" 6, Sunday..	1963-1964
44	6	" 7, Monday .	2 P 7	385	" 26, Sunday..	1964-1965
45	7	" 27, Monday .	2 D 3	353	" 14, Wed.....	1965-1966
46	8	" 14, Thursday	5 P 3	385	Oct. 4, Wednesday.	1966-1967
47	9	Oct. 5, Thursday .	5 d 7	354	Sept. 22, Sunday..	1967-1968
48	10	Sept. 23, Monday .	2 P 5	355	" 12, Friday ..	1968-1969
49	11	" 13, Saturday.	7 D 3	383	" 30, Wed.....	1969-1970
50	12	Oct. 1, Thursday .	5 d 7	354	" 19, Sunday..	1970-1971
51	13	Sept. 20, Monday .	2 P 5	355	" 8, Friday ..	1971-1972
52	14	" 9, Saturday.	7 D 3	383	" 26, Wed.....	1972-1973
53	15	" 27, Thursday	5 P 1	355	" 16, Monday .	1973-1974
54	16	" 17, Tuesday.	3 d 5	354	" 5, Friday ..	1974-1975
55	17	" 6, Saturday.	7 P 5	385	" 24, Friday ..	1975-1976
56	18	" 25, Saturday.	7 D 1	353	" 12, Monday .	1976-1977
57	19	" 13, Tuesday.	3 d 7	384	Oct. 1, Sunday....	1977-1978
	L. Cr. 4.					
58	1	Oct. 2, Monday ...	2 P 5	355	Sept. 21, Friday ..	1978-1979
59	2	Sept. 22, Saturday.	7 P 3	355	" 10, Wed.....	1979-1980
60	3	" 11, Thursday	5 D 1	383	" 28, Monday .	1980-1981
61	4	" 29, Tuesday.	3 d 5	354	" 17, Friday ..	1981-1982
62	5	" 18, Saturday.	7 P 3	355	" 7, Wed.....	1982-1983
63	6	" 8, Thursday	5 P 3	385	" 26, Wed.....	1983-1984
64	7	" 27, Thursday	5 d 7	354	" 15, Sunday..	1984-1985
65	8	" 16, Monday .	2 D 5	383	Oct. 3, Friday....	1985-1986
66	9	Oct. 4, Saturday ..	7 P 3	355	Sept. 23, Wed.....	1986-1987
67	10	Sept. 24, Thursday	5 d 7	354	" 11, Sunday..	1987-1988
68	11	" 12, Monday .	2 D 5	383	" 29, Friday ..	1988-1989
69	12	" 30, Saturday.	7 P 3	355	" 19, Wed.....	1989-1990
70	13	" 20, Thursday	5 d 7	354	" 8, Sunday..	1990-1991
71	14	" 9, Monday .	2 P 7	385	" 27, Sunday..	1991-1992
72	15	" 28, Monday .	2 D 3	353	" 15, Wed.....	1992-1993
73	16	" 16, Thursday	5 P 1	355	" 5, Monday .	1993-1994
74	17	" 6, Tuesday.	3 d 7	384	" 24, Sunday..	1994-1995
75	18	" 25, Monday .	2 P 5	355	" 13, Friday ..	1995-1996
76	19	" 14, Saturday.	7 D 3	383	Oct. 1, Wednesday.	1996-1997
	L. Cr. 5.					
77	1	Oct. 2, Thursday..	5 d 7	354	Sept. 20, Sunday..	1997-1998
78	2	Sept. 21, Monday .	2 P 5	355	" 10, Friday ..	1998-1999
79	3	" 11, Saturday.	7 P 5	385	" 29, Friday ..	1999-2000
80	4	" 30, Saturday.	7 D 1	353	" 17, Monday .	2000-2001
81	5	" 18, Tuesday.	3 d 5	354	" 6, Friday ..	2001-2002
82	6	" 7, Saturday.	7 P 5	385	" 26, Friday ..	2002-2003
83	7	" 27, Saturday.	7 P 3	355	" 15, Wed.....	2003-2004
84	8	" 16, Thursday	5 D 1	383	Oct. 3, Monday ...	2004-2005
85	9	Oct. 4, Tuesday ..	3 d 5	354	Sept. 22, Friday ..	2005-2006
86	10	Sept. 23, Saturday.	7 P 3	355	" 12, Wed.....	2006-2007
87	11	" 13, Thursday	5 D 1	383	" 29, Monday .	2007-2008
88	12	" 30, Tuesday.	3 d 5	354	" 18, Friday ..	2008-2009

Cycle of 247 Years.	Cycles.	Year begins.	Indexes.	Days in each Year.	Year ends.	Reversed Years.
						A. D. A. D.
89	13	Sept. 19, Saturday.	7 P 3	355	Sept. 8, Wed....	2009-2010
90	14	" 9, Thursday	5 P 3	385	" 28, Wed....	2010-2011
91	15	" 29, Thursday	5 d 7	354	" 16, Sunday..	2011-2012
92	16	" 17, Monday .	2 P 5	355	" 6, Friday ..	2012-2013
93	17	" 7, Saturday.	7 D 3	383	" 24, Wed....	2013-2014
94	18	" 25, Thursday	5 d 7	354	" 13, Sunday..	2014-2015
95	19	" 14, Monday .	2 P 7	385	Oct. 2, Sunday ...	2015-2016
	L. Cr. 6.					
96	1	Oct. 3, Monday ...	2 D 3	353	Sept. 20, Wed....	2016-2017
97	2	Sept. 21, Thursday	5 d 7	354	" 9, Sunday..	2017-2018
98	3	" 10, Monday .	2 P 7	385	" 29, Sunday..	2018-2019
99	4	" 30, Monday .	2 P 5	355	" 18, Friday ..	2019-2020
100	5	" 19, Saturday.	7 D 1	353	" 6, Monday ..	2020-2021
101	6	" 7, Tuesday.	3 d 7	384	" 25, Sunday..	2021-2022
102	7	" 26, Monday .	2 P 5	355	" 15, Friday ...	2022-2023
103	8	" 16, Saturday.	7 D 3	383	Oct. 2, Wednesday	2023-2024
104	9	Oct. 3, Thursday .	5 P 1	355	Sept. 22, Monday..	2024-2025
105	10	Sept. 23, Tuesday .	3 d 5	354	" 11, Friday ...	2025-2026
106	11	" 12, Saturday.	7 P 5	385	Oct. 1, Friday....	2026-2027
107	12	Oct. 2, Saturday..	7 P 3	355	Sept. 20, Wed....	2027-2028
108	13	Sept. 21, Thursday	5 d 7	354	" 9, Sunday..	2028-2029
109	14	" 10, Monday .	2 D 5	383	" 27, Friday ..	2029-2030
110	15	" 28, Saturday.	7 P 3	355	" 17, Wed	2030-2031
111	16	" 18, Thursday	5 d 7	354	" 5, Sunday....	2031-2032
112	17	" 6, Monday .	2 D 5	383	" 23, Friday...	2032-2033
113	18	" 24, Saturday.	7 P 3	355	" 13, Wed....	2033-2034
114	19	" 14, Thursday	5 P 3	385	Oct. 3, Wednesday.	2034-2035
	L. Cr. 7.					
115	1	Oct. 4, Thursday .	5 d 7	354	Sept. 21, Sunday..	2035-2036
116	2	Sept. 22, Monday .	2 D 3	353	" 9, Wed.	2036-2037
117	3	" 10, Thursday	5 P 3	385	" 29, Wed....	2037-2038
118	4	" 30, Thursday	5 d 7	354	" 18, Sunday..	2038-2039
119	5	" 19, Monday .	2 P 5	355	" 7, Friday...	2039-2040
120	6	" 8, Saturday.	7 D 3	383	" 25, Wed....	2040-2041
121	7	" 26, Thursday	5 d 7	354	" 14, Sunday....	2041-2042
122	8	" 15, Monday .	2 P 7	385	Oct. 4, Sunday....	2042-2043
123	9	Oct. 5, Monday ...	2 D 3	353	Sept. 21, Wed	2043-2044
124	10	Sept. 22, Thursday	5 P 1	355	" 11, Monday .	2044-2045
125	11	" 12, Tuesday.	3 d 7	384	" 30, Sunday..	2045-2046
126	12	Oct. 1, Monday ...	2 P 5	355	" 20, Friday...	2046-2047
127	13	Sept. 21, Saturday.	7 D 1	353	" 7, Monday .	2047-2048
128	14	" 8, Tuesday..	3 d 7	384	" 26, Sunday..	2048-2049
129	15	" 27, Monday .	2 P 5	355	" 16, Friday ..	2049-2050
130	16	" 17, Saturday.	7 P 3	355	" 6, Wed....	2050-2051
131	17	" 7, Thursday	5 D 1	383	" 23, Monday .	2051-2052
132	18	" 24, Tuesday .	3 d 5	354	" 12, Friday ..	2052-2053
133	19	" 13, Saturday.	7 P 5	385	Oct. 2, Friday	2053-2054
	L. Cr. 8.					
134	1	Oct. 3, Saturday..	7 P 3	355	Sept. 21, Wed....	2054-2055
135	2	Sept. 22, Thursday	5 d 7	354	" 10, Sunday..	2055-2056
136	3	" 11, Monday .	2 D 5	383	" 28, Friday ..	2056-2057
137	4	" 29, Saturday.	7 P 3	355	" 18, Wed....	2057-2058
138	5	" 19, Thursday	5 d 7	354	" 7, Sunday....	2058-2059
139	6	" 8, Monday .	2 D 5	383	" 24, Friday...	2059-2060
140	7	" 25, Saturday.	7 P 3	355	" 14, Wed....	2060-2061
141	8	" 15, Thursday	5 P 3	385	Oct. 4, Wednesday.	2061-2062
142	9	Oct. 5, Thursday .	5 d 7	354	Sept. 23, Sunday..	2062-2063

Cycle of 347 Years.	Cycles.	Year begins.	Indexes.	D Days in each Year.	Year ends.	Reversed Years.
143	10	Sept. 24, Monday .	2 D 3	353	Sept. 10, Wed.	A. D. A. D. 2063-2064
144	11	" 11, Thursday .	5 P 3	385	" 30, Wed.	2064-2065
145	12	Oct. 1, Thursday ..	5 d 7	354	" 19, Sunday ..	2065-2066
146	13	Sept. 20, Monday .	2 P 5	355	" 9, Friday ..	2066-2067
147	14	" 10, Saturday .	7 D 3	383	" 26, Wed.	2067-2068
148	15	" 27, Thursday .	5 d 7	354	" 15, Sunday ..	2068-2069
149	16	" 16, Monday .	2 P 5	355	" 5, Friday ..	2069-2070
150	17	" 6, Saturday .	7 D 3	383	" 23, Wed.	2070-2071
151	18	" 24, Thursday .	5 P 1	355	" 12, Monday .	2071-2072
152	19	" 13, Tuesday .	3 d 7	384	Oct. 1, Sunday	2072-2073
L. Cy. 9.						
153	1	Oct. 2, Monday ...	2 P 5	355	Sept. 21, Friday ..	2073-2074
154	2	Sept. 22, Saturday .	7 D 1	353	" 9, Monday .	2074-2075
155	3	" 10, Tuesday .	3 d 7	384	" 27, Sunday ..	2075-2076
156	4	" 28, Monday .	2 P 5	355	" 17, Friday ..	2076-2077
157	5	" 18, Saturday .	7 P 3	355	" 7, Wed.	2077-2078
158	6	" 8, Thursday .	5 D 1	383	" 25, Monday .	2078-2079
159	7	" 26, Tuesday .	3 d 5	354	" 13, Friday ..	2079-2080
160	8	" 14, Saturday .	7 P 5	385	Oct. 3, Friday	2080-2081
161	9	Oct. 4, Saturday ..	7 P 3	355	Sept. 23, Wed.	2081-2082
162	10	Sept. 24, Thursday .	5 d 7	354	" 12, Sunday ..	2082-2083
163	11	" 13, Monday .	2 D 5	383	" 29, Friday ..	2083-2084
164	12	" 30, Saturday .	7 P 3	355	" 19, Wed.	2084-2085
165	13	" 20, Thursday .	5 d 7	354	" 8, Sunday ..	2085-2086
166	14	" 9, Monday .	2 P 7	385	" 28, Sunday ..	2086-2087
167	15	" 29, Monday .	2 D 3	353	" 15, Wed.	2087-2088
168	16	" 16, Thursday .	5 d 7	354	" 4, Sunday ..	2088-2089
169	17	" 5, Monday .	2 P 7	385	" 24, Sunday ..	2089-2090
170	18	" 25, Monday .	2 P 5	355	" 14, Friday ..	2090-2091
171	19	" 15, Saturday .	7 D 3	383	Oct. 1, Wednesday .	2091-2092
L. Cy. 10.						
172	1	Oct. 2, Thursday .	5 d 7	354	Sept. 20, Sunday ..	2092-2093
173	2	Sept. 21, Monday .	2 P 5	355	" 10, Friday ..	2093-2094
174	3	" 11, Saturday .	7 D 3	383	" 28, Wed.	2094-2095
175	4	" 29, Thursday .	5 d 7	354	" 16, Sunday ..	2095-2096
176	5	" 17, Monday .	2 P 5	355	" 6, Friday ..	2096-2097
177	6	" 7, Saturday .	7 P 5	385	" 26, Friday ..	2097-2098
178	7	" 27, Saturday .	7 D 1	353	" 14, Monday .	2098-2099
179	8	" 15, Tuesday .	3 d 7	384	Oct. 3, Sunday	2099-2100
180	9	Oct. 4, Monday ...	2 P 5	355	Sept. 23, Friday ..	2100-2101
181	10	Sept. 24, Saturday .	7 P 3	355	" 13, Wed.	2101-2102
182	11	" 14, Thursday .	5 D 1	383	Oct. 1, Monday ...	2102-2103
183	12	Oct. 2, Tuesday ..	3 d 5	354	Sept. 19, Friday ..	2103-2104
184	13	Sept. 20, Saturday .	7 P 3	355	" 9, Wed.	2104-2105
185	14	" 10, Thursday .	5 P 3	385	" 29, Wed.	2105-2106
186	15	" 30, Thursday .	5 d 7	354	" 18, Sunday ..	2106-2107
187	16	" 19, Monday .	2 D 3	353	" 5, Wed.	2107-2108
188	17	" 6, Thursday .	5 P 3	385	" 25, Wed.	2108-2109
189	18	" 26, Thursday .	5 d 7	354	" 14, Sunday ..	2109-2110
190	19	" 15, Monday .	2 D 5	383	Oct. 2, Friday	2110-2111
L. Cy. 11.						
191	1	Oct. 3, Saturday ..	7 P 3	355	Sept. 21, Wed.	2111-2112
192	2	Sept. 22, Thursday .	5 d 7	354	" 10, Sunday .	2112-2113
193	3	" 11, Monday .	2 P 7	385	" 30, Sunday .	2113-2114
194	4	Oct. 1, Monday ...	2 D 3	353	" 18, Wed.	2114-2115
195	5	Sept. 19, Thursday .	5 d 7	354	" 6, Sunday .	2115-2116
196	6	" 7, Monday .	2 P 7	385	" 26, Sunday .	2116-2117

Cycle of 347 Years.	Cycles.	Year begins.	Indexes.	Days in each Year.	Year ends.	Reversed Years.
197	7	Sept. 27, Monday .	2 P 5	355	Sept. 16, Friday ..	A. D. A. D 2117-2118
198	8	" 17, Saturday.	7 D 3	383	Oct. 4, Wednesday	2118-2119
199	9	Oct. 5, Thursday .	5 d 7	354	Sept. 22, Sunday..	2119-2120
200	10	Sept. 23, Monday .	2 P 5	355	" 12, Friday ..	2120-2121
201	11	" 13, Saturday.	7 D 3	383	" 30, Wed.	2121-2122
202	12	Oct. 1, Thursday .	5 P 1	355	" 20, Monday .	2122-2123
203	13	Sept. 21, Tuesday .	3 d 5	354	" 8, Friday ..	2123-2124
204	14	" 9, Saturday.	7 P 5	385	" 28, Friday ..	2124-2125
205	15	" 29, Saturday.	7 P 3	355	" 18, Wed.	2125-2126
206	16	" 19, Thursday	5 d 7	354	" 7, Sunday..	2126-2127
207	17	" 8, Monday .	2 D 5	383	" 24, Friday...	2127-2128
208	18	" 25, Saturday.	7 P 3	355	" 14, Wed.	2128-2129
209	19	" 15, Thursday	5 D 1	383	Oct. 2, Monday ...	2129-2130
L. Cy. 12.						
210	1	Oct. 3, Tuesday ..	3 d 5	354	Sept. 21, Friday ...	2130-2131
211	2	Sept. 22, Saturday.	7 P 3	355	" 10, Wed.	2131-2132
212	3	" 11, Thursday	5 P 3	385	" 30, Wed.	2132-2133
213	4	Oct. 1, Thursday .	5 d 7	354	" 19, Sunday..	2133-2134
214	5	Sept. 20, Monday .	2 D 3	353	" 7, Wed.	2134-2135
215	6	" 8, Thursday	5 P 3	385	" 26, Wed.	2135-2136
216	7	" 27, Thursday	5 d 7	354	" 15, Sunday..	2136-2137
217	8	" 16, Monday .	2 D 5	383	Oct. 3, Friday....	2137-2138
218	9	Oct. 4, Saturday..	7 P 3	355	Sept. 23, Wed.	2138-2139
219	10	Sept. 24, Thursday	5 d 7	354	" 11, Sunday..	2139-2140
220	11	" 12, Monday .	2 P 7	385	Oct. 1, Sunday....	2140-2141
221	12	Oct. 2, Monday ...	2 D 3	353	Sept. 19, Wed.	2141-2142
222	13	Sept. 20, Thursday	5 P 1	355	" 9, Monday .	2142-2143
223	14	" 10, Tuesday.	3 d 7	384	" 27, Sunday..	2143-2144
224	15	" 28, Monday .	2 P 5	355	" 17, Friday ..	2144-2145
225	16	" 18, Saturday.	7 D 1	353	" 5, Monday .	2145-2146
226	17	" 6, Tuesday.	3 d 7	384	" 24, Sunday..	2146-2147
227	18	" 25, Monday .	2 P 5	355	" 13, Friday ..	2147-2148
228	19	" 14, Saturday.	7 P 5	385	Oct. 3, Friday	2148-2149
L. Cy. 13.						
229	1	Oct. 4, Saturday..	7 D 1	353	Sept. 21, Monday..	2149-2150
230	2	Sept. 22, Tuesday .	3 d 5	354	" 9, Friday ...	2150-2151
231	3	" 10, Saturday.	7 P 5	385	" 29, Friday ..	2151-2152
232	4	" 30, Saturday.	7 P 3	355	" 19, Wed.	2152-2153
233	5	" 20, Thursday	5 d 7	354	" 8, Sunday..	2153-2154
234	6	" 9, Monday .	2 D 5	383	" 25, Friday...	2154-2155
235	7	" 26, Saturday.	7 P 3	355	" 15, Wed.	2155-2156
236	8	" 16, Thursday	5 D 1	383	Oct. 3, Monday ...	2156-2157
237	9	Oct. 4, Tuesday ...	3 d 5	354	Sept. 22, Friday ..	2157-2158
238	10	Sept. 23, Saturday.	7 P 3	355	" 11, Wed.	2158-2159
239	11	" 12, Thursday	5 P 3	385	Oct. 1, Wednesday.	2159-2160
240	12	Oct. 2, Thursday..	5 d 7	354	Sept. 20, Sunday..	2160-2161
241	13	Sept. 21, Monday .	2 D 3	353	" 8, Wed.	2161-2162
242	14	" 9, Thursday	5 P 3	385	" 28, Wed.	2162-2163
243	15	" 29, Thursday	5 d 7	354	" 16, Sunday..	2163-2164
244	16	" 17, Monday .	2 P 5	355	" 6, Friday...	2164-2165
245	17	" 7, Saturday.	7 D 3	383	" 24, Wed.	2165-2166
246	18	" 25, Thursday	5 d 7	354	" 13, Sunday..	2166-2167
247	19	" 14, Monday .	2 P 7	385	Oct. 2, Sunday....	2167-2168

Six *Indexes* were found to be wrong in Dr. Clarke's cycle of 247 years. They are corrected in the preceding.

The Gregorian years, A. D., in which the Rabbinical years begin and end respectively, as noted in the previous cycle, are said to be "*reversed*," because the years of every Jewish cycle, from the beginning of their years of the world, begin, progress, and end, correspondent to the Gregorian calendar, precisely as illustrated in the above years of our Lord.

6. A TABLE of *fourteen* different kinds of Jewish years, to one or other of which each of the 247 years of the preceding cycle points by its *Index*; and with which it perfectly agrees. By consulting the appropriate year in this table, its length being given, and the time of its beginning and ending in the week being indicated by the first and last Saturdays in each year, any year of the cycle of 247 years may easily be synchronized with Gregorian time, the first and last correspondent days in that calendar having been already carefully noted opposite to each Jewish year. The days of the weeks in this table correspond, also, to the days of the same weeks in Julian time, when ascertained.

TABLE OF FOURTEEN JEWISH YEARS.

FIRST EMBOLISMIC YEAR has 383 days. Index, 5 D 1.					YEAR 2.				
YEAR 1.	Names of months.	Saturdays.	Saturdays.	Saturdays.	No. months.	Names of months.			
No. months.						Saturdays.	Saturdays.	Saturdays.	Saturdays.
1	Tisri	3	10	17 24	3	Cisleu	2	9	16 23 30
2	Marchesvan ..	1	8	15 22 29	4	Tebet	7	14	21 28
3	Cisleu	7	14	21 28	5	Sebat	6	13	20 27
4	Tebet	6	13	20 27	6	Adar	4	11	18 25
5	Sebat	5	12	19 26	7	Veadar	2	9	16 23
6	Adar	3	10	17 24	8	Nisan	1	8	15 22 29
7	Veadar	1	8	15 22 29	9	Ijar	6	13	20 27
8	Nisan	7	14	21 28	10	Sivan	5	12	19 26
9	Ijar	5	12	19 26	11	Tammuz	3	10	17 24
10	Sivan	4	11	18 25	12	Ab	2	9	16 23 30
11	Tammuz	2	9	16 23	13	Elul	7	14	21 28
12	Ab	1	8	15 22 29	THIRD EMBOLISMIC YEAR of 385 days. Index, 2 P 7.				
13	Elul	6	13	20 27	YEAR 3.	Names of months.	Saturdays.	Saturdays.	Saturdays.
SECOND EMBOLISMIC YEAR has 384 days. Index, 3 d 7.					No. months.				
YEAR 2.	Names of months.	Saturdays.	Saturdays.	Saturdays.					
No. months.									
1	Tisri	5	12	19 26	1	Tisri	6	13	20 27
2	Marchesvan ..	3	10	17 24	2	Marchesvan ..	4	11	18 25
					3	Cisleu	2	9	16 23 30
					4	Tebet	7	14	21 28
					5	Sebat	6	13	20 27
					6	Adar	4	11	18 25
					7	Veadar	2	9	16 23

YEAR 3.		Names of months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.
No. months.							
8	Nisan	1	8	15	22	29	
9	Ijar	6	13	20	27		
10	Sivan	5	12	19	26		
11	Tammuz	3	10	17	24		
12	Ab	2	9	16	23	30	
13	Elul	7	14	21	28		
FOURTH EMBOLISMIC YEAR of 385 days. Index, 5 P 3.							
YEAR 4.		Names of months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.
No. months.							
1	Tisri	3	10	17	24		
2	Marchesvan ..	1	8	15	22	29	
3	Cisleu	6	13	20	27		
4	Tebet	4	11	18	25		
5	Sebat	3	10	17	24		
6	Adar	1	8	15	22	29	
7	Veadar	6	13	20	27		
8	Nisan	5	12	19	26		
9	Ijar	3	10	17	24		
10	Sivan	2	9	16	23	30	
11	Tammuz	7	14	21	28		
12	Ab	6	13	20	27		
13	Elul	4	11	18	25		
FIFTH EMBOLISMIC YEAR of 383 days. Index, 7 D 3.							
YEAR 5.		Names of months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.
No. months.							
1	Tisri	1	8	15	22	29	
2	Marchesvan ..	6	13	20	27		
3	Cisleu	5	12	19	26		
4	Tebet	4	11	18	25		
5	Sebat	3	10	17	24		
6	Adar	1	8	15	22	29	
7	Veadar	6	13	20	27		
8	Nisan	5	12	19	26		
9	Ijar	3	10	17	24		
10	Sivan	2	9	16	23	30	
11	Tammuz	7	14	21	28		
12	Ab	6	13	20	27		
13	Elul	4	11	18	25		
SIXTH EMBOLISMIC YEAR of 385 days. Index, 7 P 5.							
YEAR 6.		Names of months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.
No. months.							
1	Tisri	1	8	15	22	29	
2	Marchesvan ..	6	13	20	27		
3	Cisleu	4	11	18	25		
YEAR 6.							
No. months.		Names of months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.
4	Tebet	2	9	16	23		
5	Sebat	1	8	15	22	29	
6	Adar	6	13	20	27		
7	Veadar	4	11	18	25		
8	Nisan	3	10	17	24		
9	Ijar	1	8	15	22	29	
10	Sivan	7	14	21	28		
11	Tammuz	5	12	19	26		
12	Ab	4	11	18	25		
13	Elul	2	9	16	23		
SEVENTH EMBOLISMIC YEAR of 383 days. Index, 2 D 5.							
YEAR 7.		Names of months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.
No. months.							
1	Tisri	6	13	20	27		
2	Marchesvan ..	4	11	18	25		
3	Cisleu	3	10	17	24		
4	Tebet	2	9	16	23		
5	Sebat	1	8	15	22	29	
6	Adar	6	13	20	27		
7	Veadar	4	11	18	25		
8	Nisan	3	10	17	24		
9	Ijar	1	8	15	22	29	
10	Sivan	7	14	21	28		
11	Tammuz	5	12	19	26		
12	Ab	4	11	18	25		
13	Elul	2	9	16	23		
FIRST COMMON YEAR has 355 days. Index, 5 P 1.							
YEAR 8.		Names of months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.
No. months.							
1	Tisri	3	10	17	24		
2	Marchesvan ..	1	8	15	22	29	
3	Cisleu	6	13	20	27		
4	Tebet	4	11	18	25		
5	Sebat	3	10	17	24		
6	Adar	1	8	15	22	29	
7	Nisan	7	14	21	28		
8	Ijar	5	12	19	26		
9	Sivan	4	11	18	25		
10	Tammuz	2	9	16	23		
11	Ab	1	8	15	22	9	
12	Elul	6	13	20	27		
SECOND COMMON YEAR has 354 days. Index, 5 d 7.							
YEAR 9.		Names of months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.
No. months.							
1	Tisri	3	10	17	24		

YEAR 9.						FIFTH COMMON YEAR of 353 days.						
Names of months.		Saturdays.	Sundays.	Sundays.	Sundays.	Names of months.		Saturdays.	Sundays.	Sundays.	Sundays.	
No. months.						No. months.						
2	Marchesvan ..	1	8	15	22	29	1	Tisri	6	13	20	27
3	Cisleu	7	14	21	28		2	Marchesvan ..	4	11	18	25
4	Tebet	5	12	19	26		3	Cisleu	3	10	17	24
5	Sebat	4	11	18	25		4	Tebet	2	9	16	23
6	Adar	2	9	16	23		5	Sebat	1	8	15	22
7	Nisan	1	8	15	22	29	6	Adar	6	13	20	27
8	Ijar	6	13	20	27		7	Nisan	5	12	19	26
9	Sivan	5	12	19	26		8	Ijar	3	10	17	24
10	Tammuz	3	10	17	24		9	Sivan	2	9	16	23
11	Ab	2	9	16	23	30	10	Tammuz	7	14	21	28
12	Elul	7	14	21	28		11	Ab	6	13	20	27
							12	Elul	4	11	18	25

THIRD COMMON YEAR of 353 days.						SIXTH COMMON YEAR has 355 days.						
Names of months.		Saturdays.	Sundays.	Sundays.	Sundays.	Names of months.		Saturdays.	Sundays.	Sundays.	Sundays.	
No. months.						No. months.						
1	Tisri	1	8	15	22	29	1	Tisri	6	13	20	27
2	Marchesvan ..	6	13	20	27		2	Marchesvan ..	4	11	18	25
3	Cisleu	5	12	19	26		3	Cisleu	2	9	16	23
4	Tebet	4	11	18	25		4	Tebet	7	14	21	28
5	Sebat	3	10	17	24		5	Sebat	6	13	20	27
6	Adar	1	8	15	22	29	6	Adar	4	11	18	25
7	Nisan	7	14	21	28		7	Nisan	3	10	17	24
8	Ijar	5	12	19	26		8	Ijar	1	8	15	22
9	Sivan	4	11	18	25		9	Sivan	7	14	21	28
10	Tammuz	2	9	16	23		10	Tammuz	5	12	19	26
11	Ab	1	8	15	22	29	11	Ab	4	11	18	25
12	Elul	6	13	20	27		12	Elul	2	9	16	23

FOURTH COMMON YEAR of 355 days.						SEVENTH COMMON YEAR has 354 days.						
Names of months.		Saturdays.	Sundays.	Sundays.	Sundays.	Names of months.		Saturdays.	Sundays.	Sundays.	Sundays.	
No. months.						No. months.						
1	Tisri	1	8	15	22	29	1	Tisri	5	12	19	26
2	Marchesvan ..	6	13	20	27		2	Marchesvan ..	3	10	17	24
3	Cisleu	4	11	18	25		3	Cisleu	2	9	16	23
4	Tebet	2	9	16	23		4	Tebet	7	14	21	28
5	Sebat	1	8	15	22	29	5	Sebat	6	13	20	27
6	Adar	6	13	20	27		6	Adar	4	11	18	25
7	Nisan	5	12	19	26		7	Nisan	3	10	17	24
8	Ijar	3	10	17	24		8	Ijar	1	8	15	22
9	Sivan	2	9	16	23	30	9	Sivan	7	14	21	28
10	Tammuz	7	14	21	28		10	Tammuz	5	12	19	26
11	Ab	6	13	20	27		11	Ab	4	11	18	25
12	Elul	4	11	18	25		12	Elul	2	9	16	23

7. Dr. Clarke stated, in his "Explanation of the Tables," that the month "Adar has twenty-nine days." This is true, accord-

ing to him, in common years, but in every Embolismic year he gave it thirty days, and to Veadar twenty-nine. It, however, makes no difference in the run of weeks which has thirty days and which twenty-nine.

8. Two illustrations are here given of the use that may be made of the foregoing cycle and Table. We select Dr. Clarke's year of the crucifixion, A. M. 4033—Usher's A. M. 4032—A. D. 29; Rab. A. M. 3789; A. J. P. 4742. In his *first* Table, at the end of the Acts, Dr. Clarke says, that the Passover for that year came on Friday, the fifteenth of April, and that Easter Sunday was the seventeenth, Dominical letter B, cycle of the solar year 10. Let his Rab. A. M. 3789, which is correct for that Julian year, be divided by its cycle of 247 years, and the remainder will show that it was the eighty-fourth year of the sixteenth cycle. The *Index* for that year, it may be seen, is 5 D 1, showing, according to explanations, section three of this chapter, that the first day of Tisri, for the first Jewish month of that Embolismic year of 383 days, began on the fifth day of the current Jewish week, Thursday; and that the Passover, or first day of unleavened bread, which the law required always to be on the fifteenth of Nisan or Abib, was that year on Sunday, the first day of the week, being the twenty-fourth of April, Gregorian time reversed, but the seventeenth in Julian time. The day of the Passover, as noted by Dr. Clarke above, and the day as indicated by the *Index*, in his cycle for that year, do not therefore agree. Next, multiply the quotient, fifteen, after division as above, by 90,216, the number of days in each cycle of 247 years, and to the result, 1,353,240, add for the first four lunar cycles, or seventy-six years of the next cycle, 27,758; and to that sum add 2,541, being the number of days in the next seven years; and to that add 221 days, which will include the Sunday, or first day of the week, required for the Passover, according to the cycle, Table, and Index; and the number of days, from the first in Rabbinical time to that required for said Passover, will be 1,383,760. Divide these days by seven, the number in a week, and there will be just 197,680 weeks, proving, in this instance, that the first in the series began on Monday. And if, from the seventh day of

October, A. J. P. 953, being Monday—as synchronized with the Rabbinical first day of the world, in the second section of this chapter—the above number of days, 1,383,760, be counted in Julian time, the last one will be Sunday, the said seventeenth of April, A. J. P. 4742. This proves that said Sunday, the seventeenth of April, and the fifteenth of Abib, synchronized in said Jewish year, according to their cycle of 247 years. But Dr. Clarke, using the paschal cycle of Dionysius, or the Metonic cycle of nineteen years, adopted by the Council of Nice, makes the fifteenth of Abib for that year correspond to Friday, the fifteenth of April, in Julian time. Both cycles give results for this year contrary to the law and the facts in the case. The law required the fifteenth of Abib to be the first day of unleavened bread, from the second day of which the fiftieth was always the Pentecost; and the facts of the New Testament show that it fell in the year of the crucifixion on Sunday, but if Friday had been the fifteenth of Abib, the Pentecost would have come on Saturday. The Metonic cycle, adopted by Julius Cæsar, for that year, agrees with the present Jewish cycle of 247 years, in requiring the fifteenth of Nisan or Abib to correspond with Sunday, the seventeenth of April. This would require the Pentecost to be on Monday for that year. Not only do these cycles fail to satisfy us in their several results, but the year on which we have tried them, we think, was not the year of the crucifixion of the Savior; it was the preceding year, A. D. 28. These cycles will, however, fail to point out the day of the crucifixion for that year, in harmony with the law and the facts of the New Testament; for the Nicene lunar cycle for A. D. 28 requires the fifteenth of Abib on Sunday, the twenty-eighth of March; that of Julius Cæsar required it on Tuesday, the thirtieth; and the Rabbinical A. M. 3788, according to the cycle of 247 years, likewise requires it on Tuesday, the thirtieth of March, all in Julian time. Thus it appears that neither of the lunar cycles will answer the demand of the Scriptures at the crucifixion of the Savior, in either A. D. 28 or 29. The Mosaic cycle, however, as I have presented it, answers to both the law of the Old Testament and the historical facts of the New.

9. For a *second* example, take my year of the exode, A. M. 3899; B. C. 1647; A. J. P. 3067; Rab. A. M. 2114. I have proved, in its appropriate place, that the exodus occurred in the above year of the world, 3899, on Saturday, the fifteenth of Abib or Nisan, synchronizing with the twenty-seventh of March, in the above Julian year. Divide the said Jewish year by the cycle of 247 years; the remainder, the 138th year of the ninth cycle, has for its Index 5 d 7, the second common year. Turn to it, and you will find that the fifteenth of Nisan for that year was Saturday; and to prove that this was Saturday, the twenty-seventh of March, A. J. P. 3067, the same required by my current year of the world, and fifteenth of Abib or Nisan, count the days in all the preceding Jewish years, as in the first example above, to the fifteenth of Abib, Rab. A. M. 2114, and there will be found 771,945. Then count the days in Julian time from the first synchronism in the series, Monday, the seventh of October, A. J. P. 953, to Saturday, the twenty-seventh of March, A. J. P. 3067, and precisely the same number of days will be told as in the Jewish time to the aforesaid fifteenth of Abib, Rab. A. M. 2114. There can, therefore, remain no doubt that the fifteenth of Abib, in the aforesaid concurrent years of the world, 3899 and 2114, was Saturday, synchronizing with the said twenty-seventh of March, A. J. P. 3067. Divide the said 771,945 days by seven, the number in each week, and there will be 110,277 weeks and six days, proving that the exodus was on the sixth day of the ancient week; and, consequently, that the first Sabbath in the series was, as required by Jewish years, on Sunday, and not Saturday. But from the exodus, Saturday was given to the Jews as their Sabbath.

As a help, we next state the number of days in each of the thirteen lunar cycles, making 247 years.

Lunar Cycle.	Days.	Lunar Cycle.	Days.
1 has.....	6940	8 has.....	6939
2 ".....	6939	9 ".....	6940
3 ".....	6939	10 ".....	6939
4 ".....	6940	11 ".....	6940
5 ".....	6941	12 ".....	6941
6 ".....	6940	13 ".....	6939
7 ".....	6939		
Total.....			90,216

10. We also synchronize below the first and last days of the twenty-three cycles of 247 years each, Jewish and Gregorian time, with Julian time, beginning B. C. 3761, A. J. P. 953, Monday, October seven, and ending A. J. P. 6634, September nineteen, Sunday, or A. D. 1921, October second.

Jewish Cycles. A. J. P.		A. J. P.	
1 begins	953, October 7, Monday.....ends	1200, October 6, Sunday.	
2 "	1200, October 7, Monday..... "	1447, October 5, Sunday.	
3 "	1447, October 6, Monday..... "	1694, October 4, Sunday.	
4 "	1694, October 5, Monday..... "	1941, October 3, Sunday.	
5 "	1941, October 4, Monday..... "	2188, October 3, Sunday.	
6 "	2188, October 4, Monday..... "	2435, October 2, Sunday.	
7 "	2435, October 3, Monday..... "	2682, October 1, Sunday.	
8 "	2682, October 2, Monday..... "	2929, September 30, Sunday.	
9 "	2929, October 1, Monday..... "	3176, September 30, Sunday.	
10 "	3176, October 1, Monday..... "	3423, September 29, Sunday.	
11 "	3423, September 30, Monday... "	3670, September 28, Sunday.	
12 "	3670, September 29, Monday... "	3917, September 27, Sunday.	
13 "	3917, September 28, Monday... "	4164, September 27, Sunday.	
14 "	4164, September 28, Monday... "	4411, September 26, Sunday.	
15 "	4411, September 27, Monday... "	4658, September 25, Sunday.	
16 "	4658, September 26, Monday... "	4905, September 24, Sunday.	
17 "	4905, September 25, Monday... "	5152, September 24, Sunday.	
18 "	5152, September 25, Monday... "	5399, September 23, Sunday.	
19 "	5399, September 24, Monday... "	5646, September 22, Sunday.	
20 "	5646, September 23, Monday... "	5893, September 21, Sunday.	
21 "	5893, September 22, Monday... "	6140, September 21, Sunday.	
22 "	6140, September 22, Monday... "	6387, September 20, Sunday.	
23 "	6387, September 21, Monday... "	6634, September 19, Sunday.	

11. The last cycle of 247 years reaches to the very day, in Julian time, from which the reversed computation of 2,074,968 days was made, as stated in the second section of this chapter, ending, on the ascending line, Monday, the seventh day of October, A. J. P. 953.

12. But Dr. Clarke, for the first century of the Christian era, in respect to the Passover, Easter, etc., used the Metonic cycle of nineteen years, and the Dionysian period of 532 years, as may be seen in his first Table, at the end of the Acts. The same method was first used by the Council of Nice.

13. The Dionysian period is the sum of the solar cycle of twenty-eight years, and the lunar cycle of nineteen years, multiplied into each other, making 532 years. A. D. 1 was considered as the *second* year of this period; the *first* being the supposed year of the nativity.

14. In each lunar cycle of nineteen years, twelve common years of twelve moons each, and seven Embolismic years of thirteen moons each, there are 235 moons. In thirteen lunar

cycles, or 247 Gregorian years, there are 3,055 moons. In each large cycle of 247 years, there are just 90,216 days; that is, 12,888 weeks or Sabbaths. The mean length of one of these solar years is 365 days, 5 hours, 55 minutes, $37\frac{1}{2}$ seconds; and the mean length of one of these moons is 29 days, 12 hours, 44 minutes, $4\frac{1}{2}$ seconds.

15. We next insert the Metonic lunar cycle, denominated from its author, *Meton*. The *golden numbers*, from I to XIX, represent a lunar cycle of nineteen years, containing 235 lunations, and showing by the opposite day of the month, on the left of each number, when the new moons began each year. The *first* in the following series began the first day of January, A. J. P. 4669, when Sosigines adjusted the Roman calendar. The *same number* indicates the time of the following new moons, through the following months of the same year; and so of *each number* till nineteen years are told, and then repeat in the same order for the next nineteen years, etc. The numbers are called *golden*, because of their ancient value, being first published in golden letters.

16. Metonic cycle adopted by Caius Julius Cæsar, beginning January first, A. J. P. 4669, forty-five years before the Christian era.

January.	Gold. Num.	February.	Gold. Num.	March.	Gold. Num.	April.	Gold. Num.	May.	Gold. Num.	June.	Gold. Num.
1	I	1	IX	1	I	1	IX	1	IX	1	XVII
2		2		2		2		2		2	VI
3	IX	3	XVII	3	IX	3	XVII	3	XVII	3	
4		4	VI	4		4	VI	4	VI	4	XIV
5	XVII	5		5	XVII	5		5		5	III
6	VI	6	XIV	6	VI	6	XIV	6	XIV	6	
7		7	III	7		7	III	7	III	7	XI
8	XIV	8		8	XIV	8		8		8	
9	III	9	XI	9	III	9	XI	9	XI	9	XIX
10		10		10		10		10		10	VIII
11	XI	11	XIX	11	XI	11	XIX	11	XIX	11	
12		12	VIII	12		12	VIII	12	VIII	12	XVI
13	XIX	13		13	XIX	13		13		13	V
14	VIII	14	XVI	14	VIII	14	XVI	14	XVI	14	
15		15	V	15		15	V	15	V	15	XIII
16	XVI	16		16	XVI	16		16		16	II
17	V	17	XIII	17	V	17	XIII	17	XIII	17	
18		18	II	18		18	II	18	II	18	X
19	XIII	19		19	XIII	19		19		19	
20	II	20	X	20	II	20	X	20	X	20	XVIII
21		21		21		21		21		21	VII

January.	Gold. Num.	February.	Gold. Num.	March.	Gold. Num.	April.	Gold. Num.	May.	Gold. Num.	June.	Gold. Num.
22	X	22	XVIII	22	X	22	XVIII	22	XVIII	22	
23		23	VII	23		23	VII	23	VII	23	XV
24	XVIII	24*		24	XVIII	24		24		24	IV
25	VII	25	XV	25	VII	25	XV	25	XV	25	
26		26	IV	26		26	IV	26	IV	26	XII
27	XV	27		27	XV	27		27		27	I
28	IV	28	XII	28	IV	28	XII	28	XII	28	
29				29		29	I	29	I	29	IX
30	XII			30	XII	30		30		30	
31	I			31	I	31		31	IX		

July.	Gold. Num.	August.	Gold. Num.	September.	Gold. Num.	October.	Gold. Num.	November.	Gold. Num.	December.	Gold. Num.
1	XVII	1		1	XIV	1	VIII	1		1	XI
2	VI	2	XIV	2	III	2		2	XI	2	
3		3	III	3		3	XI	3		3	XIX
4	XIV	4		4	XI	4		4	XIX	4	VIII
5	III	5	XI	5		5	XIX	5	VIII	5	
6		6		6	XIX	6	VIII	6		6	XVI
7	XI	7	XIX	7	VIII	7		7	XVI	7	V
8		8	VIII	8		8	XVI	8	V	8	
9	XIX	9		9	XVI	9	V	9		9	XIII
10	VIII	10	XVI	10	V	10		10	XIII	10	II
11		11	V	11		11	XIII	11	II	11	
12	XVI	12		12	XIII	12	II	12		12	X
13	V	13	XIII	13	II	13		13	X	13	
14		14	II	14		14	X	14		14	XVIII
15	XIII	15		15	X	15		15	XVIII	15	VII
16	II	16	X	16		16	XVIII	16	VII	16	
17		17		17	XVIII	17	VII	17		17	XV
18	X	18	XVIII	18	VII	18		18	XV	18	IV
19		19	VII	19		19	XV	19	IV	19	
20	XVIII	20		20	XV	20	IV	20		20	XII
21	VII	21	XV	21	IV	21		21	XII	21	I
22		22	IV	22		22	XII	22	I	22	
23	XV	23		23	XII	23	I	23		23	IX
24	IV	24	XII	24	I	24		24	IX	24	
25		25	I	25		25	IX	25		25	XVII
26	XII	26		26	IX	26		26	XVII	26	VI
27	I	27	IX	27		27	XVII	27	VI	27	
28		28		28	XVII	28	VI	28		28	XIV
29	IX	29	XVII	29	VI	29		29	XIV	29	III
30		30	VI	30		30	XIV	30	III	30	
31	XVII	31		31	XIV	31	III			31	XI

17. The *new moons* may be found, according to the above cycle, in the years of the Julian period preceding the year of the reformed calendar of Julius Cæsar, by a backward count of the *golden numbers*; and in the succeeding years of the reformed calendar, they may be found by dividing the sum of them by nineteen; the remainder will be the golden number

* This day counted twice every Leap Year.

for the months of that year. This number is supposed to stand in the cycle opposite the days of the several months on which the moon changes for that year, thus pointing out the day when each Jewish or lunar month began.

18. The *Epect* is the excess of the solar above the lunar year. In the first year, supposing the solar and lunar years begin on the same day, there will be an excess of eleven days; the second year, twenty-two days; the third year, there will be an excess of thirty-three days—but that year there will be an intercalation of a thirteenth month of twenty-nine days, if Adar has thirty, or of thirty days, if Adar has only twenty-nine; so that in either case the excess for that year will stand at three, and the next year at fourteen, etc. The intercalary month is called *Veadar*; that is, Adar again.

19. The following Metonic lunar cycle was adopted by the Council of Nice, A. D. 325. It only differs from that of Julius Cæsar in the time of its beginning. It was used by Dionysius and others, to show the age of the moon at any particular time while this method was observed.

January.	Gold. Num.	February.	Gold. Num.	March.	Gold. Num.	April.	Gold. Num.	May.	Gold. Num.	June.	Gold. Num.
1	III	1		1	III	1		1	XI	1	
2		2	XI	2		2	XI	2		2	XIX
3	XI	3	XIX	3	XI	3		3	XIX	3	VIII
4		4	VIII	4		4	XIX	4	VIII	4	XVI
5	XIX	5		5	XIX	5	VIII	5		5	V
6	VIII	6	XVI	6	VIII	6	XVI	6	XVI	6	
7		7	V	7		7	V	7	V	7	XIII
8	XVI	8		8	XVI	8		8		8	II
9	V	9	XIII	9	V	9	XIII	9	XIII	9	
10		10	II	10		10	II	10	II	10	X
11	XIII	11		11	XIII	11		11		11	
12	II	12	X	12	II	12	X	12	X	12	XVIII
13		13		13		13		13		13	VII
14	X	14	XVIII	14	X	14	XVIII	14	XVIII	14	
15		15	VII	15		15	VII	15	VII	15	XV
16	XVIII	16		16	XVIII	16		16		16	IV
17	VII	17	XV	17	VII	17	XV	17	XV	17	
18		18	IV	18		18	IV	18	IV	18	XII
19	XV	19		19	XV	19		19		19	I
20	IV	20	XII	20	IV	20	XII	20	XII	20	
21		21	I	21		21	I	21	I	21	IX
22	XII	22		22	XII	22		22		22	
23	I	23	IX	23	I	23	IX	23	IX	23	XVII
24		24*		24		24		24		24	VI

* This day counted twice every Leap Year.

January.	Gold. Num.	February.	Gold. Num.	March.	Gold. Num.	April.	Gold. Num.	May.	Gold. Num.	June.	Gold. Num.
25	IX	25	XVII	25	IX	25	XVII	25	XVII	25	
26		26	VI	26		26	VI	26	VI	26	XIV
27	XVII	27		27	XVII	27		27		27	III
28	VI	28	XIV	28	VI	28	XIV	28	XIV	28	
29				29		29	III	29	III	29	XI
30	XIV			30	XIV	30		30		30	
31	III			31	III	31		31	XI		
July.	Gold. Num.	August.	Gold. Num.	September.	Gold. Num.	October.	Gold. Num.	November.	Gold. Num.	December.	Gold. Num.
1	XIX	1	VIII	1	XVI	1	XVI	1		1	XIII
2	VIII	2	XVI	2	V	2	V	2	XIII	2	II
3		3	V	3		3	XIII	3	II	3	
4	XVI	4		4	XIII	4	II	4		4	X
5	V	5	XIII	5	II	5		5	X	5	
6		6	II	6		6	X	6		6	XVIII
7	XIII	7		7	X	7		7	XVIII	7	VII
8	II	8	X	8		8	XVIII	8	VII	8	
9		9		9	XVIII	9	VII	9		9	XV
10	X	10	XVIII	10	VII	10		10	XV	10	IV
11		11	VII	11		11	XV	11	IV	11	
12	XVIII	12		12	XV	12	IV	12		12	XII
13	VII	13	XV	13	IV	13		13	XII	13	I
14		14	IV	14		14	XII	14	I	14	
15	XV	15		15	XII	15	I	15		15	IX
16	IV	16	XII	16	I	16		16	IX	16	
17		17	I	17		17	IX	17		17	XVII
18	XII	18		18	IX	18		18	XVII	18	VI
19	I	19	IX	19		19	XVII	19	VI	19	
20		20		20	XVII	20	VI	20		20	XIV
21	IX	21	XVII	21	VI	21		21	XIV	21	III
22		22	VI	22		22	XIV	22	III	22	
23	XVII	23		23	XIV	23	III	23		23	XI
24	VI	24	XIV	24	III	24		24	XI	24	XIX
25		25	III	25		25	XI	25	XIX	25	
26	XIV	26		26	XI	26	XIX	26		26	VIII
27	III	27	XI	27	XIX	27		27	VIII	27	
28		28	XIX	28		28	VIII	28		28	XVI
29	XI	29		29	VIII	29		29	XVI	29	V
30	XIX	30	VIII	30		30	XVI	30	V	30	
31		31		31		31	V			31	XIII

20. The preceding lunar cycle was adopted by the Council of Nice, to point out the times of the Jewish Passovers, and the succeeding Easter Sundays. This has been fully shown elsewhere, and we refer the reader to the place where it has been treated. (See chap. vii, sec. 24, of *this*.)

21. To find, in Julian time, the day on which the moon changed, or when any Jewish month began, for any year of the Julian period, according to the Nicene cycle.

RULE. Divide the given year of the Julian period by nineteen; the remainder will be the *golden number* for that year. If there be no remainder, nineteen will be the golden number for that year. Look for said number in the Nicene calendar, and the day of the month next on the left of said number will synchronize with the first day of any Jewish month, or new moon, for said Julian year, according to this cycle.

EXAMPLE. On what day of the year of the Julian period 4713 did the Rab. A. M. 3761 begin? And on what day of A. J. P. 4714 did that Jewish year end? Divide 4713 by nineteen; the remainder, I, is the *golden number* for that year. Look for the month September, in the Nicene calendar—for in it that Jewish year began—and the number I, will stand on the right of the sixteenth day, which is the answer to the first question. Divide again the said 4713 by a solar cycle, twenty-eight, and the remainder, nine, points to that year of the Julian cycle; look for the sixteenth of September for that year, and it will be found to have been Thursday. Next, divide 4714 by nineteen; the remainder, II, is the golden number for that year. The twelfth month, Elul, Rab. A. M. 3761, is required, therefore, by the Nicene lunar cycle, to end September fourth, Sunday, which answers the second question.

22. The golden number I, opposite the twenty-third of March, in the foregoing Metonic cycle, was not placed there by the Council of Nice, as stated by Dr. Jarvis, because the new moon occurred on that day in the year of their session; for they sat A. J. P. 5038; which, being divided by nineteen, shows that the remainder, III, was the golden number for that year, A. D. 325. This number was, therefore, put in its proper place, opposite the first day of January for that year. Moreover, the golden number, III, is required by a proleptic count for the year of the Julian period 953, in which the first Rabbinical year of the world began. And the Council held their session, Rab. A. M. 4085, which was the nineteenth or last year of a lunar cycle for that period of Jewish time, when the same golden number should again be ruling in Julian time. The current year of the reformed calendar was the 370th, and the golden number was IX; but the Council evidently computed

from the supposed year of the nativity of Christ, making it the first in their lunar cycle, as did Victorius and Dionysius after them. Thus the second year of the lunar cycle, A. D. 1, always presupposes that the nativity was in the preceding year.

23. We shall presently synchronize a number of Jewish and Julian years, according to the Nicene calendar, beginning with the Rabbinical A. M. 3755, in the year of the Julian period 4707, and ending with the Rab. A. M. 3793, in A. J. P. 4746, or A. D. 33. This we do to furnish a convenient reference for the use of those who may wish to consult this calendar, in studying the history of Christ. But we beg leave, in the first place, respectfully to add a few thoughts to what has been already said concerning the calendar of the Jews. We have, in chapters vii and viii of this work, deduced from the writings of Moses, a calendar which, we think, corresponds to the dates of the Old Testament, for any year since the exode of Israel. According to this calendar, no Passover could be lawfully eaten before the twenty-first day of March, and none after the twenty-seventh of the same month, being always the evening after the fourteenth of Nisan, except by special provision of law. Within these limits, the twenty-first and twenty-seventh of March—as may be seen by the synchronisms in the Jewish and Julian time, in the 8th chapter, section 3—the fifteenth of Abib or Nisan was appointed to fall every year. This was ordained to be annually the first day of the feast of unleavened bread. It was immediately preceded by that which is sometimes called “the day of the Passover,” the fourteenth of Nisan. But in every instance in which the fourteenth is thus denominated, we are only authorized to understand, according to the law, that on that day the paschal lambs had to be slain, the blood to be offered, and the flesh to be made ready for the first day of the feast of unleavened bread. This began after sunset of the fourteenth. Then they ate the Passover. And about midnight of the first day of the first paschal feast the Lord *passed over* the houses of the children of Israel in Egypt. It was on “the self-same day,” “the fifteenth day of the first month,” that the children of Israel departed from Rameses. We have

before proved that this fifteenth day of Abib corresponded to Saturday, the twenty-seventh day of March, A. J. P. 3067. This fact may also be shown by applying the accurate Rabbinical cycle of 247 years, found in this chapter, to the current Rab. A. M. 2114. From Monday, the seventh of October, A. J. P. 953, being also the first day of Tisri, the first month of Rab. A. M. 1, to the aforesaid Saturday of the exode, March twenty-seventh, A. J. P. 3067, there were inclusive, 771,945 days. The same number of days, counted from the said first day of Tisri, Rab. A. M. 1, according to the said Jewish cycle of 247 years, will terminate in the said Rab. A. M. 2114, Abib or Nisan the fifteenth synchronizing with said Saturday, the twenty-seventh of March. If this remarkable fact does not satisfy the most scrupulous, let the synchronical cycle of twenty-eight years—chap. ii, sec. 13—be applied to the current year of the world, 3899, and for that year, it will be seen, in the seventh of the cycle, that the fifteenth of Abib agrees also with said Saturday, the twenty-seventh of March, A. J. P. 3067. In this case, the seventh day, the Sabbath of Gen. ii, 2, 3, is run through all the years, and gives its weekly recurrence on the sixteenth of said Abib, the day after the exode. Weeks never change the number of days; therefore, the day of the exode, Saturday, and the following day, sixteenth of Abib, or twenty-seventh and twenty-eighth days of March, in Julian time, may, by their appropriate cycles, be brought down in their weekly returns, and shown to correspond to the days which are now called Saturday and Sunday. This may, with the same facility, be reversed to the first day of the world; and in every instance, whatever may be the number of years assumed, allowing the last day of the first week to be a Sabbath, the first day of that week will prove to be Monday, and the first Sabbath to be Sunday. The fact is, therefore, established, that the fifteenth day of Abib, Rab. A. M. 2114, synchronized with Saturday, March the twenty-seventh, A. J. P. 3067; and that the said Saturday also corresponds to the fifteenth day of Abib, the seventh month of the 3899th year, counted from A. M. 1, according to the chronology here adopted. This month Abib, was then made the beginning of a new year,

and the fifteenth day was constituted the first of a new order of Sabbaths. On these data we have constructed a new calendar for the Israelites, and synchronized it with Julian time reversed. (Chaps. vii, viii.)

24. The aforesaid fifteenth day of Abib, Saturday, being the first day of the feast of unleavened bread, the second day of the same feast, the sixteenth, answered to our Sunday. On this day the law required the offering of the wave-sheaf: "On the morrow after the Sabbath the priest shall wave it." Lev. xxiii, 11. From this day inclusive, the law said—verses fifteenth and sixteenth—"Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." The fiftieth day, in this count, was, therefore, called the Pentecost. We now assert, that this regulation of the feasts of the Passover, of unleavened bread, and of the Pentecost, as practiced the first year of the exode, and established by the law for future government, settles some perplexing chronological questions connected with the crucifixion of Christ. If, as some contend, Thursday of the passion-week was the fourteenth day of Abib, when the law required the paschal lambs to be slain, then Friday, the fifteenth, would be the first day of the feast of unleavened bread. This day being called a Sabbath, as those of this opinion contend, because ceremonially made "a day of holy convocation," would require that Saturday, the sixteenth, the morrow after such Sabbath, should be the day of offering such wave-sheaf. Thence counting fifty days, as required by the law, would make the Pentecost fall on Saturday, the morrow after Friday, the seventh ceremonial Sabbath in this case. But it is an undisputed fact, that the Pentecost, in the year of the crucifixion, came on Sunday, the day after the Jewish weekly Sabbath. This proves that Friday of the crucifixion was the fourteenth day of the Jewish month. But those who contend that Thursday of the passion-week was the fourteenth, say that the wave-sheaf was not offered till the following Sunday. This plea admits that the legal time for the

wave-offering was the morrow after a weekly Sabbath, but it rejects the idea that it must be on the second day of unleavened bread. Josephus, however, proves—Antiq., b. ii, sec. 5, 6—that the time for the wave-offering, and the first day in the count of fifty days to the Pentecost, “was on the second day of unleavened bread, which is the sixteenth day of the month.” The Septuagint asserts the same fact. Lev. xxiii, 11. This should be decisive on this point. If Friday of the passion-week had been the fifteenth day of the month, it would have been also the first day of unleavened bread, according to the law; and this would have required the next day seven weeks to be the Pentecost, contrary to the law and evidence in this case. Moreover, about two years previous to the crucifixion, and on the first Sabbath after the second day of unleavened bread, another instance occurred, in proof that the first day of the Jewish week succeeding the Passover was the second day of unleavened bread. (See Luke vi, 1.) Instead of rendering *sabbato deuteroproteo*, “on the second Sabbath after the first,” in this passage, it should be, “*on the first Sabbath after the second*” day of unleavened bread. This clause is thus rendered by many able critics; and I believe, had it not been for the subsequent introduction of lunar government from the rabbins, Christian commentators would have had much less difficulty in understanding this passage, in harmony with the letter and spirit of the law. But according to lunar government, the second day of the feast of unleavened bread can ordinarily happen only about once in seven years on Sunday; and as it is demanded by the type, the wave-offering, on the second day of the feast, and the antitype, the resurrection of Christ, on the first day of the week, and also by the Pentecost, on Sunday, the fiftieth day from the second of unleavened bread, that, in the year of the Savior’s passion, the true day of offering the wave-sheaf should be Sunday, therefore, whatever year may be assumed for the crucifixion, according to the government of the moon, there could not have been, for several years previous, a like occurrence of the second of unleavened bread on Sunday. But the passage cited from Luke demands this, two years before the last Passover, as the most of distinguished

critics allow. (See Doddridge *in loco*.) All difficulty in respect to the order of time at this annual feast vanishes, by allowing what we think is proved both by the law and the practice of the ancient Jews. The first day of the feast was pinned down to the fifteenth of Abib. And we think it clearly proved also, that this day must annually be Saturday, the day given at the exode as the Sabbath of the Jews. "And ye shall observe"—not *the feast*, supplied by the translators, but as expressed in verse sixteenth—the *first day* of unleavened bread; "*for in this self-same day* have I brought your armies out of the land of Egypt. Therefore, shall ye observe *this day* in your generations by an ordinance forever." Ex. xii, 16, 17, and Deut. v, 15. This was their first Sabbath of rest from Egyptian bondage, and it was then ordained to connect typically with deliverance from the greater bondage of sin and death, through Christ. From the second day of this first feast, Sunday, there were just fifty days to that Sunday on which the *law that kills* was spoken. And from the second day of the same feast, Sunday, in the year of its fulfillment, there were just fifty days to that Sunday on which the *Spirit that giveth life* was poured upon the waiting disciples. That the first day of the Jewish week was the appointed second day of the feast of unleavened bread, was contended for also by a portion of the Jews against what they considered an innovation of the rabbins. "The Baithuseans, or Sadducees, contended that the first day of the Passover should be on the Sabbath, that the offering of the sheaf might fall on the first day of the week, and likewise that the feast of Pentecost might fall also on the first day of the week."—*Lightfoot*. (See Sutcliffe on Luke, vi, 1.) Yet Dr. Lightfoot, in this warm controversy, chose to adopt the views of the rabbins in preference to those, as we think, of their more Scriptural antagonists. An incidental remark may here be added from Josephus—Antiq., b. xiii, chap. 8, sec. 4. He quoted a statement from Nicolaus of Damascus; that, after the conquest of the Parthians by Antiochus, he was induced by Hyrcanus, the Jew, who had accompanied him, to desist from traveling "two days," because of a festival of the Jews then passing. Though this occurred at least two hundred years before

Josephus wrote that part of his *Antiquities*, yet he did not hesitate to speak of it as follows: "And truly he did not speak falsely in saying so, for that festival which we call the Pentecost did then fall out to be the next day to the Sabbath; nor is it lawful for us to journey, either on a Sabbath day or on a festival day." According to another item, found in the said chapter of Josephus, the feast alluded to may have occurred, Rab. A. M. 3627; An. Ex. Isr. 1514; A. J. P. 4580; Ol. y. 642. The same fact, that the day of the Pentecost immediately followed the weekly Sabbath, when Antiochus and Hyrcanus desisted from traveling both days, is every year required by the law. This must have been known by Josephus, according to a standing rule, to enable him so readily to apply the historical rest of two days to the proper occasion, the fiftieth day, "the morrow after the Sabbath."

25. The law also required that the feast of tabernacles, limited to "seven days," should begin on the fifteenth day of Tisri, the seventh month of the ecclesiastical year. The first day of this feast, and the eighth day from that, or day next succeeding the feast, were required to be Sabbaths. (See Lev. xxiii, 39-43.) The eighth day was appointed for "a solemn assembly." The fifteenth of the month, being the first day of the feast, and a Sabbath, required that the following Friday should be the seventh or last day of the feast, and, consequently, that the twenty-second of the month should be again Saturday, the Jewish Sabbath, or the eighth day from that Sabbath which began the feast of tabernacles. The law said, "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths." This order was observed at the feast of tabernacles, which next preceded the crucifixion of the Savior. It is said—John vii, 37—"In the last day, that great day of the feast, Jesus stood and cried, saying," etc. This was not the eighth day, as those commentators say, who follow the rabbins of later times; but it was Friday, the twenty-first of the month, the seventh or "last day of the feast." Therefore, the closing account of this day—verse 53—informs us that "every man went unto his own house." The feast of tabernacles was then ended. They had "dwelt in booths seven days."

All were at liberty to pass the approaching night in their ordinary dwellings; but on the ensuing day, being the Sabbath, according to the law, they were required to "have a solemn assembly." (See Num. xxix, 35.) Therefore, John having informed us that "Jesus went unto the mount of Olives"—viii, 1—added, verse 2, "And early in the morning he came again into the temple, and *all the people* came unto him; and he sat down and taught them." This day was occupied by Christ in discourses recorded in the eighth chapter. The last verse says, "Then took they up stones to cast at him, but Jesus hid himself, and went out of the temple, going through the midst of them, and so *passed by*." That this was a Sabbath day, as required by the law, seems very evident from what immediately followed—ix, 1, etc.—"And as Jesus *passed by* he saw a man which was blind from his birth." Having opened his eyes, we are expressly informed—verse 14—"It was the Sabbath day, when Jesus made the clay, and opened his eyes." Those critics who follow the rabbins, generally rend this account from its appropriate place, and connect it with the transactions of the following feast of dedication. But as the law required a Sabbath to succeed the feast of tabernacles, and John's account, if permitted to speak for itself, proves that such was the chronological order of events at this feast, there seems to be no good reason for referring this Sabbath to a feast about two months afterward. If we try the lunar cycle of the Church, for the month Tisri, in either A. D. 27 or 28, we will get no Sabbath, either to begin the feast on the fifteenth, or to succeed the feast of tabernacles, on the twenty-second of the month. Yet the law, and the practice thereon, in the times of the Christ, require a Sabbath for each of those days. A very clear distinction between the seventh or last day of this feast, and the eighth day, when they had "a solemn assembly," is found Neh. viii, 18: "Also, day by day, from the first day unto *the last day*, he read in the book of the law of God. *And they kept the feast seven days*; and on the eighth day was a solemn assembly, according unto the manner." This passage establishes our distinction between the feast of tabernacles and the following Sabbath, or eighth day, when "all the people" that had come

up to the feast should have a solemn assembly. And the passage in John proves the same fact. My cycle, before referred to, will show that the same order of Sabbaths as required by the law, will return on the same days of the month every year. And this was necessarily required in a system of types, which had to be fulfilled in strict chronological order.

26. That the twenty-second day of Tisri was a Sabbath, according to the practice of the Jews, in the year that Jerusalem was besieged by Cestius, is proved by Josephus—War, b. ii, c. xix, sec. 1-4—"Cestius pitched his camp at a certain place called *Gabao*, fifty furlongs distant from Jerusalem." "But the Jews seeing the war approaching to their metropolis, left the feast and betook themselves to their arms; and taking courage greatly from their multitude, went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had of the rest of the seventh day, although the Sabbath was the day to which they had the greatest regard; but that rage which made them forget the religious observation of the Sabbath, made them too hard for their enemies in the fight." This battle was, therefore, fought on the Jewish Sabbath. The Romans having lost above five hundred men, finally repulsed the Jews, who retired into the city again. It is then added, "that Cestius tarried there three days." Allowing, what will presently appear, that the battle was fought on the twenty-second of the month, the "tarrying of three days" would finish the twenty-fifth day. It is then said, "Cestius took his whole army, and pitched his camp upon the elevation called *Scopus*, which was distant seven furlongs from the city." This movement necessarily occupied the twenty-sixth day. It is then added, "He did not assault them *in three days' time*." These "three days" must include the twenty-ninth day of the month; for it is next said, "On the fourth day, which was the thirtieth of the month Tisri, when he had put his army in array, he brought it into the city." These chronological statements prove, we think, that "the Sabbath," on which was fought the battle at *Gabao*, was the twenty-second day of Tisri. The fifteenth of this month was the appointed first day of the feast of tabernacles; and as the law required both it and its octave, the

twenty-second, to be Sabbaths, the testimony of Josephus, though incidental, proves that the Jews then kept the feast in the right order of time. The Nicene lunar cycle, adopted more than 150 years afterward, does not require a Sabbath on the twenty-second of Tisri, either for A. D. 65 or 66. In the former year, it requires Wednesday, the ninth of October; and in the latter, it requires Sunday, the twenty-eighth of September, to correspond with the twenty-second of Tisri. The lunar cycle of Julius Cæsar for A. D. 65 requires Friday, the eleventh of October; and for A. D. 66, it requires Tuesday, the thirtieth of September, to agree with the twenty-second of Tisri; and the twenty-second of the same month, Rab. A. M. 3826, being from the first day of their years of the world, Monday, A. J. P. 953, October seventh, to the said twenty-second of Tisri inclusive, 1,397,085 days, according to the cycle of 247 years, is required to be on Thursday, October the tenth, A. J. P. 4778, or A. D. 65; and for the following Julian year, A. D. 66, the twenty-second of Tisri is required, according to the said lunar cycle of the modern Jews, used proleptically, to be Monday, the twenty-ninth of September. Thus it may be seen, that, according to these cycles, there could be no Sabbath on the twenty-second of Tisri, as demanded by Josephus in the year of the battle at *Gabao*. My cycle, however, taken from the Mosaic calendar, if applied to the corresponding years of the exode, 1712 or 1713, will require the twenty-second of Tisri to be Saturday each year; in A. D. 65, the twenty-eighth of September, and in A. D. 66, the twenty-seventh of September. This cycle thus accords both with the law of Moses and the historical demand of Josephus in the above case. The said twenty-second of Tisri thus made 625,128 days after Saturday, the fifteenth of Abib, An. Ex. Isr. 1, when all Israel went out of bondage, allowing the Sabbath mentioned by Josephus to be in A. D. 65. Divide this whole number of days by seven, and the number of complete weeks will be 89,304. The first day in these weeks is, therefore, required to be Sunday, the second day of the exode. And if from the next day, Sunday, the twenty-third of Tisri, the day after the battle at *Gabao*, the weeks be extended to this present day, Saturday, April twenty-

third, A. D. 1853, there will be just 93,271. This last Saturday corresponds, the present Rab. A. M. 5613, to Nisan the fifteenth, according to the calendar of the modern Jews. It may, therefore, be seen, that, after the first day of the exode, Saturday, the fifteenth of Nisan, Rab. A. M. 2114, being the twenty-seventh of March, A. J. P. 3067, there have been, to this present Saturday inclusive, 1,278,025 days, or 182,575 weeks. This computation strictly conforms to the change made in the Julian calendar by Gregory XIII. Before that change, the Julian calendar is allowed by all chronologers to be the measure of time, which, being reversed indefinitely, according to Scaliger's Julian period, will give the weeks and years of the most ancient times, and thus furnish true data for synchronizing different calendars. Lunar cycles, when subjected to this kind of test, will often be found wanting in correspondence to the claims of Scriptural history.

27. If A. D. 28 or 29—one of which was most certainly the year of the crucifixion—be examined both by lunar and Scriptural requirements, the results will disagree. The Nicene calendar will require one day of the week; the full of the moon, astronomically ascertained, will require another; and the time required both by the type and its fulfillment, for the fifteenth day of Nisan, or first day of unleavened bread, will still demand a different day of the week. It is made certain that Christ died on Friday, the fourteenth of the month; that Saturday, the fifteenth, was the first day of unleavened bread; that Sunday, the sixteenth, he arose from the dead, as “the first fruits of them that slept;” that fifty days from that he endowed his disciples with power from on high; and that all these things were done “*according to the Scriptures.*” These facts were typically taught every year, in chronological order, according to the calendar which was given by Moses.

28. The rabbinical dogma, that the day of every new moon had to be published from Jerusalem, before the people could tell what day of the month it was, is almost incredible. Ezekiel and Daniel, though in captivity at Babylon, had no more difficulty in stating the time of passing events than Jeremiah, who might be in Jerusalem. Besides, the Old Testament and

the works of Josephus, often mention every month, both by name and number, of which the year was composed, but they give no hint of more than twelve months. Nay, the evidence abundantly proves that, in the times of the sacred writers, the year had neither more nor less than twelve months. "And Solomon had *twelve* officers over all Israel, which provided victuals for the king: *each man his month in a year* made provision." 1 Kings, iv, 7. "The tree of life, which bare *twelve* manner of fruits, and yielded her fruit *every month*." Rev. xxii, 2. These texts, with many others, prove that the year of the Scriptures had only twelve months. It has been proved, we think, in the second chapter of this work, that the months of the original year had thirty days each, with five days added to the last, and six every fourth year, by the necessity of the case, to make a solar year. These might have been called *lunar months* originally. Josephus, in a few places, mentions a "lunar month." But such months, among the antediluvians, Egyptians, Chaldeans, Jews, Persians, and others, of ancient times, never had less than thirty days, till by the inventions of the Greeks, it was required to shorten some of the months one day, and every two or three years to add another month. In this way the modern Jews have made Embolismic years of thirteen months each; but when they did this, they departed from the Mosaic calendar. When it was that this change was made, we have not been able to ascertain. There may have been some contenders for it even before the Christian era; yet no decisive proof of such a corruption of the Mosaic institute, while the second temple was standing, has met our observation. Maimonides gives *three* reasons for the institution of the intercalary year. The first only demands a passing thought. It was "to bring the equinox to the fifteenth day of the month Nisan, or before; so if the equinox was like to happen on the sixteenth day, or later, an intercalary month was added before it." But this reason is wholly without Divine authority. It has nothing to support it in the Mosaic law. According to this reason, though the first fruits might be ready for the Passover—the only thing required by Moses on the sixteenth of Abib—yet if it then wanted only one day to the equinox, Abib was, by

this reason, thrown forward a whole month! And thus the nation would, by the law, be debarred for the same time from any use of the ripe crop, no matter how much needed; for it was said in the law—Lev. xxiii, 14—“And ye shall eat neither bread, nor parched corn, nor green ears, till the self-same day [sixteenth of Abib] that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings.” If it had been required of the Jews, that the Passover should always be held at the first full moon which succeeded the vernal equinox, it would doubtless be found in the Scriptures. But they furnish no authority for this practice; nor have we any intimation in the New Testament, that this innovation had superseded the Mosaic regulation, in the times of Christ and his apostles. Yet this seems to be generally admitted by Christian commentators; the evidence to support which has escaped my notice. Though lunar cycles, of more modern construction, could be reversed with the utmost accuracy to the days of the new and full moons, in the times of the first advent, yet it would avail nothing, in the absence of proof that the Jews had then adopted a lunar government of their feasts. Moreover, neither Jews nor Christians, who, in this case, have alike departed from the design of the Mosaic ritual, have assigned any reason why the Passover should either follow the vernal equinox, or be at the full of the moon. There is, however, a typical reason manifested for making Friday, the fourteenth of Abib, the day of killing the Passover; Saturday, the fifteenth, the first day of unleavened bread; and Sunday, the second day of the feast, the day of waving the first fruits. These things were, therefore, fulfilled by Christ on the days which had been so minutely specified in the types. The same may be asserted of all the authorized feasts of the Jews—they were fixed as invariably to the same days of the week as to the same days of the month.

29. It has been thought by some, that the Rab. A. M. 3757 must have had an intercalary month previous to the Passover of that year. This was the year in which Herod the Great died, A. J. P. 4710. A little before his death—Antiq., b. xvii, chap. 6, sec. 4—Josephus says, “Herod deprived one Matthias

of the high priesthood, and burnt the other Matthias who had raised the sedition, with his companions, alive. And that very night there was an eclipse of the moon." It has been ascertained, by principles of astronomy, that this eclipse took place two hours, forty-eight minutes, A. M., of Tuesday, March thirteenth, of the last-named Julian year. Consequently, the day of the eclipse must have been the fifteenth day of the moon. But as this was before the equinox, though the order of months in a common year required it to be Abib, Veadar is made to take its place, by which the former is pushed forward a whole month, according to this lunar government. The same objection would not lie against retaining Abib as the Jewish month of the eclipse, according to my cycle of the Mosaic calendar, for the corresponding An. Ex. Isr. 1644. According to this, the eclipse was on the morning of the fourth of Abib, and the fifteenth of this month corresponded that Julian year with the twenty-fourth of March. This would be after the reputed time of the equinox, but not at the time of the full moon, which doubtless occurred at the time of the eclipse, on the thirteenth of March. Yet it may be proper, in this place, to obviate an apparent objection to the Passover for that year coming so soon after the eclipse as the twenty-fourth of the same month. If it was after the eclipse, as the order of its *narration* would seem to indicate, that Herod went beyond the Jordan, where he tried to cure his disease with the warm baths at Callirrhœ; and then, that upon returning to Jericho, he caused his son Antipater to be put to death, the "fifth" day after which he died himself; and then, that the "funeral feast" of the seventh day thereafter should be when "the feast of unleavened bread was now at hand," as we learn it was, from Wars, b. ii, c. 1, sec. 1-3; then there does not seem to be time from the day of the eclipse, the thirteenth of March, to Saturday, the twenty-fourth, or fifteenth of Abib, the first day of unleavened bread, for all these consecutive events. But we think there is sufficient internal evidence, furnished both in his *Antiquities* and *Wars* of the Jews, by Josephus, to prove, notwithstanding the order of the narration, that the burning of the seditious, on the twelfth of March, was subsequent to Herod's visit to the waters of Cal-

lirr hoe and the trial of the oil-bath by his physicians; for it is said, "These men," the seditious, "*when they found that the king's distemper was incurable*, excited the young men" to pull down the great golden eagle, etc. Now, "these men" could not find that "the king's distemper was incurable" till the experiments were made at Callirrhoe; for before that time, it is said of the king himself, "he struggled with his numerous disorders, and still had a desire to live, and *hoped for recovery*, and considered of several methods of cure; accordingly he went over Jordan," etc.; and while trying an oil-bath at Callirrhoe, "it was supposed that he was just dying, but upon the lamentable cries of his domestics he revived; and having no longer the least hopes of recovering, he came again to Jericho, where he *grew so choleric*, that it brought him to do all things like a madman; and he was in such a melancholy state of body as almost to threaten him with present death." Then it was, after his return from Callirrhoe, that the seditious "found that the king's distemper was incurable." Then it was, that he was "in a wild rage against the innocent, as well as those who had afforded him grounds for accusations." Then, also, it was, that he caused Antipater to be executed, and, as we think, either on the same day, or before the "fifth" from that event, when "he died himself," he caused the seditious to be burnt alive. If we count the fifth from the twelfth of March, then Friday, the sixteenth, was the day of Herod's death. Then Saturday, the seventeenth, the Jewish Sabbath, they would travel, as it is said they did, only a Sabbath-day's journey, "eight furlongs, to Herodium," or toward the place where they would bury him. Friday, the day of the king's death, would be the first day of mourning, and the following Thursday, the thirteenth of Abib, would be the seventh day of mourning, when Archelaus, we are told, gave "an expensive funeral feast to the multitude." In close connection with this statement, and how Archelaus then "spake kindly to the multitude from an elevated seat and a throne of gold," Josephus says, "*The feast of unleavened bread was now at hand*, and is, by the Jews, called the Passover." The next day, Friday, March twenty-third, or Abib fourteenth, was the time for killing the paschal lambs; and Saturday was

the first day of unleavened bread, according to the law of Moses. Thus does this part of history favor the Jewish calendar, as we have presented it.

30. In 1 Maccabees, 2d and 4th chapters, and Jewish Antiq., b. xii, chap. 7, we have an account of the desecration of the Jewish altar by Antiochus Epiphanes, and of its purification by Judas. According to these authorities, the first event occurred in the year of the Seleucidæ 145; Ol. Y. 609; on the twenty-fifth day of Casleu; and the second event, the dedication, began on the twenty-fifth of Casleu, three years after the former, in the year of the Seleucidæ 148, Ol. Y. 612. These proofs require the first event in the A. J. P. 4546; B. C.—in Julian time—168; An. Ex. Isr. 1480. And according to our cycle of the Mosaic calendar, it happened on Saturday, the third of December, in the last-named year of the Julian period. And the second event, the purification of the altar by Judas, is accordingly required on Saturday, the twenty-fifth of Casleu, An. Ex. Isr. 1483, being also the twenty-ninth of November, A. J. P. 4549. That each event occurred on Saturday, the Jewish Sabbath, may be proved either by reversing or extending the weeks, as synchronized in the Mosaic calendar, to any known and acknowledged Jewish Sabbath, either in ancient or modern times. Moreover, that Antiochus should select a Sabbathday for pouring his utmost contempt upon the Jews, when he built an idol-altar upon God's altar, and on the twenty-fifth of Casleu offered a swine in desecration of their sacred solemnities, was in perfect keeping with his infamous character. But it is in the history of the second event, the dedication of the repaired altar, that we find incontrovertible proof that the said twenty-fifth of Casleu was a Sabbath day. We learn from 1 Maccabees, chapter 4th, that they renewed the altar, "*according to the law.*" And, "on the five and twentieth day of the ninth month, which is called the month Casleu, in the 148th year, they rose up betimes in the morning and offered sacrifice, *according to the law*, upon the new altar of burnt-offerings, which they had made. Look, at *what time* and *what day* the heathen had profaned it, even in that was it dedicated." As their offerings were then made "according to the law," that

which is said in the 51st verse is tantamount to a positive statement, that it was the Sabbath day. It is there said, "*Furthermore they set the loaves upon the table.*" The law positively required this to be done "every Sabbath." (See Lev. xxiv, 5-8.) "And thou shalt take fine flour, and bake twelve cakes thereof; and thou shalt set them in two rows, six in a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial. *Every Sabbath* he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant." Josephus says of these loaves—Antiq., b. iii, chap. 10, sec. 7—"They were baked the day before the Sabbath, but were brought into the holy place on the morning of the Sabbath, and set upon the holy table, six on a heap, one loaf still standing over against another; where two golden cups full of frankincense were also set upon them, and there they remained till another Sabbath, and then other loaves were brought in their stead." This is confirmed—1 Chron. ix, 32—"The sons of the Kohathites were over the show-bread, to prepare it *every Sabbath.*" Other evidence is at hand, but these proofs sufficiently establish the fact that the said twenty-fifth of Casleu was a Sabbath. And here it may be asserted, without fear of successful contradiction, that the law which required the loaves to be put on the pure table "every Sabbath," proves my cycle of the Mosaic calendar to be correct. In Ex. xl, and Lev. viii, throughout, it is proved that Moses set up the whole tabernacle, dedicated every part, began the consecration of Aaron and his sons for seven days, and also offered the appointed sacrifices, as he had been commanded—Ex. xxix, 1, etc.—"on the first day of the first month, in the second year" of the exode. My cycle, which begins with the month of the exodus, will show that "the first day of the first month," the day on which Moses set up the tabernacle, was Saturday, the Jewish Sabbath. And it is stated in confirmation of this—Ex. xl, 17, 22, 23—"And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And he put the table in the tent of the congregation, upon the side of the tabernacle north-

ward, without the vail. *And he set the bread in order upon it before the Lord*, as the Lord had commanded Moses." The law, we have before showed, required the bread to be put on the table before the Lord "on the Sabbath." If I mistake not, this positive testimony of the law, "being written for our instruction," will yet deliver both Jews and Christians from some lunar errors.

31. This legal key to the Mosaic calendar, the placing of the loaves of bread on the Lord's table in the tent of the congregation "every Sabbath morning," also determines the day of the week on which Solomon began the dedication of the temple, in favor of Saturday. Every thing had to be dedicated to the Lord, as prescribed in the law. Therefore, when Solomon told Hiram of his purpose, he said—2 Chron. ii, 4—"Behold, I build a house to the name of the Lord, my God, to dedicate it to him, and to burn before him sweet incense, and for the continual show-bread, and for the burnt-offerings morning and evening, *on the Sabbaths*." On no other day, according to the law, could the "sweet incense," "*the continual show-bread*," and the additional "burnt-offerings" for the Sabbath be brought into the Lord's house. And a dedication without these would have been most defective and ungrateful before Jehovah. Yet Archbishop Usher—as quoted by Dr. A. Clarke, on 1 Kings viii, 1—says, "The eighth day of the seventh month, being Friday, was the first of the seven days of dedication." How the Archbishop arrived at his conclusion, I know not.* But certain I am, for the Scriptural reasons already stated, it was Saturday, the eighth day of that month. My cycle of the Mosaic calendar also requires the first, eighth, fifteenth, twenty-second, and twenty-ninth of that month to be Saturday. Therefore, Friday, the fourteenth, was the last day of the dedication. And the following day, Saturday, the fifteenth, was the first day of the feast of tabernacles, according to the requirement of the law, when fresh loaves of bread had to be placed on the Lord's table. This feast continued "seven days," ending on Friday, the twenty-first of the month. When this day was

* Since found out. See 10th chapter.

ended, at even, or the beginning of the twenty-second; that is, verse 66, "on the eighth day he sent the people away;" that is, the seven days of dwelling in booths, as demanded by the law, being *ended*, Solomon allowed "every man"—as it is expressed on a similar occasion—"to go to his own house." (See John vii, 53.) Yet in both these cases, the people, when the night was past, returned to the temple; and "in the eighth day," Saturday, the octave of the first day of the last-mentioned feast, "they made a solemn assembly;" that is, they came under the *restraint* of the *Sabbath*. The two feasts of seven days each were ended, and no reason *restrained* them from returning to their distant homes, except the Sabbath, which immediately followed the feast of tabernacles. And as this must occur every year in the same order, according to the calendar which was given them for typical purposes, therefore, it was ordained—Lev. xxiii, 39—that "the first day [of this feast] shall be a Sabbath, and on the eighth day shall be a Sabbath." Hence it was said—2 Chron. vii, 10—"And on the three and twentieth day of the seventh month he sent the people away." It is, therefore, most manifest, that the first day of the dedication, the eighth of the seventh month, was a Sabbath. Indeed, any other day of the week for a dedication unto Him would involve the idea of "robbing God." "A feast unto the Lord," without the prescribed provision being set on his own table, would be nothing short of mockery. The day prescribed for his meat to be set on the table was the holy Sabbath. This has been proved. See also Neh. x, 33: "For the show-bread, and for the continual meat-offering, and for the continual burnt-offering of the *Sabbaths*;" that is, "every Sabbath" the "twelve cakes" had to be "set in order before the Lord continually." Lev. xxiv, 5-8. "Two-tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof, on the Sabbath day," were presented, and "two lambs of the first year, without spot, was the burnt-offering of every Sabbath"—Num. xxviii, 9, 10—that is, two in the morning, and two in the evening.

32. By the same infallible proofs, the ordinances for the Sabbath, we learn it was on the Sabbath, "the first day of the seventh month," in the year of the return from Babylon, under

Zerubbabel, "the prince of Judah," and Jeshua, the high-priest, that they began to offer burnt-offerings on the altar. It is said—Ezra iii, 2, 3—"Then stood up Jeshua, the son of Jozadak, and his brethren, the priests, and Zerubbabel, the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon as it is written in the law of Moses, the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon unto the Lord, even burnt-offerings morning and evening." According to this testimony, "burnt-offerings" were then offered by the prince and the high-priest "morning and evening." The 6th verse says, "From the first day of the seventh month began they to offer burnt-offerings unto the Lord." We have already proved that Moses, the prince, and Aaron, the high-priest, in their day, began their offerings unto the Lord on a Sabbath day, according to the law. And Zerubbabel and Jeshua, in their day, offered "as it is written in the law of Moses;" it follows, therefore, that this was also on the Sabbath day. Moreover, the prediction of Ezekiel concerning that altar shows that it was to be purified, and the priest to be consecrated, in the same weekly order which had been observed by Moses. (See Ezek. xliii, 18-27.) "These are the ordinances of the altar, in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon." Direction is then given for purifying the altar and consecrating the priests, "seven days." "And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings, and I will accept you, saith the Lord God." This proves that the prince officiated chiefly during the consecration of seven days. And it has been proved that "the first day of the first month," when Moses officiated, was a Sabbath, and that, consequently, the eighth of that month was a Sabbath. Therefore, it follows, from all these facts, that the Sabbaths of the seventh month, in the dedication of the altar by Zerubbabel, were as they had been in the consecration by Moses in the first month. Indeed, there was no dedication without show-bread set on the Sabbath.

33. When the second temple was finished, in the sixth year of Darius Hystaspes, the dedication began, as it had done in the days of Moses, "in the first day of the first month." (See Ezra vi, 15-22; and see the prediction of this event, Ezek. xlv, 18-20.) In the last citation, it is said, "Thus saith the Lord God, in the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: and the priest shall take of the blood of the sin-offering and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house." We learn from this, and from the above citation in Ezra, that the first seven days of the month were occupied in "cleansing the sanctuary" and purifying "the priests and Levites." The only notable difference between the dedication by Moses and that spoken of by the prophet Ezekiel is, that, in the latter case, the officiating minister was the high-priest, instead of the prince. "And the priest shall take of the blood of the sin-offering and put it upon the posts of the house," etc. The reason of this is manifest. In this case the priest had been purified ever since the first year of Cyrus, when the altar was dedicated by the prince, Zerubabel, as noticed in the last section. He was, therefore, competent to sanctify the house and the other priests and the Levites. But in the instance of purifying the altar, the priest had first to be purified by the prince before his services could be "accepted" by the Lord. Ezek. xliii, 27. It was for the same reason that Moses consecrated the tabernacle, and Aaron and his sons, for seven days. As it was a Sabbath on the first day of the dedication by Moses, so was it a Sabbath on the first day of the consecration by the high-priest, in the nineteenth year from the dedication of the altar. The proof has been furnished in the first case. "On the first day of the first month" Moses put the "show-bread" on the Lord's table. Ex. xl, 17, 22, 23. And the law by which he was governed is found Lev. xxiv, 5-8: "Every Sabbath he shall set it before the Lord continually." As this was—verse 9th—"by a perpetual

statute," we are compelled to believe that every subsequent dedication began likewise on the Sabbath. The absurdity of a contrary practice has before been exposed. Every thing had to be in its place at the proper time. The show-bread could only be lawfully put on the Lord's table on the Sabbath. There could be no suitable dedication of the Lord's house without his bread being set before him. Therefore, the dedication by Jeshua, the high-priest, in the sixth year of Darius, king of Persia, began on the Sabbath. Every feast of dedication had to begin on the Sabbath, or it could not be according to law.

34. The argument for lunar government of Jewish feasts, taken from the "*νομήνια*" of the Seventy, has been noticed, chap. ii, sec. 5. The simple fact that the Seventy have sometimes translated *chodesh* by *μήν*, month, and sometimes by *noumenia*, by us rendered *new-moon*, proves that such a variation in the translation of the same word was without any authority. One instance out of many may be found in the Hebrew and Greek of Ex. xl, 17. In this verse of the Hebrew *chodesh* occurs twice. The first time it is rendered by the Seventy, *μήν*, month; and the next time they render it *νομήνια*, in our version, "first day of the month." Surely such a variation of translation, given to the same word by the Seventy, where no change of meaning is evidenced, contains nothing in favor of the government of Jewish feasts by the moon. The whole verse is rendered correctly in our Bible: "And it came to pass in the first month, in the second year, on the first day of the month, that the tabernacle was reared up." *Chodesh* is here rendered *month* both times. Indeed, if it should be rendered *moon* once, it should, for the same reason, be so rendered continually. And then, in the passage just cited, it would stand, "*in the first moon, on the first day of the moon*," etc. And we should read sometimes, as in Ezek. xxxii, 1, "And it came to pass in the twelfth year, in the twelfth *moon*, in the first day of the *moon*," etc. It is, moreover, very certain, if the moon had been the measure of months, that we should sometimes find, both in the Bible and in the works of Josephus, some record of events belonging to the *thirteenth month*; for we frequently have thirteen moons in one solar year. We have

a thousand proofs that both the civil and ecclesiastical years of the Jews were solar. And we can not allow that they had a thirteenth month without proof; nor suppose for a moment, if they had, that they would have no reason of allusion to it in the record of their long history. What is said in Ecclesiasticus xliii, 7, whatever it might mean among the Greeks, could have no application to those whose religion was taught in the Hebrew language; because the words used for *month* and *moon* in that language, were *chodesh* for the former, and *jareach* and *lebanah* for the latter. The first, I believe, is the only word used for *month* in the Old Testament. It should always have been rendered into Greek by *μην*. *Jareach* and *lebanah* are correctly rendered by the Seventy, *σεληνη*, the moon. The time set by Moses for the celebration of the Passover, the fourteenth of the first *chodesh*, or month, corresponded to a fixed point of the Julian year, as now reversed, and required—as understood by Josephus, Antiq., b. iii, chap. 10—that feast to be “when the sun is in Aries.” Not that Moses had said any thing on that point; but the time originally set for that feast was found to have some agreement with the cardinal point of the vernal equinox. And this is all that can be fairly inferred from the words of Josephus. Before the time of *Anatolius*, the learned Bishop of Laodicea, who flourished about fifty-five years anterior to the session of the Council of Nice, this subject had, doubtless, undergone much discussion among the Jews; for in the paschal canons of that author, accounts concerning the time of holding the Passover are retailed from Jewish writers, who, in support of their views, made reference to authorities reaching back even to the days of *Aristobulus*, preceptor to king *Ptolemy Philometor*. The amount of all which was, as gathered by the Bishop from such vague accounts, that it was agreed that the Passover should be celebrated after the vernal equinox, and at the full moon. This aspect of the subject fairly refers us to the time when the *Mishna*, or oral law of the Jews, “a pretended Comment on the five books of Moses, was compiled from innumerable traditions by *Rabbi Judah Hakkodesh*, about the year of our Lord 150.” And before the time of the Council of Nice, A. D. 325, the TALMUDS, both of *Jerusalem* and

Babylon, by their Comments on the Mishna, had pretty generally settled its meaning to the satisfaction of both Jews and Christians, so far as respected the time of keeping the Passover. And, therefore, the Council seem to have adopted the heathen method of computing the time of the full moon, that, by keeping pace with the Jews, they might the more forcibly oppose the Christian feast of the resurrection to that of the Jewish Passover. In this way, and for these different purposes, we think it probable, both Jews and Christians adopted the Metonic cycle.

35. Having proved, as we think, according to the calendar given to Moses, that the Jewish Sabbaths, on the *first* and *seventh* months, were required to be annually on the first, eighth, fifteenth, twenty-second, and twenty-ninth days; that the paschal lambs were annually to be slain on Friday, the fourteenth of the first month; that Saturday, the fifteenth, was always the first day of unleavened bread; that Sunday, the sixteenth, or second day of the feast, was the appointed time of offering the first fruits; and that seven weeks from that day, inclusive, was the fiftieth, or Pentecost, it may here be proper to make a brief allusion to a difficulty which has been much discussed by commentators, concerning the testimony of the Evangelists in reference to the Passover of the passion-week. The sum of this testimony seems clearly to establish two facts: *first*, that Christ and his disciples did eat a *Passover* on Thursday evening; and, *second*, that preparatory steps were taken by the Jews for eating a *Passover* on Friday evening. The latter evening, as we have before proved, would have been the proper time for eating the typical Passover, if the death of Christ, the true paschal lamb, had not, on that day, made void the legal obligation literally to consume the roasted lambs, with bitter herbs and unleavened bread. For though the type of slaying the lambs significantly extended to the very time when "Christ, our Passover, was sacrificed for us," yet the eating of them, as a typical transaction, had been superseded that day by his death, and by the institution of the Christian Passover the previous evening. This supper was denominated the *pascha*, or "*Passover*," which, he said, he "had desired with desire to eat with them before he

suffered." And that the apostles did not consider the Passover now set before them as their usual one when their Master thus addressed them, seems fully proved by the testimony of John. When Judas left the room, Christ said to him, "What thou doest, do quickly." Then says John, "No man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast." It seems impossible to reconcile this allusion to a future feast near at hand, with the idea that the disciples then believed they were eating the feast of the *Passover*, in the literal and ordinary acceptation of that term. Moreover, Wednesday was doubtless the last day of Christ's visit to the temple. That evening the history proves him to have been in Bethany, when he said unto his disciples, "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified." This is the evening when Judas went to the chief priests and covenanted to betray him. And "after two days" from that time, will bring the time of the feast of the usual Passover to Friday evening, as required by the law, and implied by the expression of the disciples themselves, on Thursday evening; namely, "Buy those things that *we have need of against the feast.*" To the foregoing may be added what was said of the Jews early on Friday morning: "And they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the Passover." The Passover could not be eaten legally after the evening succeeding the day when it was slain. Again: at the sixth hour, or noon of Friday, it is said, "*It was the preparation of the Passover.*" From the whole, therefore, we think it is proved that the law required Friday evening as the time of eating the paschal feast; and that Christ, his disciples, and the Jews generally, when referring to this ceremonial, spoke of it as about to occur at that time. It follows, therefore, that what is said of a *Passover* eat by Christ and his disciples, on Thursday evening, must be understood of the *Lord's supper*. This was then put in place of the other, and hence it is spoken of in language before applied to the typical Passover. The antitype of the Jewish

pascha was Christ; that of feasting on the roasted lamb was deliverance from the bondage of sin and death, preceded by the time of unleavened bread, or evangelical repentance, bitter sorrowing, sadness, and soul-searchings, for the removal of the leaven of wickedness. A suitable response to this lesson of the law began to be expressed by the disciples as their Master spoke of his purposed death, and cited them to the damning nature of sin, which could only be forgiven through the sacrifice of himself. It was to them "the first day of unleavened bread" in a higher sense than the letter of the law could inspire. And on the same evangelical principle Paul taught all the followers of Christ to "purge out the old leaven, that they might be a new lump;" "for even Christ, our Passover, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The object made prominent by Christ at the supper which he ate with his disciples on Thursday evening, seems to be, evidently, not to repeat the letter of an old type, but to constitute and appoint a standing exposition of its reference to himself, the Christian Passover, to be published by his followers till he shall come again. For he said himself, "My hour is come." He then began to take the place of types, and continued to do this till every type was ended in himself, the antitype. This view is supported by the law and the Gospel. And were it not for the teachings of the rabbins, it might have been received by Christians. A change from Friday evening to Thursday evening, as the time of eating the typical Passover, would have radically deranged the connecting types of the feast of unleavened bread, the offering of the wave-sheaf, and following Pentecost, and would have required the resurrection of Christ and the gift of the Holy Spirit, on days different from the one now established as the Sabbath of Christians. But it has come to pass, as declared by the Savior, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." As certain, therefore, as the calendar, which regulated the observances of types, was part of the law, it continued unchanged till it was fulfilled in the forthcoming antitypes.

36. We next insert the synchronisms promised—section 23.

Rab. A. M. 3755, d, 354, beginning A. J. P. 4707.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	5	12	19	26	30	September.	26	3	10	17	19	Oct.
2	Marchesvan ...	3	10	17	24		October ...	24	31	7	14		Nov.
3	Cisleu	2	9	16	23		November .	21	28	5	12		Dec.
4	Tebet	7	14	21	28		December .	26	2	9	16		Jan.
5	Sebat	6	13	20	27	29	January ..	23	30	6	13	15	Feb.
6	Adar	4	11	18	25		February ..	20	27	6	13		March.
7	Nisan	3	10	17	24		March	20	27	3	10		April.
8	Ijar	1	8	15	22		April	17	24	1	8		May.
9	Sivan	7	14	21	28		May	22	29	5	12		June.
10	Tammuz	5	12	19	26		June	19	26	3	10		July.
11	Ab	4	11	18	25		July	17	24	31	7		Aug.
12	Elul	2	9	16	23		August ...	14	21	28	4		Sept.

Rab. A. M. 3756, P, 355, beginning A. J. P. 4708.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	1	8	15	22	29	September.	11	18	25	2	9	Oct.
2	Marchesvan ...	6	13	20	27		October ...	16	23	30	6		Nov.
3	Cisleu	4	11	18	25		November .	13	20	27	4		Dec.
4	Tebet	2	9	16	23		December .	11	18	25	1		Jan.
5	Sebat	1	8	15	22	30	January ..	8	15	22	29	3	Feb.
6	Adar	6	13	20	27		February ..	12	19	26	4		March.
7	Nisan	5	12	19	26		March	11	18	25	1		April.
8	Ijar	3	10	17	24		April	8	15	22	29		May.
9	Sivan	2	9	16	23		May	6	13	20	27		June.
10	Tammuz	7	14	21	28		June	10	17	24	1		July.
11	Ab	6	13	20	27		July	8	15	22	29		Aug.
12	Elul	4	11	18	25		August ...	5	12	19	26		Aug.

Rab. A. M. 3757, D, 383, beginning A. J. P. 4709.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	3	10	17	24	29	September.	2	9	16	23	28	Sept.
2	Marchesvan ...	1	8	15	22		September.	30	7	14	21		Oct.
3	Cisleu	7	14	21	28		November .	4	11	18	25		Nov.
4	Tebet	6	13	20	27		December .	2	9	16	23		Dec.
5	Sebat	5	12	19	26	30	January ..	30	6	13	20	24	Jan.
6	Adar	3	10	17	24		February ..	27	3	10	17		Feb.
7	Veadar	2	9	16	23		March	24	3	10	17		March.
8	Nisan	7	14	21	28		April	31	7	14	21		April.
9	Ijar	5	12	19	26		May	28	5	12	19		May.
10	Sivan	4	11	18	25		June	26	2	9	16		June.
11	Tammuz	2	9	16	23		July	23	30	7	14		July.
12	Ab	1	8	15	22		August ...	21	28	4	11		Aug.
13	Elul	6	13	20	27	29		25	1	8	15	18	Sept.

Rab. A. M. 3758, P, 355, beginning A. J. P. 4710.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	5	12	19	26		September.	22	29	6	13		Oct.
2	Marchesvan ...	3	10	17	24		October ...	20	27	3	10		Nov.
3	Casleu	1	8	15	22	29	November .	17	24	1	8	15	Dec.
4	Thebet	6	13	20	27		December .	22	29	5	12		Jan.
5	Sebat	5	12	19	26		January ..	19	26	2	9		Feb.
6	Adar	3	10	17	24		February ..	16	23	2	9		March.
7	Nisan	2	9	16	23	30	March	16	23	30	6	13	April.
8	Ijar	7	14	21	28		April	20	27	4	11		May.
9	Sivan	6	13	20	27		May	18	25	1	8		June.
10	Tammuz	4	11	18	25		June	15	22	29	6		July.
11	Ab	3	10	17	24		July	13	20	27	3		Aug.
12	Elul	1	8	15	22	29	August ...	10	17	24	31	7	Sept.

Rab. A. M. 3759, d, 354, beginning A. J. P. 4711.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	7	14	21	28		September.	14	21	28	5		Oct.
2	Marchesvan ...	5	12	19	26		October ...	12	19	26	2		Nov.
3	Casleu	4	11	18	25		November .	9	16	23	30		Dec.
4	Thebet	2	9	16	23		December .	7	14	21	28		Jan.
5	Sebat	1	8	15	22	29	January ..	4	11	18	25	1	Feb.
6	Adar	6	13	20	27		February ..	8	15	22	1		March.
7	Nisan	5	12	19	26		March	8	15	22	29		March.
8	Ijar	3	10	17	24		April	5	12	19	26		April.
9	Sivan	2	9	16	23	30	May	3	10	17	24	31	May.
10	Tammuz	7	14	21	28		June	7	14	21	28		June.
11	Ab	6	13	20	27		July	5	12	19	26		July.
12	Elul	4	11	18	25		August ...	2	9	16	23		Aug.

Rab. A. M. 3760, P, 385, beginning A. J. P. 4712.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	3	10	17	24		August ...	30	6	13	20		Sept.
2	Marchesvan ...	1	8	15	22	29	September.	27	4	11	18	25	Oct.
3	Casleu	6	13	20	27		November .	1	8	15	22		Nov.
4	Thebet	4	11	18	25		November .	29	6	13	20		Dec.
5	Sebat	3	10	17	24		December .	27	3	10	17		Jan.
6	Adar	1	8	15	22	29	January ..	24	31	7	14	21	Feb.
7	Veadar	7	14	21	28		February ..	28	6	13	20		March.
8	Nisan	5	12	19	26		March	27	3	10	17		April.
9	Ijar	3	10	17	24		April	24	1	8	15		May.
10	Sivan	2	9	16	23	30	May	22	29	5	12	19	June.
11	Tammuz	7	14	21	28		June	26	3	10	17		July.
12	Ab	6	13	20	27		July	24	31	7	14		Aug.
13	Elul	4	11	18	25		August ...	21	28	4	11		Sept.

Rab. A. M. 3761, D, 353, beginning A. J. P. 4713.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	3	10	17	24		September.	18	25	2	9		Oct.
2	Marchesvan ...	1	8	15	22	29	October ...	16	23	30	6	13	Nov.
3	Casleu	7	14	21	28		November ..	20	27	4	11		Dec.
4	Thebet	6	13	20	27		December ..	18	25	1	8		Jan., A. D. 1.
5	Sebat.	5	12	19	26		January ..	15	22	29	5		Feb.
6	Adar	3	10	17	24		February ..	12	19	26	5		March.
7	Nisan	2	9	16	23	30	March	12	19	26	2	9	April.
8	Ijar	7	14	21	28		April	16	23	30	7		May.
9	Sivan	6	13	20	27		May	14	21	28	4		June.
10	Tammuz	4	11	18	25		June	11	18	25	2		July.
11	Ab	3	10	17	24		July	9	16	23	30		Aug.
12	Elul	1	8	15	22	29	August ...	6	13	20	27	3	Sept.

Rab. A. M. 3762, d, 384, beginning A. J. P. 4714. A. D. 1-2.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	7	14	21	28		September.	10	17	24	1		Oct.
2	Marchesvan ...	5	12	19	26		October ...	8	15	22	29		Nov.
3	Casleu	4	11	18	25		November ..	5	12	19	26		Dec.
4	Thebet	2	9	16	23		December ..	3	10	17	24		Dec.
5	Sebat.	1	8	15	22	29	December ..	31	7	14	21	28	Jan.
6	Adar	6	13	20	27		February ..	4	11	18	25		Feb.
7	Veadar	5	12	19	26		March	4	11	18	25		March.
8	Nisan	3	10	17	24		April	1	8	15	22		April.
9	Ijar	1	8	15	22	29	April	29	6	13	20	27	May.
10	Sivan	7	14	21	28		June	3	10	17	24		June.
11	Tammuz	5	12	19	26		July	1	8	15	22		July.
12	Ab	4	11	18	25		July	29	5	12	19		Aug.
13	Elul	2	9	16	23		August ...	26	2	9	16		Sept.

Rab. A. M. 3763, P, 355 days. A. D. 2-3.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	1	8	15	22	29	September.	23	30	7	14	21	Oct.
2	Marchesvan ...	6	13	20	27		October ...	28	4	11	18		Nov.
3	Casleu	4	11	18	25		November ..	25	2	9	16		Dec.
4	Thebet	2	9	16	23		December ..	23	30	6	13		Dec.
5	Sebat.	1	8	15	22	29	January ..	20	27	3	10	17	Feb.
6	Adar	6	13	20	27		February ..	24	3	10	17		March.
7	Nisan	5	12	19	26		March	24	31	7	14		April.
8	Ijar	3	10	17	24		April	21	28	5	12		May.
9	Sivan	2	9	16	23	30	May	19	26	2	9	16	June.
10	Tammuz	7	14	21	28		June	23	30	7	14		July.
11	Ab	6	13	20	27		July	21	28	4	11		Aug.
12	Elul	4	11	18	25		August ...	18	25	1	8		Sept.

Rab. A. M. 3764, P, 355 days. A. D. 3-4.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	3	10	17	24	29	September.	15	22	29	6	10	Oct.
2	Marchesvan ...	1	8	15	22		October ...	13	20	27	3		Nov.
3	Casleu	6	13	20	27		November .	17	24	1	8		Dec.
4	Thebet	4	11	18	25	29	December .	15	22	29	5	8	Jan.
5	Sebat	3	10	17	24		January ..	12	19	26	2		Feb.
6	Adar	1	8	15	22		February ..	9	16	23	1		March.
7	Nisan	7	14	21	28	29	March	15	22	29	5	2	April.
8	Ijar	5	12	19	26		April	12	19	26	3		May.
9	Sivan	4	11	18	25		May	10	17	24	31		June.
10	Tammuz	2	9	16	23	29	June	7	14	21	28	2	July.
11	Ab	1	8	15	22		July	5	12	19	26		Aug.
12	Elul	6	13	20	27		August ...	9	16	23	30		Sept.

Rab. A. M. 3765, D, 383 days. A. D. 4-5.

No.	Names.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.
1	Tisri	5	12	19	26		September.	6	13	20	27		Oct.
2	Marchesvan ...	3	10	17	24		October ...	4	11	18	25		Oct.
3	Casleu	2	9	16	23		November .	1	8	15	22		Nov.
4	Thebet	1	8	15	22	29	November .	29	6	13	20	27	Dec.
5	Sebat	7	14	21	28		December .	3	10	17	24		Jan.
6	Adar	5	12	19	26		January ..	31	7	14	21		Feb.
7	Veadar	3	10	17	24		February ..	28	7	14	21		March.
8	Nisan	2	9	16	23	30	March	28	4	11	18	25	April.
9	Ijar	7	14	21	28		April	2	9	16	23		May.
10	Sivan	6	13	20	27		May	30	6	13	20		June.
11	Tammuz	4	11	18	25		June	27	4	11	18		July.
12	Ab	3	10	17	24		July	25	1	8	15		Aug.
13	Elul	1	8	15	22	29	August ...	22	29	5	12	19	Sept.

Rab. A. M. 3766, d, 354 days. A. D. 5-6.

No.	Names.	Saturday's.	Saturday's.	Saturday's.	Saturday's.	Saturday's.		Saturday's.	Saturday's.	Saturday's.	Saturday's.	Saturday's.	
1	Tisri	7	14	21	28		September.	26	3	10	17		Oct.
2	Marchesvan ...	5	12	19	26		October ...	24	31	7	14		Nov.
3	Casleu	4	11	18	25		November .	21	28	5	12		Dec.
4	Thebet	2	9	16	23		December .	19	26	2	9		Jan.
5	Sebat	1	8	15	22	29	January ..	16	23	30	6	13	Feb.
6	Adar	6	13	20	27		February ..	20	27	6	13		March.
7	Nisan	5	12	19	26		March	20	27	3	10		April.
8	Ijar	3	10	17	24		April	17	24	1	8		May.
9	Sivan	2	9	16	23	30	May	15	22	29	5	12	June.
10	Tammuz	7	14	21	28		June	19	26	3	10		July.
11	Ab	6	13	20	27		July	17	24	31	7		Aug.
12	Elul	4	11	18	25		August ...	14	21	28	4		Sept.

Rab. A. M. 3767, P, 355 days, A. D. 6-7.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	3	10	17	24		September.	11	18	25	2		Oct.
2	Marchesvan ...	1	8	15	22	29	October ...	9	16	23	30	6	Nov.
3	Casleu	6	13	20	27		November .	13	20	27	4		Dec.
4	Thebet	4	11	18	25		December .	11	18	25	1		Jan.
5	Sebat.	3	10	17	24		January ..	8	15	22	29		Feb.
6	Adar	1	8	15	22	29	February..	5	12	19	26	5	March.
7	Nisan	7	14	21	28		March	12	19	26	2		April.
8	Ijar	5	12	19	26		April	9	16	23	30		May.
9	Sivan	4	11	18	25		May	7	14	21	28		June.
10	Tammuz	2	9	16	23		June	4	11	18	25		July.
11	Ab	1	8	15	22	29	July	2	9	16	23	30	July.
12	Elul	6	13	20	27		August ...	6	13	20	27		Aug.

Rab. A. M. 3768, P, 385 days, A. D. 7-8.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	5	12	19	26		September .	3	10	17	24		Sept.
2	Marchesvan ...	3	10	17	24		October ...	1	8	15	22		Oct.
3	Casleu	1	8	15	22	29	October ...	29	5	12	19	26	Nov.
4	Thebet	6	13	20	27		December .	3	10	17	24		Dec.
5	Sebat.	5	12	19	26		December .	31	7	14	21		Jan.
6	Adar	3	10	17	24		January ..	28	4	11	18		Feb.
7	Veadar	2	9	16	23	30	February..	25	3	10	17	24	March.
8	Nisan	7	14	21	28		March	31	7	14	21		April.
9	Ijar	5	12	19	26		April	28	5	12	19		May.
10	Sivan	4	11	18	25		May	26	2	9	16		June.
11	Tammuz	2	9	16	23		June	23	30	7	14		July.
12	Ab	1	8	15	22	29	July	21	28	4	11	18	Aug.
13	Elul	6	13	20	27		August ...	25	1	8	15		Sept.

Rab. A. M. 3769, d, 354 days, A. D. 8-9.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	5	12	19	26		September.	22	29	6	13		Oct.
2	Marchesvan ...	3	10	17	24		October ...	20	27	3	10		Nov.
3	Casleu	2	9	16	23	30	November.	17	24	1	8	15	Dec.
4	Thebet	7	14	21	28		December .	22	29	5	12		Jan.
5	Sebat.	6	13	20	27		January ..	19	26	2	9		Feb.
6	Adar	4	11	18	25		February..	16	23	2	9		March.
7	Nisan	3	10	17	24		March	16	23	30	6		April.
8	Ijar	1	8	15	22	29	April	13	20	27	4	11	May.
9	Sivan	7	14	21	28		May	18	25	1	8		June.
10	Tammuz	5	12	19	26		June	15	22	29	6		July.
11	Ab	4	11	18	25		July	13	20	27	3		Aug.
12	Elul	2	9	16	23		August ...	10	17	24	31		Sept.

Rab. A. M. 3770, D, 383 days. A. D. 9-10.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	1	8	15	22	29	September.	7	14	21	28	5	Oct.
2	Marchesvan ...	6	13	20	27		October ...	12	19	26	2		Nov.
3	Casleu	5	12	19	26		November .	9	16	23	30		Dec.
4	Thebet	4	11	18	25		December .	7	14	21	28		Jan.
5	Sebat	3	10	17	24		January ..	4	11	18	25		Jan.
6	Adar	1	8	15	22	29	February ..	1	8	15	22	1	March.
7	Veadar	7	14	21	28		March	8	15	22	29		March.
8	Nisan	5	12	19	26		April	5	12	19	26		April.
9	Ijar	3	10	17	24		May	3	10	17	24		May.
10	Sivan	2	9	16	23	30	May	31	7	14	21	28	June.
11	Tammuz	7	14	21	28		July	5	12	19	26		July.
12	Ab	6	13	20	27		August ...	2	9	16	23		Aug.
13	Elul	4	11	18	25		August ...	30	6	13	20		Sept.

Rab. A. M. 3771, P, 355 days. A. D. 10-11.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	3	10	17	24	29	September.	27	4	11	18	22	Oct.
2	Marchesvan ...	1	8	15	22		October ...	25	1	8	15	22	Nov.
3	Casleu	6	13	20	27		November .	29	6	13	20		Dec.
4	Thebet	4	11	18	25		December .	27	3	10	17		Jan.
5	Sebat	3	10	17	24		January ..	24	31	7	14		Feb.
6	Adar	1	8	15	22	29	February ..	21	28	7	14	21	March.
7	Nisan	7	14	21	28		March	28	4	11	18		April.
8	Ijar	5	12	19	26		April	25	2	9	16		May.
9	Sivan	4	11	18	25		May	23	30	6	13		June.
10	Tammuz	2	9	16	23		June	20	27	4	11		July.
11	Ab	1	8	15	22	29	July	18	25	1	8	15	Aug.
12	Elul	6	13	20	27		August ...	22	29	5	12		Sept.

Rab. A. M. 3772, d, 354 days. A. D. 11-12.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	5	12	19	26	30	September.	19	26	3	10	12	Oct.
2	Marchesvan ...	3	10	17	24		October ...	17	24	31	7		Nov.
3	Casleu	2	9	16	23		November .	14	21	28	5		Dec.
4	Thebet	7	14	21	28		December .	19	26	2	9		Jan.
5	Sebat	6	13	20	27		January ..	16	23	30	6		Feb.
6	Adar	4	11	18	25		February ..	13	20	27	5		March.
7	Nisan	3	10	17	24		March	12	19	26	2		April.
8	Ijar	1	8	15	22	29	April	9	16	23	30	7	May.
9	Sivan	7	14	21	28		May	14	21	28	4		June.
10	Tammuz	5	12	19	26		June	11	18	25	2		July.
11	Ab	4	11	18	25		July	9	16	23	30		Aug.
12	Elul	2	9	16	23		August ...	6	13	20	27		Sept.

Rab. A. M. 3773, D, 383 days. A. D. 12-13.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	1	8	15	22	29	September.	3	10	17	24	1	Oct.
2	Marchesvan ...	6	13	20	27		October ...	8	15	22	29		Oct.
3	Casleu	5	12	19	26		November.	5	12	19	26		Dec.
4	Thebet	4	11	18	25		December .	3	10	17	24		Dec.
5	Sebat.	3	10	17	24		December .	31	7	14	21		Jan.
6	Adar	1	8	15	22	29	January ..	28	4	11	18	25	Feb.
7	Veadar	7	14	21	28		March	4	11	18	25		March.
8	Nisan	5	12	19	26		April	1	8	15	22		April.
9	Ijar	3	10	17	24		April	29	6	13	20		May.
10	Sivan	2	9	16	23	30	May	27	3	10	17	24	June.
11	Tammuz	7	14	21	28		June	1	8	15	22		July.
12	Ab	6	13	20	27		July	29	5	12	19		Aug.
13	Elul	4	11	18	25		August ...	26	2	9	16		Sept.

Rab. A. M. 3774, P, 355 days. A. D. 13-14.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	3	10	17	24	29	September.	23	30	7	14	18	Oct.
2	Marchesvan ...	1	8	15	22		October ...	21	28	4	11		Nov.
3	Casleu	6	13	20	27		November .	25	2	9	16		Dec.
4	Thebet	4	11	18	25		December .	23	30	6	13		Jan.
5	Sebat.	3	10	17	24		January ..	20	27	3	10		Feb.
6	Adar	1	8	15	22	29	February ..	17	24	3	10	17	March.
7	Nisan	7	14	21	28		March	24	31	7	14		April.
8	Ijar	5	12	19	26		April	21	28	5	12		May.
9	Sivan	4	11	18	25		May	19	26	2	9		June.
10	Tammuz	2	9	16	23		June	16	23	30	7		July.
11	Ab	1	8	15	22	29	July	14	21	28	4	11	Aug.
12	Elul	6	13	20	27		August ...	18	25	1	8		Sept.

Rab. A. M. 3775, d, 354 days. A. D. 14-15.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	5	12	19	26	30	September.	15	22	29	6	8	Oct.
2	Marchesvan ...	3	10	17	24		October ...	13	20	27	3		Nov.
3	Casleu	2	9	16	23		November .	10	17	24	1		Dec.
4	Thebet	7	14	21	28		December .	15	22	29	5		Jan.
5	Sebat.	6	13	20	27		January ..	12	19	26	2		Feb.
6	Adar	4	11	18	25		February ..	9	16	23	2		March.
7	Nisan	3	10	17	24		March	9	16	23	30		March.
8	Ijar	1	8	15	22	29	April	6	13	20	27	4	May.
9	Sivan	7	14	21	28		May	11	18	25	1		June.
10	Tammuz	5	12	19	26		June	8	15	22	29		July.
11	Ab	4	11	18	25		July	6	13	20	27		July.
12	Elul	2	9	16	23		August ...	3	10	17	24		Aug.

Rab. A. M. 3776, P, 385 days. A. D. 15-16.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	1	8	15	22	29	August ...	31	7	14	21	28	Sept.
2	Marchesvan ...	6	13	20	27		October ...	5	12	19	26		Oct.
3	Casleu	4	11	18	25		November .	2	9	16	23		Nov.
4	Thebet	2	9	16	23		November .	30	7	14	21		Dec.
5	Sebat	1	8	15	22	29	December .	28	4	11	18	25	Jan.
6	Adar	6	13	20	27		February..	1	8	15	22		Feb.
7	Veadar	5	12	19	26		February..	29	7	14	21		March.
8	Nisan	3	10	17	24		March	28	4	11	18		April.
9	Ijar	1	8	15	22	29	April	25	2	9	16	23	May.
10	Sivan	7	14	21	28		May	30	6	13	20		June.
11	Tammuz	5	12	19	26		June	27	4	11	18		July.
12	Ab	4	11	18	25		July	25	1	8	15		Aug.
13	Elul	2	9	16	23		August ...	22	29	5	12		Sept.

Rab. A. M. 3777, D, 353 days. A. D. 16-17.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	1	8	15	22	29	September.	19	26	3	10	17	Oct.
2	Marchesvan ...	6	13	20	27		October ...	24	31	7	14		Nov.
3	Casleu	5	12	19	26		November .	21	28	5	12		Dec.
4	Thebet	4	11	18	25		December .	19	26	2	9		Jan.
5	Sebat	3	10	17	24		January ..	16	23	30	6		Feb.
6	Adar	1	8	15	22	29	February..	13	20	27	6	13	March.
7	Nisan	7	14	21	28		March	20	27	3	10		April.
8	Ijar	5	12	19	26		April	17	24	1	8		May.
9	Sivan	4	11	18	25		May	15	22	29	5		June.
10	Tammuz	2	9	16	23		June	12	19	26	3		July.
11	Ab	1	8	15	22	29	July	10	17	24	31	7	Aug.
12	Elul	6	13	20	27		August ...	14	21	28	4		Sept.

Rab. A. M. 3778, P, 355 days. A. D. 17-18.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	5	12	19	26		September.	11	18	25	2		Oct.
2	Marchesvan ...	3	10	17	24		October ...	9	16	23	30		Nov.
3	Casleu	1	8	15	22	29	November .	6	13	20	27	4	Dec.
4	Thebet	6	13	20	27		December .	11	18	25	1		Jan.
5	Sebat	5	12	19	26		January ..	8	15	22	29		Jan.
6	Adar	3	10	17	24		February..	5	12	19	26		Feb.
7	Nisan	2	9	16	23	30	March	5	12	19	26	2	April.
8	Ijar	7	14	21	28		April	9	16	23	30		April.
9	Sivan	6	13	20	27		May	7	14	21	28		May.
10	Tammuz	4	11	18	25		June	4	11	18	25		June.
11	Ab	3	10	17	24		July	2	9	16	23		July.
12	Elul	1	8	15	22	29	July	30	6	13	20	27	Aug.

Rab. A. M. 3779, d, 384 days. A. D. 18-19.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	7	14	21	28		September.	3	10	17	24		Sept.
2	Marchesvan ...	5	12	19	26		October ...	1	8	15	22		Oct.
3	Casleu	4	11	18	25		October ...	29	5	12	19		Nov.
4	Thebet	2	9	16	23		November.	26	3	10	17		Dec.
5	Sebat	1	8	15	22	29	December.	24	31	7	14	21	Jan.
6	Adar	6	13	20	27		January ..	28	4	11	18		Feb.
7	Veadar	5	12	19	26		February..	25	4	11	18		March.
8	Nisan	3	10	17	24		March	25	1	8	15		April.
9	Ijar	1	8	15	22	29	April	22	29	6	13	20	May.
10	Sivan	7	14	21	28		May	27	3	10	17		June.
11	Tammuz	5	12	19	26		June	24	1	8	15		July.
12	Ab	4	11	18	25		July	22	29	5	12		Aug.
13	Elul	2	9	16	23		August ...	19	26	2	9		Sept.

Rab. A. M. 3780, P, 355 days. A. D. 19-20.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	1	8	15	22	29	September.	16	23	30	7	14	Oct.
2	Marchesvan ...	6	13	20	27		October ...	21	28	4	11		Nov.
3	Casleu	4	11	18	25		November.	18	25	2	9		Dec.
4	Thebet	2	9	16	23		December.	16	23	30	6		Jan.
5	Sebat	1	8	15	22	29	January ..	13	20	27	3	10	Feb.
6	Adar	6	13	20	27		February..	17	24	2	9		March
7	Nisan	5	12	19	26		March	16	23	30	6		April.
8	Ijar	3	10	17	24		April	13	20	27	4		May.
9	Sivan	2	9	16	23	30	May	11	18	25	1	8	June.
10	Tammuz	7	14	21	28		June	15	22	29	6		July.
11	Ab	6	13	20	27		July	13	20	27	3		Aug.
12	Elul	4	11	18	25		August ...	10	17	24	31		Sept.

Rab. A. M. 3781, D, 383 days. A. D. 20-21.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	3	10	17	24		September.	7	14	21	28		Oct.
2	Marchesvan ...	1	8	15	22	29	October ...	5	12	19	26	2	Nov.
3	Casleu	7	14	21	28		November.	9	16	23	30		Dec.
4	Thebet	6	13	20	27		December.	7	14	21	28		Jan.
5	Sebat	5	12	19	26		January ..	4	11	18	25		Jan.
6	Adar	3	10	17	24		February..	1	8	15	22		Feb.
7	Veadar	2	9	16	23	30	March	1	8	15	22	29	March.
8	Nisan	7	14	21	28		April	5	12	19	26		May.
9	Ijar	5	12	19	26		May	3	10	17	24		May.
10	Sivan	4	11	18	25		May	31	7	14	21		June.
11	Tammuz	2	9	16	23		June	28	5	12	19		July.
12	Ab	1	8	15	22	29	July	26	2	9	16	23	Aug.
13	Elul	6	13	20	27		August ...	30	6	13	20		Sept.

Rab. A. M. 3782, d, 354 days. A. D. 21-22.

No.	Names.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.		Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	
1	Tisri	5	12	19	26	30	September.	27	4	11	18	20	Oct.
2	Marchesvan ...	3	10	17	24		October ...	25	1	8	15		Nov.
3	Casleu	2	9	16	23		November.	22	29	6	13		Dec.
4	Thebet	7	14	21	28		December.	27	3	10	17		Jan.
5	Sebat	6	13	20	27	29	January ..	24	31	7	14	16	Feb.
6	Adar	4	11	18	25		February..	21	28	7	14		March.
7	Nisan	3	10	17	24		March	21	28	4	11		April.
8	Ijar	1	8	15	22		April	18	25	2	9		May.
9	Sivan	7	14	21	28		May	23	30	6	13		June.
10	Tammuz	5	12	19	26		June	20	27	4	11		July.
11	Ab	4	11	18	25		July	18	25	1	8		Aug.
12	Elul	2	9	16	23		August ...	15	22	29	5		Sept.

Rab. A. M. 3783, P, 355 days. A. D. 22-23.

No.	Names.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.		Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	
1	Tisri	1	8	15	22	29	September.	12	19	26	3	10	Oct.
2	Marchesvan ...	6	13	20	27		October ...	17	24	31	7		Nov.
3	Casleu	4	11	18	25		November .	14	21	28	5		Dec.
4	Thebet	2	9	16	23		December .	12	19	26	2		Jan.
5	Sebat	1	8	15	22	30	January ..	9	16	23	30	6	Feb.
6	Adar	6	13	20	27		February..	13	20	27	6		March.
7	Nisan	5	12	19	26		March	13	20	27	3		April.
8	Ijar	3	10	17	24		April	10	17	24	1		May.
9	Sivan	2	9	16	23		May	8	15	22	29		June.
10	Tammuz	7	14	21	28		June	12	19	26	3		July.
11	Ab	6	13	20	27		July	10	17	24	31		July.
12	Elul	4	11	18	25		August ...	7	14	21	28		Sept.

Rab. A. M. 3784, P, 385 days. A. D. 23-24.

No.	Names.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.		Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	
1	Tisri	3	10	17	24	29	September.	4	11	18	25	30	Sept.
2	Marchesvan ...	1	8	15	22		October ...	2	9	16	23		Oct.
3	Casleu	6	13	20	27		November.	6	13	20	27		Nov.
4	Thebet	4	11	18	25		December.	4	11	18	25		Dec.
5	Sebat	3	10	17	24	29	January ..	1	8	15	22	26	Jan.
6	Adar	1	8	15	22		January ..	29	5	12	19		Feb.
7	Veadar	7	14	21	28		February..	26	4	11	18		March.
8	Nisan	5	12	19	26		March	1	8	15	22		April.
9	Ijar	3	10	17	24		April	29	6	13	20		May.
10	Sivan	2	9	16	23		May	27	3	10	17		June.
11	Tammuz	7	14	21	28		June	24	1	8	15		July.
12	Ab	6	13	20	27		July	29	5	12	19		Aug.
13	Elul	4	11	18	25		August ...	26	2	9	16		Sept.

Rab. A. M. 3785, D, 353 days. A. D. 24-25.

No.	Names.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.		Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	
1	Tisri	3	10	17	24		September.	23	30	7	14		Oct.
2	Marchesvan ..	1	8	15	22	29	October ...	21	28	4	11	18	Nov.
3	Casleu	7	14	21	28		November.	25	2	9	16		Dec.
4	Thebet	6	13	20	27		December.	23	30	6	13		Jan.
5	Sebat	5	12	19	26		January ..	20	27	3	10		Feb.
6	Adar	3	10	17	24		February..	17	24	3	10		March.
7	Nisan	2	9	16	23	30	March	17	24	31	7	14	April.
8	Ijar	7	14	21	28		April	21	28	5	12		May.
9	Sivan	6	13	20	27		May	19	26	2	9		June.
10	Tammuz	4	11	18	25		June	16	23	30	7		July.
11	Ab	3	10	17	24		July	14	21	28	4		Aug.
12	Elul	1	8	15	22	29	August ...	11	18	25	1	8	Sept.

Rab. A. M. 3786, d, 354 days. A. D. 25-26.

No.	Names.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.		Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	
1	Tisri	7	14	21	28		September.	15	22	29	6		Oct.
2	Marchesvan ..	5	12	19	26		October ...	13	20	27	3		Nov.
3	Casleu	4	11	18	25		November.	10	17	24	1		Dec.
4	Thebet	2	9	16	23		December.	8	15	22	29		Dec.
5	Sebat	1	8	15	22	29	January ..	5	12	19	26	2	Feb.
6	Adar	6	13	20	27		February..	9	16	23	2		March.
7	Nisan	5	12	19	26		March	9	16	23	30		March.
8	Ijar	3	10	17	24		April	6	13	20	27		April.
9	Sivan	2	9	16	23	30	May	4	11	18	25	1	June.
10	Tammuz	7	14	21	28		June	8	15	22	29		June.
11	Ab	6	13	20	27		July	6	13	20	27		July.
12	Elul	4	11	18	25		August ...	3	10	17	24		Aug.

Rab. A. M. 3787, P, 385 days. A. D. 26-27.

No.	Names.	Saturday.	Saturday.	Saturday.	Saturday.	Saturday.		Saturday.	Saturday.	Saturday.	Saturday.	Saturday.	
1	Tisri	3	10	17	24		August ...	31	7	14	21		Sept.
2	Marchesvan ..	1	8	15	22	29	September.	28	5	12	19	26	Oct.
3	Casleu	6	13	20	27		November.	2	9	16	23		Nov.
4	Thebet	4	11	18	25		November.	30	7	14	21		Dec.
5	Sebat	3	10	17	24		December.	28	4	11	18		Jan.
6	Adar	1	8	15	22	29	January ..	25	1	8	15	22	Feb.
7	Veadar	7	14	21	28		March	1	8	15	22		March.
8	Nisan	5	12	19	26		March	29	5	12	19		April.
9	Ijar	3	10	17	24		April	26	3	10	17		May.
10	Sivan	2	9	16	23	30	May	24	31	7	14	21	June.
11	Tammuz	7	14	21	28		June	28	5	12	19		July.
12	Ab	6	13	20	27		July	26	2	9	16		Aug.
13	Elul	4	11	18	25		August ...	23	30	6	13		Sept.

Rab. A. M. 3788, P, 355 days. A. D. 27-28.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	3	10	17	24		September.	20	27	4	11		Oct.
2	Marchesvan ..	1	8	15	22	29	October ...	18	25	1	8	15	Nov.
3	Casleu	6	13	20	27		November.	22	29	6	13		Dec.
4	Thebet	4	11	18	25		December .	20	27	3	10		Jan.
5	Sebat	3	10	17	24		January ..	17	24	31	7		Feb.
6	Adar	1	8	15	22	29	February ..	14	21	28	6	13	March.
7	Nisan	7	14	21	28		March	20	27	3	10		April.
8	Ijar	5	12	19	26		April	17	24	1	8		May.
9	Sivan	4	11	18	25		May	15	22	29	5		June.
10	Tammuz	2	9	16	23		June	12	19	26	3		July.
11	Ab	1	8	15	22	29	July	10	17	24	31	7	Aug.
12	Elul	6	13	20	27		August ...	14	21	28	4		Sept.

Rab. A. M. 3789, D, 383 days. A. D. 28-29.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	5	12	19	26		September.	11	18	25	2		Oct.
2	Marchesvan ...	3	10	17	24		October ...	9	16	23	30		Oct.
3	Casleu	2	9	16	23		November.	6	13	20	27		Nov.
4	Thebet	1	8	15	22	29	December .	4	11	18	25	1	Jan.
5	Sebat	7	14	21	28		January ..	8	15	22	29		Jan.
6	Adar	5	12	19	26		February..	5	12	19	26		Feb.
7	Veadar	4	11	18	25		March	5	12	19	26		March.
8	Nisan	2	9	16	23	30	April	2	9	16	23	30	April.
9	Ijar	7	14	21	28		May	7	14	21	28		May.
10	Sivan	6	13	20	27		June	4	11	18	25		June.
11	Tammuz	4	11	18	25		July	2	9	16	23		July.
12	Ab	3	10	17	24		July	30	6	13	20		Aug.
13	Elul	1	8	15	22	29	August ...	27	3	10	17	24	Sept.

Rab. A. M. 3790, d, 354 days. A. D. 29-30.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	7	14	21	28		October ...	1	8	15	22		Oct.
2	Marchesvan ...	5	12	19	26		October ...	29	5	12	19		Nov.
3	Casleu	4	11	18	25		November .	26	3	10	17		Dec.
4	Thebet	2	9	16	23		December .	24	31	7	14		Jan.
5	Sebat	1	8	15	22	29	January ..	21	28	4	11	18	Feb.
6	Adar	6	13	20	27		February..	25	4	11	18		March.
7	Nisan	5	12	19	26		March	25	1	8	15		April.
8	Ijar	3	10	17	24		April	22	29	6	13		May.
9	Sivan	2	9	16	23	30	May	20	27	3	10	17	June.
10	Tammuz	7	14	21	28		June	24	1	8	15		July.
11	Ab	6	13	20	27		July	22	29	5	12		Aug.
12	Elul	4	11	18	25		August ...	19	26	2	9		Sept.

Rab. A. M. 3791, P, 355 days. A. D. 30-31.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	3	10	17	24		September.	16	23	30	7		Oct.
2	Marchesvan ...	1	8	15	22	29	October ...	14	21	28	4	11	Nov.
3	Casleu	6	13	20	27		November.	18	25	2	9		Dec.
4	Thebet	4	11	18	25		December .	16	23	30	6		Jan.
5	Sebat	3	10	17	24		January ..	13	20	27	3		Feb.
6	Adar	1	8	15	22	29	February..	10	17	24	3	10	March.
7	Nisan	7	14	21	28		March	17	24	31	7		April.
8	Ijar	5	12	19	26		April	14	21	28	5		May.
9	Sivan	4	11	18	25		May	12	19	26	2		June.
10	Tammuz	2	9	16	23		June	9	16	23	30		July.
11	Ab	1	8	15	22	29	July	7	14	21	28	4	Aug.
12	Elul	6	13	20	27		August ...	11	18	25	1		Sept.

Rab. A. M. 3792, D, 383 days. A. D. 31-32.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	5	12	19	26		September.	8	15	22	29		Oct.
2	Marchesvan ...	3	10	17	24		October ...	6	13	20	27		Oct.
3	Casleu	2	9	16	23		November.	3	10	17	24		Nov.
4	Thebet	1	8	15	22	29	December .	1	8	15	22	29	Dec.
5	Sebat	7	14	21	28		January ..	5	12	19	26		Jan.
6	Adar	5	12	19	26		February..	2	9	16	23		Feb.
7	Veadar	4	11	18	25		March	1	8	15	22		March.
8	Nisan	2	9	16	23	30	March	29	5	12	19	26	April.
9	Ijar	7	14	21	28		May	3	10	17	24		May.
10	Sivan	6	13	20	27		May	31	7	14	21		June.
11	Tammuz	4	11	18	25		June	28	5	12	19		July.
12	Ab	3	10	17	24		July	26	2	9	16		Aug.
13	Elul	1	8	15	22	29	August ...	23	30	6	13	20	Sept.

Rab. A. M. 3793, d, 354 days. A. D. 32-33.

No.	Names.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1	Tisri	7	14	21	28		September.	27	4	11	18		Oct.
2	Marchesvan ...	5	12	19	26		October ...	25	1	8	15		Nov.
3	Casleu	4	11	18	25		November .	22	29	6	13		Dec.
4	Thebet	2	9	16	23		December .	20	27	3	10		Jan.
5	Sebat	1	8	15	22	29	January ..	17	24	31	7	14	Feb.
6	Adar	6	13	20	27		February..	21	28	7	14		March.
7	Nisan	5	12	19	26		March	21	28	4	11		April.
8	Ijar	3	10	17	24		April	18	25	2	9		May.
9	Sivan	2	9	16	23	30	May	16	23	30	6	13	June.
10	Tammuz	7	14	21	28		June	20	27	4	11		July.
11	Ab	6	13	20	27		July	18	25	1	8		Aug.
12	Elul	4	11	18	25		August ...	15	22	29	5		Sept.

37. The preceding years of the Julian period, or years of Christ turned into those of that period, by adding the year of our Lord to A. J. P. 4713, must be divided by a lunar cycle, nineteen years, and the remainder will be the golden number for that year, according to the Nicene calendar. (See section 21.) But if it be desired to test the question of the moon's changes for any of those years, according to the Metonic cycle of Julius Cæsar, let the corresponding year of the reformed calendar be ascertained. The year of Christ added to forty-five will give the year. Then divide it by nineteen, and the remainder will be the golden number to be run on that calendar. (See section 17.) The same lunar question may also be tested by dividing the corresponding Rabbinical year of the world by the cycle of 247 years. The remainder will point to the year sought for. (See section 8.) And the Index will point to the true year of the "Table of *fourteen* different kinds of Jewish years." The days of each week, in the year thus found in this "Table," are the same in Jewish, Gregorian, and Julian time. But to ascertain the correspondent days of each month, in Julian and Jewish time, the same number of days has to be counted in each line, from the first day of Rabbinical time, A. J. P. 953, Monday, October seventh, to the synchronical year, month, and day sought for in each calendar. (See section 9.) Thus may every one consult for himself the testimony of three different lunar cycles in respect to the question of Jewish months, in the times of both the Old and New Testaments. And though the results will sometimes point out the days of the new moons, yet will nothing thereby be established concerning the Jewish months mentioned in the Bible. If, however, the object be merely to ascertain by these cycles the times of the moon's changes, that of Julius Cæsar is preferable to the Nicene calendar. But if the object be to synchronize with Julian time any day of a Jewish month, mentioned in the Bible, since the exode, my cycle of the Mosaic calendar must be used on that year of the exode to which such day of the month belongs. Thus: Christ was crucified, according to the typical law, on the fourteenth day of Abib or Nisan, and An. Ex. Isr. 1675. This year being divided by twenty-eight, shows that it was the twenty-third year of the

Mosaic cycle; and synchronizing with that day will be found Friday, the twenty-sixth of March. But the Nicene calendar for the current Julian year 4741, requires the fourteenth of Abib or Nisan to be Saturday, the twenty-seventh of March, contrary both to law and evidence; both requiring the antitype, or crucifixion of the Christ, on Friday. The Nicene calendar applied to the next Julian year, or A. D. 29, leads to a similar error, making the fourteenth of Abib come on Thursday. But my cycle is supported by law and evidence every year.

CHAPTER X.

ARCHBISHOP USHER'S CHRONOLOGY.

1. NOT having seen Archbishop Usher's Annals, except for a few minutes in a Boston library, in 1852, we are indebted, almost exclusively, to Dr. A. Clarke's Commentary for what we have learned of that author's chronology. And after a careful examination of what is thus reported by the commentator, we are constrained to pronounce the whole contradictory to itself, misleading in its statements, and, consequently, unworthy of the place assigned it in a Biblical Commentary. In offering a few reasons in support of this opinion, we shall not agitate the question, whether preference should be given to the Hebrew, as followed by Usher, or to the Septuagint, as followed by others. Our objections are chiefly intended against that chronology, as it appears in Clarke's Commentary.

2. It is stated by Dr. Clarke, over the first chapter of Genesis, that A. M. 1 began in the year of the Julian period 710; B. C. 4004. From this year are reckoned all others, as subsequently found in the numerous Tables, Marginal References, and Explanatory Notes, to the end of the Old Testament, except the marginal chronology to the first verse of the fourth chapter of Genesis, and the Perpetual Table, at the end of Deuteronomy, in which places the variation is one year by excess. And every-where in the margin, notes, and Tables of the New Testament, the chronology of the Old Testament—except as above to the birth of Cain, and the Perpetual Table—is positively contradicted; for in the New Testament, every-where, A. M. 4005 is made to synchronize with A. D. 1, and with A. J. P. 4714; thus requiring Usher's A. M. 1 to begin in A. J. P. 709, one year before the time from which the chronology of the Old Testament was calculated by Usher. These errors and inconsistencies, certainly of no small amount, should be attributed, we presume, to Dr. Clarke, rather than the Archbishop.

3. Again: it is said by Dr. Clarke, at the head of the first chapter of Genesis, "Creation from Tisri, or September, according to the Jewish computation, 1." By "the Jewish computation" he must mean the method by which the Jews now compute years, and that this would require that Usher's first year of the world should have begun in September, A. J. P. 710. But if we, in A. D. 1853, adopt the current Usherian year of the world, as erroneously stated by Dr. Clarke, 5857, made by him to synchronize with the Jewish year of the world 5613, and reverse the Usherian to A. M. 1, "according to the Jewish computation," the first day in the whole series will most certainly prove to have been Monday, the fourth day of October, A. J. P. 709, neither the month nor year stated by Dr. Clarke in Genesis. But if we stop short one year, the beginning day of Usher's era will, on the same principles of "Jewish computation," prove to have been Saturday, the twenty-fourth of September, A. J. P. 710. This result would, however, make the first Sabbath fall on Friday! So much for "Jewish computation," when applied to Usher's Annals.

4. Having stated the foregoing facts, in proof of the great confusion in which Usher's chronology appears, as set forth in the commentary of Dr. A. Clarke, we will state another fact, equally confounding, and which must be ascribed to the Archbishop himself. From various comments, credited to him by Dr. Clarke, concerning the occurrence of certain events on different days, months, and years, as mentioned in the Bible, we have, with no little perplexity and labor of mind, succeeded in discovering the unexpected fact, that Usher began his years of the world *on Sunday, the twenty-third day of October, A. J. P. 710!* This truly confirms the year of the Julian period, as stated by Clarke, in Genesis; but it contradicts the assertion, that September was the month in which the first year began. If, however, the Archbishop has not condescended to tell the world, in his Annals, by what computation he fixed on that day, we suspect it will remain among the secrets to be disclosed in the revelations of the last day; for certain we are that no reversion from the close of any Jewish year—in which the Usherian year has been supposed to be merged—in either modern or

ancient times, could ever have fixed the beginning of Usher's first year of the world on the said twenty-third day of October. Neither was it possible, if he had esteemed it a good reason for that beginning, that the autumnal equinox should have occurred at that time. His years, as may be seen in the calendar and cycle of the eighth section of this chapter, were strictly Julian in length, as they should be, and his months were also of the right length, and, consequently, they acknowledged no government from the moon. But in synchronizing the Julian year reversed with his calendar of his first year of the world, he began the synchronism too late in the former year. This may be proved two ways. *First.* Take the last day of any Rabbinical cycle of 247 years—say Sunday, the last day of the twenty-third cycle, being the last day of the Rab. A. M. 5681; this being also the reputed last day of the Usherian A. M. 5924, not as Clarke erroneously has it in his Perpetual Table, 5925; and both of these kinds of years, the Jewish and Usherian, being professedly taken from the holy Scriptures, are allowed, on almost all hands, to end on the same day—and we here assert, that that day, according to the established principles of a cycle of time, must be the very hebdomadal day on which the first week in the whole series ended. In every instance of the cycle of 247 years, this day is Sunday; and the number of weeks in each cycle is 12,888. In the Rabbinical and Usherian years, selected above for illustration, the last day synchronizes with Sunday, the second of October, A. D. 1921, according to the Gregorian calendar, and with Sunday, the nineteenth of September, A. J. P. 6634, according to the Julian calendar. Now, from this day, Sunday, the nineteenth of September, A. J. P. 6634, let Usher's 5924 years, which are demonstrated to be Julian in length, be reversed to the first day of their beginning, and it will prove to be *Tuesday*, the twentieth day of September, A. J. P. 710! This demonstrates that the Archbishop began his calendar thirty-three days too late in that year, and on the wrong day of the week, to be harmonized with the Jewish calendar, and cycle of 247 years. But, *secondly.* If the said Usherian years, 5924, be counted from the first day of their beginning, as fixed by Usher, the twenty-third of Octo-

ber, A. J. P. 710, to the last day of that number, ending in the Gregorian calendar, it will fall on *Friday*, the fourth day of November, A. D. 1921; which also demonstrates that Usher's years of the world were made to begin too late in the A. J. P. 710, ever to close truthfully with those now called Jewish, because that which corresponded to the above Usherian year ended Sunday, October second.

5. The following synchronical cycle of Archbishop Usher, as I have deduced it from references found in Dr. Clarke's Commentary, is right, with *three* exceptions. *First*. His first Sabbath should have been *Sunday*, instead of Saturday. *Secondly*. He has certainly fixed on a wrong year before A. D. 1, for its beginning; and, consequently, its synchronisms with Julian time reversed, are, *thirdly*, all wrong, and misleading to his followers. With these exceptions, we acknowledge the length of his years of the world, and also the number and length of his months in each year, to be correct. These are, we think, as the holy Scriptures and ancient history require. But that his years, and the calendar of each, are both wrong, can easily be proved by incontestable evidence. *First*. It is proved by Ex. xl, 2, 4, 17, 23, and Lev. xxiv, 8, that the day on which Moses set up the tabernacle and began its consecration, was Saturday, the Jewish Sabbath, the first day of the first month of the second year of the exode. Archbishop Usher makes this year correspond to his A. M. 2514. Let this number, therefore, be divided by his solar cycle of twenty-eight years, and the remainder, twenty-two, will show his year of the world in which his second year of the exode begins; and *Wednesday*, the first day of the first month, Abib, for this year, will be the day on which, according to his calendar, Moses set up the tabernacle, and put the show-bread on the table of the Lord, contrary to his express command! *Secondly*. The same Divine authority, cited above, for placing the show-bread on the table of the Lord on the Sabbath, required the eighth day of Ethanim, or Tisri, when the dedication of the temple by Solomon began, to be Saturday, the Jewish Sabbath. But Archbishop Usher's cycle for his year of the dedication, "A. M. 3001," required him to say that the eighth of that month was "*Friday*," without any regard to the unfit-

ness of that day for placing the show-bread on the Lord's table, which always had to be done on the first day of dedication, that is, on the Sabbath day. (*See Usher, as quoted by Dr. Clarke, 1 Kings viii, 1, and his year of the dedication, in the fifth of the following cycle, month Tisri.*) *Thirdly.* The same infallible authority required that the day on which began the purification of the altar by Judas, the twenty-fifth of Casleu, a Jewish month, in the year of the Seleucidæ 148, should be a Sabbath day. (*See the 30th section of the 9th chapter of this work.*) But Archbishop Usher's year for that purification, A. M. 3840—*see the 4th of his following cycle*—requires *Wednesday* for the said twenty-fifth of Casleu. The discrepancies continually occurring between the calendar of the Archbishop and that of the Jews of the Old Testament, might be increased to a much larger number, but the foregoing must suffice for the present.

6. Though Usher's chronology has been thrown into so much confusion by Dr. Clarke and others, and even by the Archbishop himself, as evinced by the foregoing facts, yet having ascertained the day, in Julian time, on which he began his calendar, we have drawn up a synchronical cycle of the same, in this chapter, for the use of all who may wish to apply it to his years of the world. Its errors have already been noticed in part. But what makes his calendar the most objectionable and misleading is, the fact that he uses the same calendar both before and after the exode from Egypt; whereas, the Scriptures make an essential difference. It is true he makes the years of the exode begin with Abib, the seventh month of the old year of the world; but his calendar has no other change for the subsequent time of the Old Testament. Hence all the references introduced from him by Dr. Clarke, explanatory of the chronology of the Bible, are so many citations to his years of the world. And if the year of the world referred to, in any instance, be divided by the following cycle of twenty-eight years, the remainder will point to that year of the cycle containing the Scriptural call for the year, month, and day of the month, according to the opinion of the Archbishop. But the whole of this chronological exposition is not only without evi-

dence of truth, but contrary to the evidence of Scripture, as I have already proved; and the proofs, if it were necessary, can be multiplied to almost any extent. If the question be asked, after so general repudiation of Usher's chronology, why I have taken so much pains to present it in this work? my answer is, that every Bible student may, at the least possible cost of time and trouble, arrive at a proper estimate of that system of chronology which is placed before him in all our Bibles, commentaries, and literature. I know not whether Usher's *Annals* contain the following synchronical cycle or not, for the work itself, I believe, was never published in America. It is, therefore, to most students, because of the scarcity of the work, no difference whether the renowned author of the *Annals* has published his cycle or not. We can now, however, assure the Biblical student who gets this work into his hands, that he will find, in the following cycle, the Archbishop's measure of years for Old Testament times, and the special key by which he professed to unlock the treasures of chronology as noted by inspired writers.

7. This cycle may be run through any number of Usherian years, whether found in my large Table, in Clarke's Commentary, or any other work, by dividing the same by twenty-eight, and the remainder will show Usher's calendar for that year in the following cycle. He began his calendar on Sunday, which required his first Sabbath to be Saturday, in too easy compliance with Jewish claims; for I have demonstrated that their first Sabbath, according to their own calendar, was on our Sunday.

8. The following is Archbishop Usher's synchronical cycle of his years of the world, and the years of the Julian period, as collected from the Commentary of Dr. A. Clarke, which cycle, as stated in the first section of this chapter, we deem contradictory in itself, misleading in its statements, and unworthy the place assigned it in a Biblical commentary. He adopted Saturday as the first Sabbath in his chronology of the Bible. And this was the beginning of his innumerable errors in this department of Biblical science. The Saturdays are marked.

	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
1ST YEAR.													
1 Tisri	7	14	21	28	.....	October ...	29	5	12	19	Nov.	
2 Marchesvan.	5	12	19	26	.....	November.	26	3	10	17	Dec.	
3 Casleu	3	10	17	24	.... A....	December.	24	31	7	14	Jan.	
4 Thebet	1	8	15	22	..... 29	January ..	21	28	4	11	18	Feb.
5 Sebat	6	13	20	27	.....	February..	25	4	11	18	March.	
6 Adar	4	11	18	25	.....	March	25	1	8	15	April.	
7 Abib	2	9	16	23	..... 30	April	22	29	6	13	20	May.
8 Ijar	7	14	21	28	.....	May	27	3	10	17	June.	
9 Sivan	5	12	19	26	.....	June	24	1	8	15	July.	
10 Thammuz ..	3	10	17	24	.....	July	22	29	5	12	August.	
11 Ab	1	8	15	22	..... 29	August ...	19	26	2	9	16	Sept.
12 Elul	6	13	20	27	..... 34	September.	23	30	7	14	21	Oct.
2D YEAR.													
1 Tisri	6	13	20	27	.....	October ...	28	4	11	18	Nov.	
2 Marchesvan.	4	11	18	25	.....	November.	25	2	9	16	Dec.	
3 Casleu	2	9	16	23 30 G....	December.	23	30	6	13	20	Jan.
4 Thebet	7	14	21	28	.....	January ..	27	3	10	17	Feb.	
5 Sebat	5	12	19	26	.....	February..	24	3	10	17	March.	
6 Adar	3	10	17	24	.....	March	24	31	7	14	April.	
7 Abib	1	8	15	22	..... 29	April	21	28	5	12	19	May.
8 Ijar	6	13	20	27	.....	May	26	2	9	16	June.	
9 Sivan	4	11	18	25	.....	June	23	30	7	14	July.	
10 Thammuz ..	2	9	16	23	..... 30	July	21	28	4	11	18	August.
11 Ab	7	14	21	28	.....	August ...	25	1	8	15	Sept.	
12 Elul	5	12	19	26	..... 33	September.	22	29	6	13	20	Oct.
3D YEAR.													
1 Tisri	5	12	19	26	.....	October ...	27	3	10	17	Nov.	
2 Marchesvan.	3	10	17	24	.....	November.	24	1	8	15	Dec.	
3 Casleu	1	8	15	22 29 F. E....	December.	22	29	5	12	19	Jan.
4 Thebet	6	13	20	27	.....	January ..	26	2	9	16	Feb.	
5 Sebat	4	11	18	25	.....	February..	23	1	8	15	March.	
6 Adar	2	9	16	23	..... 30	March	22	29	5	12	19	April.
7 Abib	7	14	21	28	.....	April	26	3	10	17	May.	
8 Ijar	5	12	19	26	.....	May	24	31	7	14	June.	
9 Sivan	3	10	17	24	.....	June	21	28	5	12	July.	
10 Thammuz ..	1	8	15	22	..... 29	July	19	26	2	9	16	August.
11 Ab	6	13	20	27	.....	August ...	23	30	6	13	Sept.	
12 Elul	4	11	18	25	..... 32	September.	20	27	4	11	18	Oct.
4TH YEAR.													
1 Tisri	4	11	18	25	.....	October ...	25	1	8	15	Nov.	
2 Marchesvan.	2	9	16	23	..... 30	November.	22	29	6	13	20	Dec.
3 Casleu	7	14	21	28	.....	.... D....	December.	27	3	10	17	Jan.
4 Thebet	5	12	19	26	.....	January ..	24	31	7	14	Feb.	
5 Sebat	3	10	17	24	.....	February..	21	28	7	14	March.	
6 Adar	1	8	15	22	..... 29	March	21	28	4	11	18	April.
7 Abib	6	13	20	27	.....	April	25	2	9	16	May.	
8 Ijar	4	11	18	25	.....	May	23	30	6	13	June.	
9 Sivan	2	9	16	23	..... 30	June	20	27	4	11	18	July.
10 Thammuz ..	7	14	21	28	.....	July	25	1	8	15	Aug.	
11 Ab	5	12	19	26	.....	August ...	22	29	5	12	Sept.	
12 Elul	3	10	17	24	..... 31	September.	19	26	3	10	17	Oct.
5TH YEAR.													
1 Tisri	2	9	16	23	..... 30	October ...	24	31	7	14	21	Nov.
2 Marchesvan.	7	14	21	28	.....	November.	28	5	12	19	Dec.	
3 Casleu	5	12	19	26	.....	.... C....	December.	26	2	9	16	Jan.
4 Thebet	3	10	17	24	.....	January ..	23	30	6	13	Feb.	

	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
5 Sebat	1	8	15	22	29	.....	February ..	20	27	6	13	20	March.
6 Adar	6	13	20	27		.....	March	27	3	10	17		April.
7 Abib.	4	11	18	25		.....	April	24	1	8	15		May.
8 Ijar.	2	9	16	23	30	.....	May	22	29	5	12	19	June.
9 Sivan	7	14	21	28		.....	June	26	3	10	17		July.
10 Thammuz ..	5	12	19	26		.....	July	24	31	7	14		August.
11 Ab	3	10	17	24		.....	August ...	21	28	4	11		Sept.
12 Elul	1	8	15	22	29	.....	September.	18	25	2	9	16	Oct.
6TH YEAR.													
1 Tisri.	1	8	15	22	29	.....	October ...	23	30	6	13	20	Nov.
2 Marchesvan.	6	13	20	27		.....	November.	27	4	11	18		Dec.
3 Casleu	4	11	18	25		.....	B.	25	1	8	15		Jan.
4 Thebet.	2	9	16	23	30	.....	January ...	22	29	5	12	19	Feb.
5 Sebat	7	14	21	28		.....	February ..	26	5	12	19		March.
6 Adar	5	12	19	26		.....	March	26	2	9	16		April.
7 Abib.	3	10	17	24		.....	April	23	30	7	14		May.
8 Ijar.	1	8	15	22	29	.....	May	21	28	4	11	18	June.
9 Sivan	6	13	20	27		.....	June	25	2	9	16		July.
10 Thammuz ..	4	11	18	25		.....	July	23	30	6	13		August.
11 Ab	2	9	16	23	30	.....	August...	20	27	3	10	17	Sept.
12 Elul	7	14	21	28	35	.....	September.	24	1	8	15	22	Oct.
7TH YEAR.													
1 Tisri.	7	14	21	28		.....	October ...	29	5	12	19		Nov.
2 Marchesvan.	5	12	19	26		.....	November.	26	3	10	17		Dec.
3 Casleu	3	10	17	24		.....	A. G.	24	31	7	14		Jan.
4 Thebet.	1	8	15	22	29	.....	January ...	21	28	4	11	18	Feb.
5 Sebat	6	13	20	27		.....	February ..	25	3	10	17		March.
6 Adar	4	11	18	25		.....	March	24	31	7	14		April.
7 Abib.	2	9	16	23	30	.....	April	21	28	5	12	19	May.
8 Ijar.	7	14	21	28		.....	May	26	2	9	16		June.
9 Sivan	5	12	19	26		.....	June	23	30	7	14		July.
10 Thammuz ..	3	10	17	24		.....	July	21	28	4	11		August.
11 Ab	1	8	15	22	29	.....	August ...	18	25	1	8	15	Sept.
12 Elul	6	13	20	27	34	.....	September.	22	29	6	13	20	Oct.
8TH YEAR.													
1 Tisri.	6	13	20	27		.....	October ...	27	3	10	17		Nov.
2 Marchesvan.	4	11	18	25		.....	November.	24	1	8	15		Dec.
3 Casleu	2	9	16	23	30	.....	F.	22	29	5	12	19	Jan.
4 Thebet.	7	14	21	28		.....	January ...	26	2	9	16		Feb.
5 Sebat	5	12	19	26		.....	February ..	23	2	9	16		March.
6 Adar	3	10	17	24		.....	March	23	30	6	13		April.
7 Abib.	1	8	15	22	29	.....	April	20	27	4	11	18	May.
8 Ijar.	6	13	20	27		.....	May	25	1	8	15		June.
9 Sivan	4	11	18	25		.....	June	22	29	6	13		July.
10 Thammuz ..	2	9	16	23	30	.....	July	20	27	3	10	17	Aug.
11 Ab	7	14	21	28		.....	August ...	24	31	7	14		Sept.
12 Elul	5	12	19	26	33	.....	September.	21	28	5	12	19	Oct.
9TH YEAR.													
1 Tisri.	4	11	18	25		.....	October ...	26	2	9	16		Nov.
2 Marchesvan.	2	9	16	23	30	.....	November.	23	30	7	14	21	Dec.
3 Casleu	7	14	21	28		.....	E.	28	4	11	18		Jan.
4 Thebet.	5	12	19	26		.....	January ...	25	1	8	15		Feb.
5 Sebat	3	10	17	24		.....	February ..	22	1	8	15		March.
6 Adar	1	8	15	22	29	.....	March	22	29	5	12	19	April.
7 Abib.	6	13	20	27		.....	April	26	3	10	17		May.
8 Ijar.	4	11	18	25		.....	May	24	31	7	14		June.
9 Sivan	2	9	16	23	30	.....	June	21	28	5	12	19	July.

	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
10 Thammuz ..	7	14	21	28		.....	July	26	2	9	16		August.
11 Ab	5	12	19	26		.....	August ...	23	30	6	13		Sept.
12 Elul	3	10	17	24	31	.....	September.	20	27	4	11	18	Oct.
						10TH YEAR.							
1 Tisri	3	10	17	24		.....	October ...	25	1	8	15		Nov.
2 Marchesvan.	1	8	15	22	29	.....	November.	22	29	6	13	20	Dec.
3 Casleu	6	13	20	27		.... D....	December .	27	3	10	17		Jan.
4 Thebet	4	11	18	25		.....	January ..	24	31	7	14		Feb.
5 Sebat	2	9	16	23	30	.....	February..	21	28	7	14	21	March.
6 Adar	7	14	21	28		.....	March	28	4	11	18		April.
7 Abib	5	12	19	26		.....	April	25	2	9	16		May.
8 Ijar	3	10	17	24		.....	May	23	30	6	13		June.
9 Sivan	1	8	15	22	29	.....	June	20	27	4	11	18	July.
10 Thammuz ..	6	13	20	27		.....	July	25	1	8	15		August.
11 Ab	4	11	18	25		.....	August....	22	29	5	12		Sept.
12 Elul	2	9	16	23	30	.....	September.	19	26	3	10	17	Oct.
						11TH YEAR.							
1 Tisri	2	9	16	23	30	.....	October ...	24	31	7	14	21	Nov.
2 Marchesvan.	7	14	21	28		.....	November.	28	5	12	19		Dec.
3 Casleu	5	12	19	26		.... C. B....	December .	26	2	9	16		Jan.
4 Thebet	3	10	17	24		.....	January ..	23	30	6	13		Feb.
5 Sebat	1	8	15	22	29	.....	February..	20	27	5	12	19	March.
6 Adar	6	13	20	27		.....	March	26	2	9	16		April.
7 Abib	4	11	18	25		.....	April	23	30	7	14		May.
8 Ijar	2	9	16	23	30	.....	May	21	28	4	11	18	June.
9 Sivan	7	14	21	28		.....	June	25	2	9	16		July.
10 Thammuz ..	5	12	19	26		.....	July	23	30	6	13		August.
11 Ab	3	10	17	24		.....	August	20	27	3	10		Sept.
12 Elul	1	8	15	22	29	.....	September.	17	24	1	8	15	Oct.
						12TH YEAR.							
1 Tisri	1	8	15	22	29	.....	October ...	22	29	5	12	19	Nov.
2 Marchesvan.	6	13	20	27		.....	November.	26	3	10	17		Dec.
3 Casleu	4	11	18	25		.... A....	December .	24	31	7	14		Jan.
4 Thebet	2	9	16	23	30	.....	January ..	21	28	4	11	18	Feb.
5 Sebat	7	14	21	28		.....	February..	25	4	11	18		March.
6 Adar	5	12	19	26		.....	March	25	1	8	15		April.
7 Abib	3	10	17	24		.....	April	22	29	6	13		May.
8 Ijar	1	8	15	22	29	.....	May	20	27	3	10	17	June.
9 Sivan	6	13	20	27		.....	June	24	1	8	15		July.
10 Thammuz ..	4	11	18	25		.....	July	22	29	5	12		Aug.
11 Ab	2	9	16	23	30	.....	August ...	19	26	2	9	16	Sept.
12 Elul	7	14	21	28	35	.....	September.	23	30	7	14	21	Oct.
						13TH YEAR.							
1 Tisri	6	13	20	27		.....	October ...	28	4	11	18		Nov.
2 Marchesvan.	4	11	18	25		.....	November.	25	2	9	16		Dec.
3 Casleu	2	9	16	23	30	.... G....	December .	23	30	6	13	20	Jan.
4 Thebet	7	14	21	28		.....	January ..	27	3	10	17		Feb.
5 Sebat	5	12	19	26		.....	February..	24	3	10	17		March.
6 Adar	3	10	17	24		.....	March	24	31	7	14		April.
7 Abib	1	8	15	22	29	.....	April	21	28	5	12	19	May.
8 Ijar	6	13	20	27		.....	May	26	2	9	16		June.
9 Sivan	4	11	18	25		.....	June	23	30	7	14		July.
10 Thammuz ..	2	9	16	23	30	.....	July	21	28	4	11	18	Aug.
11 Ab	7	14	21	28		.....	August ...	25	1	8	15		Sept.
12 Elul	5	12	19	26	33	.....	September.	22	29	6	13	20	Oct.
						14TH YEAR.							
1 Tisri	5	12	19	26		.....	October ...	27	3	10	17		Nov.

	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.
2 Marchesvan.	3	10	17	24	.....	November.	24	1	8	15	Dec.
3 Casleu	1	8	15	22	.....F.....	December.	22	29	5	12	19 Jan.
4 Thebet	6	13	20	27	.....	January ..	26	2	9	16	Feb.
5 Sebat	4	11	18	25	.....	February..	23	2	9	16	March
6 Adar	2	9	16	23	.....	March	23	30	6	13	20 April.
7 Abib	7	14	21	28	.....	April	27	4	11	18	May.
8 Ijar	5	12	19	26	.....	May	25	1	8	15	June.
9 Sivan	3	10	17	24	.....	June	22	29	6	13	July.
10 Tammuz . . .	1	8	15	22	.....	July	20	27	3	10	17 Aug.
11 Ab	6	13	20	27	.....	August ...	24	31	7	14	Sept.
12 Elul	4	11	18	25	.....	September.	21	28	5	12	19 Oct.
					15TH YEAR.						
1 Tisri	4	11	18	25	.....	October ...	26	2	9	16	Nov.
2 Marchesvan.	2	9	16	23	.....	November.	23	30	7	14	21 Dec.
3 Casleu	7	14	21	28	.....E. D.....	December.	28	4	11	18	Jan.
4 Thebet	5	12	19	26	.....	January ..	25	1	8	15	Feb.
5 Sebat	3	10	17	24	.....	February..	22	29	7	14	March.
6 Adar	1	8	15	22	.....	March	21	28	4	11	18 April.
7 Abib	6	13	20	27	.....	April	25	2	9	16	May.
8 Ijar	4	11	18	25	.....	May	23	30	6	13	June.
9 Sivan	2	9	16	23	.....	June	20	27	4	11	18 July.
10 Tammuz . . .	7	14	21	28	.....	July	25	1	8	15	Aug.
11 Ab	5	12	19	26	.....	August ...	22	29	5	12	Sept.
12 Elul	3	10	17	24	.....	September.	19	26	3	10	17 Oct.
Leap Year.					16TH YEAR.						
1 Tisri	3	10	17	24	.....	October ...	24	31	7	14	Nov.
2 Marchesvan.	1	8	15	22	.....	November.	21	28	5	12	19 Dec.
3 Casleu	6	13	20	27	.....C.....	December.	26	2	9	16	Jan.
4 Thebet	4	11	18	25	.....	January ..	23	30	6	13	Feb.
5 Sebat	2	9	16	23	.....	February..	20	27	6	13	20 March.
6 Adar	7	14	21	28	.....	March	27	3	10	17	April.
7 Abib	5	12	19	26	.....	April	24	1	8	15	May.
8 Ijar	3	10	17	24	.....	May	22	29	5	12	June.
9 Sivan	1	8	15	22	.....	June	19	26	3	10	17 July.
10 Tammuz . . .	6	13	20	27	.....	July	24	31	7	14	Aug.
11 Ab	4	11	18	25	.....	August ...	21	28	4	11	Sept.
12 Elul	2	9	16	23	.....	September.	18	25	2	9	16 Oct.
					17TH YEAR.						
1 Tisri	1	8	15	22	.....	October ...	23	30	6	13	20 Nov.
2 Marchesvan.	6	13	20	27	.....	November.	27	4	11	18	Dec.
3 Casleu	4	11	18	25	.....B.....	December.	25	1	8	15	Jan.
4 Thebet	2	9	16	23	.....	January ..	22	29	5	12	19 Feb.
5 Sebat	7	14	21	28	.....	February..	26	5	12	19	March.
6 Adar	5	12	19	26	.....	March	26	2	9	16	April.
7 Abib	3	10	17	24	.....	April	23	30	7	14	May.
8 Ijar	1	8	15	22	.....	May	21	28	4	11	18 June.
9 Sivan	6	13	20	27	.....	June	25	2	9	16	July.
10 Tammuz . . .	4	11	18	25	.....	July	23	30	6	13	Aug.
11 Ab	2	9	16	23	.....	August ...	20	27	3	10	17 Sept.
12 Elul	7	14	21	28	.....	September.	24	1	8	15	22 Oct.
					18TH YEAR.						
1 Tisri	7	14	21	28	.....	October ...	29	5	12	19	Nov.
2 Marchesvan.	5	12	19	26	.....	November.	26	3	10	17	Dec.
3 Casleu	3	10	17	24	.....A.....	December.	24	31	7	14	Jan.
4 Thebet	1	8	15	22	.....	January ..	21	28	4	11	18 Feb.
5 Sebat	6	13	20	27	.....	February..	25	4	11	18	March.
6 Adar	4	11	18	25	.....	March	25	1	8	15	April.

	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
7 Abib.....	2	9	16	23	30	.....	April.....	22	29	6	13	20	May.
8 Ijar.....	7	14	21	28	.....	.....	May.....	27	3	10	17	.....	June.
9 Sivan.....	5	12	19	26	.....	.....	June.....	24	1	8	15	.....	July.
10 Thammuz..	3	10	17	24	.....	.....	July.....	22	29	5	12	.....	August.
11 Ab.....	1	8	15	22	29	.....	August...	19	26	2	9	16	Sept.
12 Elul.....	6	13	20	27	34	.....	September.	23	30	7	14	21	Oct.
19TH YEAR.							October...	28	4	11	18	.....	Nov.
1 Tisri.....	6	13	20	27	.....	.....	November.	25	2	9	16	.....	Dec.
2 Marchesvan.	4	11	18	25	.....	.....	December.	23	30	6	13	20	Jan.
3 Casleu.....	2	9	16	23	30	...G. F....	January...	27	3	10	17	.....	Feb.
4 Thebet.....	7	14	21	28	.....	.....	February..	24	2	9	16	.....	March.
5 Sebat.....	5	12	19	26	.....	.....	March.....	23	30	6	13	.....	April.
6 Adar.....	3	10	17	24	.....	.....	April.....	20	27	4	11	18	May.
7 Abib.....	1	8	15	22	29	.....	May.....	25	1	8	15	.....	June.
8 Ijar.....	6	13	20	27	.....	.....	June.....	22	29	6	13	.....	July.
9 Sivan.....	4	11	18	25	.....	.....	July.....	20	27	3	10	17	August.
10 Thammuz..	2	9	16	23	30	.....	August...	24	31	7	14	.....	Sept.
11 Ab.....	7	14	21	28	.....	.....	September.	21	28	5	12	19	Oct.
12 Elul.....	5	12	19	26	33	.....	20TH YEAR.						
Leap Year.	5	12	19	26	.....	.....	October...	26	2	9	16	.....	Nov.
1 Tisri.....	5	12	19	26	.....	.....	November.	23	30	7	14	.....	Dec.
2 Marchesvan.	3	10	17	24	.....	.....	December.	21	28	4	11	18	Jan.
3 Casleu.....	1	8	15	22	29	...E.....	January...	25	1	8	15	.....	Feb.
4 Thebet.....	6	13	20	27	.....	.....	February..	22	1	8	15	.....	March.
5 Sebat.....	4	11	18	25	.....	.....	March.....	22	29	5	12	19	April.
6 Adar.....	2	9	16	23	30	.....	April.....	26	3	10	17	.....	May.
7 Abib.....	7	14	21	28	.....	.....	May.....	24	31	7	14	.....	June.
8 Ijar.....	5	12	19	26	.....	.....	June.....	21	28	5	12	.....	July.
9 Sivan.....	3	10	17	24	.....	.....	July.....	19	26	2	9	16	August.
10 Thammuz..	1	8	15	22	29	.....	August...	23	30	6	13	.....	Sept.
11 Ab.....	6	13	20	27	.....	.....	September.	20	27	4	11	18	Oct.
12 Elul.....	4	11	18	25	32	.....	21ST YEAR.						
1 Tisri.....	3	10	17	24	.....	.....	October...	25	1	8	15	.....	Nov.
2 Marchesvan.	1	8	15	22	29	.....	November.	22	29	6	13	20	Dec.
3 Casleu.....	6	13	20	27	.....	...D.....	December.	27	3	10	17	.....	Jan.
4 Thebet.....	4	11	18	25	.....	.....	January...	24	31	7	14	.....	Feb.
5 Sebat.....	2	9	16	23	30	.....	February..	21	28	7	14	21	March.
6 Adar.....	7	14	21	28	.....	.....	March.....	28	4	11	18	.....	April.
7 Abib.....	5	12	19	26	.....	.....	April.....	25	2	9	16	.....	May.
8 Ijar.....	3	10	17	24	.....	.....	May.....	23	30	6	13	.....	June.
9 Sivan.....	1	8	15	22	29	.....	June.....	20	27	4	11	18	July.
10 Thammuz..	6	13	20	27	.....	.....	July.....	25	1	8	15	.....	Aug.
11 Ab.....	4	11	18	25	.....	.....	August...	22	29	5	12	.....	Sept.
12 Elul.....	2	9	16	23	30	.....	September.	19	26	3	10	17	Oct.
22D YEAR.							October...	24	31	7	14	21	Nov.
1 Tisri.....	2	9	16	23	30	.....	November.	28	5	12	19	.....	Dec.
2 Marchesvan.	7	14	21	28	.....	.....	December.	26	2	9	16	.....	Jan.
3 Casleu.....	5	12	19	26	.....	...C.....	January...	23	30	6	13	.....	Feb.
4 Thebet.....	3	10	17	24	.....	.....	February..	20	27	6	13	20	March.
5 Sebat.....	1	8	15	22	29	.....	March.....	27	3	10	17	.....	April.
6 Adar.....	6	13	20	27	.....	.....	April.....	24	1	8	15	.....	May.
7 Abib.....	4	11	18	25	.....	.....	May.....	22	29	5	12	19	June.
8 Ijar.....	2	9	16	23	30	.....	June.....	26	3	10	17	.....	July.
9 Sivan.....	7	14	21	28	.....	.....	July.....	24	31	7	14	.....	Aug.
10 Thammuz..	5	12	19	26	.....	.....	August...	21	28	4	11	.....	Sept.
11 Ab.....	3	10	17	24	.....	.....					

	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.		
12 Elul	1	8	15	22	29	September.	18	25	2	9	16	Oct.	
						23D YEAR.								
1 Tisri	1	8	15	22	29	October ...	23	30	6	13	20	Nov.	
2 Marchesvan.	6	13	20	27	.....	.....	November ...	27	4	11	18	Dec.
3 Casleu	4	11	18	25	.....	... B. A.	December ...	25	1	8	15	Jan.
4 Thebet	2	9	16	23	30	January ...	22	29	5	12	19	Feb.	
5 Sebat	7	14	21	28	.....	.....	February ..	26	4	11	18	March.
6 Adar	5	12	19	26	.....	.....	March ...	25	1	8	15	April.
7 Abib	3	10	17	24	.....	.....	April ...	22	29	6	13	May.
8 Ijar	1	8	15	22	29	May ...	20	27	3	10	17	June.	
9 Sivan	6	13	20	27	.....	.....	June ...	24	1	8	15	July.
10 Tammuz ...	4	11	18	25	.....	.....	July ...	22	29	5	12	Aug.
11 Ab	2	9	16	23	30	August ...	19	26	2	9	16	Sept.	
12 Elul	7	14	21	28	35	September.	23	30	7	14	21	Oct.	
Leap Year.						24TH YEAR.								
1 Tisri	7	14	21	28	.....	.....	October ...	28	4	11	18	Nov.
2 Marchesvan.	5	12	19	26	.....	.....	November ...	25	2	9	16	Dec.
3 Casleu	3	10	17	24	.....	... G.	December ...	23	30	6	13	Jan.
4 Thebet	1	8	15	22	29	January ...	20	27	3	10	17	Feb.	
5 Sebat	6	13	20	27	.....	.....	February ..	24	3	10	17	March.
6 Adar	4	11	18	25	.....	.....	March ...	24	31	7	14	April.
7 Abib	2	9	16	23	30	April ...	21	28	5	12	19	May.	
8 Ijar	7	14	21	28	.....	.....	May ...	26	2	9	16	June.
9 Sivan	5	12	19	26	.....	.....	June ...	23	30	7	14	July.
10 Tammuz ...	3	10	17	24	.....	.....	July ...	21	28	4	11	Aug.
11 Ab	1	8	15	22	29	August ...	18	25	1	8	15	Sept.	
12 Elul	6	13	20	27	34	September.	22	29	6	13	20	Oct.	
						25TH YEAR.								
1 Tisri	5	12	19	26	.....	.....	October ...	27	3	10	17	Nov.
2 Marchesvan.	3	10	17	24	.....	.....	November ...	24	1	8	15	Dec.
3 Casleu	1	8	15	22	29 F.	December ...	22	29	5	12	19	Jan.
4 Thebet	6	13	20	27	.....	.....	January ...	26	2	9	16	Feb.
5 Sebat	4	11	18	25	.....	.....	February ..	23	2	9	16	March.
6 Adar	2	9	16	23	30	March ...	23	30	6	13	20	April.	
7 Abib	7	14	21	28	.....	.....	April ...	27	4	11	18	May.
8 Ijar	5	12	19	26	.....	.....	May ...	25	1	8	15	June.
9 Sivan	3	10	17	24	.....	.....	June ...	22	29	6	13	July.
10 Tammuz ...	1	8	15	22	29	July ...	20	27	3	10	17	Aug.	
11 Ab	6	13	20	27	.....	.....	August ...	24	31	7	14	Sept.
12 Elul	4	11	18	25	32	September.	21	28	5	12	19	Oct.	
						26TH YEAR.								
1 Tisri	4	11	18	25	.....	.....	October ...	26	2	9	16	Nov.
2 Marchesvan.	2	9	16	23	30	November ...	23	30	7	14	21	Dec.	
3 Casleu	7	14	21	28	.....	... E.	December ...	28	4	11	18	Jan.
4 Thebet	5	12	19	26	.....	.....	January ...	25	1	8	15	Feb.
5 Sebat	3	10	17	24	.....	.....	February ..	22	1	8	15	March.
6 Adar	1	8	15	22	29	March ...	22	29	5	12	19	April.	
7 Abib	6	13	20	27	.....	.....	April ...	26	3	10	17	May.
8 Ijar	4	11	18	25	.....	.....	May ...	24	31	7	14	June.
9 Sivan	2	9	16	23	30	June ...	21	28	5	12	19	July.	
10 Tammuz ...	7	14	21	28	.....	.....	July ...	26	2	9	16	Aug.
11 Ab	5	12	19	26	.....	.....	August ...	23	30	6	13	Sept.
12 Elul	3	10	17	24	31	September.	20	27	4	11	18	Oct.	
						27TH YEAR.								
1 Tisri	3	10	17	24	.....	.....	October ...	25	1	8	15	Nov.
2 Marchesvan.	1	8	15	22	29	November ...	22	29	6	13	20	Dec.	
3 Casleu	6	13	20	27	.....	... D. C.	December ...	27	3	10	17	Jan.

	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Dom. Letters.		Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	
4 Thebet	4	11	18	25		.....	January	24	31	7	14		Feb.
5 Sebat	2	9	16	23	30	.....	February	21	28	6	13	20	March.
6 Adar	7	14	21	28		.....	March ..	27	3	10	17		April.
7 Abib	5	12	19	26		.....	April ...	24	1	8	15		May.
8 Ijar	3	10	17	24		.....	May	22	29	5	12		June.
9 Sivan	1	8	15	22	29	.....	June ...	19	26	3	10	17	July.
10 Thammuz .	6	13	20	27		.....	July	24	31	7	14		Aug.
11 Ab	4	11	18	25		.....	August..	21	28	4	11		Sept.
12 Elul	2	9	16	23	30	.....	Sept....	18	25	2	9	16	Oct.
Leap Year.						28 TH YEAR.							
1 Tisri	2	9	16	23	30	.....	October .	23	30	6	13	20	Nov
2 Marchesvan	7	14	21	28		.....	Nov	27	4	11	18		Dec.
3 Casleu	5	12	19	26		...B....	Dec....	25	1	8	15		Jan.
4 Thebet	3	10	17	24		.....	January	22	29	5	12		Feb.
5 Sebat	1	8	15	22	29	.....	February	19	26	5	12	19	March.
6 Adar	6	13	20	27		.....	March ..	26	2	9	16		April.
7 Abib	4	11	18	25		.....	April	23	30	7	14		May.
8 Ijar	2	9	16	23	30	.....	May	21	28	4	11	18	June.
9 Sivan	7	14	21	28		.....	June	25	2	9	16		July.
10 Thammuz .	5	12	19	26		.....	July	23	30	6	13		Aug.
11 Ab	3	10	17	24		.....	August .	20	27	3	10		Sept.
12 Elul	1	8	15	22	29, 36	.....	Sept....	17	24	1	8	15, 22	Oct.

9. The foregoing is the solar cycle which was adopted by Archbishop Usher, and by which he measured his years of the world, both before and after the exodus; beginning the first year of the latter era, on Tuesday, the first day of Abib, A. M. 2513. According to this authority, any year of the world thereafter demanded by his computation, if it be divided by twenty-eight, will, by the remainder, or, if none, by the twenty-eighth of the cycle, present the calendar for said year. Let its months, after the exodus, be always counted from Abib, the first of the Jewish ecclesiastical year, and having found the day of the month required, the corresponding day of the week in Julian time may be found on the right of the same parallel. In this way, according to Archbishop Usher's chronology, as every-where adopted by Dr. A. Clarke, and others, in the Old Testament, the year of the world and day of the month being first given, respecting any event mentioned after the exode, the corresponding day in Julian time may be readily found. But if the event occurred before the exodus, the months of the year must be counted from Tisri, the first of the most ancient years. Though these are some of the uses to which, doubtless, the Archbishop designed his cycle should be applied, yet we think

the attentive student will find abundant proofs, convincing him that the Scriptural testimony and that chronology widely differ. That distinguished author has, however, most surely adopted a solar cycle whose years and months are of the right length for measuring those mentioned in the holy Scriptures before the exodus of the Israelites from Egypt. But that which affords a convenient demonstration that the exode did not occur in the year of the world to which he assigned it is, that the Scriptures require that event on Saturday, the fifteenth of Abib, while his chronology demands Tuesday for the said day of that month, A. M. 2513. This discrepancy is fatal to the claims of that year for the exode. I have proved by the Bible, that a new calendar was then given for the observance of the Jews till the Christ should come. This required that the Sabbath of that people should occur, in the first and seventh months of each year throughout their generations, on the *first*, eighth, fifteenth, twenty-second, and twenty-ninth days. Archbishop Usher's calendar having no conformity to this requirement, is thereby rendered misleading and unsatisfactory in all its experimental results. Nevertheless, this cycle, when applied to his years of the world, in connection with the numerous Scripture references to what he supposed were parallel years, months, and days, as mentioned in the Old Testament, will, in all cases, present what he, doubtless, believed synchronized with Julian time. Dr. Clarke has therefore often quoted him in the Old Testament, that his readers may have, on this subject, the Archbishop's opinion. And this is the more astonishing, as the Doctor was a firm believer in the moon's government of months, which was rightly repudiated by the Archbishop.

CHAPTER XI.

SOME PRACTICAL USES OF THE MOSAIC CALENDAR,
BEGINNING AT THE EXODUS.

1. THE Jewish calendar, as authorized by Moses, begins here. There had been 3,898 solid years of the world, six months, and fourteen days before the exodus; but the Jewish year counts thereafter from the first day of Abib, or Nisan. (See the synchronical cycle from this era, in the 8th chapter.) The following years of the exode, contrary to the method adopted in the General Table, are numbered from the time of their commencement in the corresponding Julian year.

AN. EX. ISR. 1. 1ST MONTH.	A. J. P. 3067.	
Abib 15,	March 27, Sat.	This was the day on which the Israelites went out of bondage, the first day of the feast of unleavened bread. (See Ex. xii, 17; Num. xxviii, 17.) And this was also established as the Jewish Sabbath from that time to the paschal Sabbath, the day after the crucifixion of Christ. Lev. xxiii, 15, 16. This day began, as we would say, in the twilight or evening of Friday. They camped at Succoth.
" 16,	" 28, Sun.	This day, the second of unleavened bread, was appointed as the time of offering the sheaf of first fruits, after they should reach the land of promise. Lev. xxiii, 11. They camped at Etham. Num. xxxiii, 6.
" 17,	" 29, Mon.	They camped in Pi-hahiroth. Num. xxxiii, 7.
" 18,	" 30, Tues.	Having started some time in the previous night, at the close of the morning watch of this day, they reached the wilderness shore of the Red Sea. Ex. xiv, 24,

An, Ex, Iar, 1. 1st. MONTH.	A. J. P. 3067.	
Abib 20,	April 1, Th.	etc. This was also the first of the <i>three</i> days' travel in the wilderness of Etham. Numbers xxxiii, 8.
" 21,	" 2, Fri.	They pitched this day in Marah. Num. xxxiii, 8.
2d Month Ijar or Zif 14,	" 2, Fri.	This was the last day of unleavened bread, when "they came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there." Here, it is presumed, they sang the song of triumph recorded, Ex. xv.
	" 25, Sun.	
	" 26, Mon.	
	" 30, Fri.	
	May 1, Sat.	
	" 2, Sun.	
	" 3, Mon.	
	" 4, Tues.	
	" 5, Wed.	
	" 6, Th.	
" 26,	" 7, Fri.	Moses built an altar, and called it JEHOVAH—nisi. Ex. xvii, 15.
" 27,	" 8, Sat.	
		Jethro having arrived on the previous day, feasted with Moses, Aaron, and all the elders, on this their present Sabbath day. Ex. xviii, 12; Lev. xxiii, 23; Luke xiv, 1-14.

AN. EX. ISR. 1.	A. J. P. 3067.	
2 ^D MONTH. Ijar or Zif 28,	May 9, Sun.	Moses instructed the people from morning unto the evening. Ex. xviii, 13.
" 29,	" 10, Mon.	Jethro advises Moses. Ex. xviii, 14, etc.
" 30,	" 11, Tues.	Jethro departed into his own land. Ex. xviii, 27.
3 ^D MONTH. Sivan 1,	" 12, Wed.	This day they came into the wilderness of Sinai. Ex. xix, 1.
" 2,	" 13, Th.	Moses went out of the mount and reported the words of the Lord to the people. Ex. xix, 3-7.
" 3,	" 14, Fri.	Moses, this morning, reported the words of the people unto the Lord. And the Lord told him to sanctify the people " <i>to-day</i> and <i>to-morrow</i> ," and be ready against the <i>third day</i> . (See Ex. xix, 8-25.) On this day the Lord spoke the ten commandments. This was the fiftieth day from the second day of unleavened bread; the day on which they held the feast of Pentecost annually, after they reached the promised land. Lev. xxiii, 15, 16.
" 4,	" 15, Sat.	On this same day, "when the people heard the voice out of the midst of the darkness"—Deut. v, 22, etc.—"In the day of the assembly"—Deut. xviii, 15-19—the people sent Moses up the mount, requesting the Lord not to speak to them any more, lest they die, and promising to obey what might be spoken to them through Moses. (See Ex. xx, 18-21. Then the Lord, on the same day, spoke to Moses what is recorded, Ex. xx, 22, to the end of the 23d chapter. And he charged Moses—chap. xxiv, 1, 2—as soon as he had ratified the foregoing with the people, that he, Aaron, Nadab, Abihu, and seventy of the
" 5,	" 16, Sun.	

An. Ex. Isr. I. 3D MONTH.	A. J. P. 3067.	
Sivan	May	<p>elders of Israel, "should come up unto the Lord, and worship afar off." Then Moses went and told the people all that the Lord had sent unto them by him on that day, while they were still standing afar off; and they promised to do all. Ex. xxiv, 3. Among the things required, and which they and their posterity covenanted to perform, was, the obedience to be rendered to "the prophet" which was to be "raised up like unto Moses." Deut. xviii, 15-19; Acts iii, 22, 23. Then Moses dismissed them unto their tents. Deut. v, 30. He then reduced the covenant to writing, and,</p>
" 6,	" 17, Mon.	<p>"Rose up early in the morning," etc. That is, the morning after "the day of the assembly," when the ten words had been spoken, the morning after he had verbally delivered the answer of the Lord to the people, the morning of the sixth day of Sivan, being Monday, the second day of the Jewish week, an altar was erected, the requisite offerings were prepared, and the covenant, now written in a book, was ratified, etc.</p>
		<p>"Then," Ex. xxiv, 9-18, being still Monday, perhaps afternoon, he, Joshua, Aaron, Nadab, and Abihu, and seventy of the elders, "went up to the Lord." This was the first of the forty days and forty nights, which Moses spent in the mount—the first day ending on</p>
" 7,	" 18, Tues.	<p>Tuesday, the same time he had started on the sixth of Sivan.</p>
		<p>This, in the afternoon, finished the <i>fifth</i> day of the forty, after all, except Moses,</p>
" 11,	" 22, Sat.	

An. Ex. Isr. 1. 3d MONTH.	A. J. P. 3067.	
Sivan	May	had feasted on the offerings appointed for the Sabbath, at some station on the side of the mountain. (See Ex. xxiv, 11; and Deut. ix, 9.)
" 12,	" 23, Sun.	This was the last of the six days during which the cloud covered the mountain; and also the sixth day of the forty. Ex. xxiv, 10, 16.
" 13,	" 24, Mon.	This was the seventh day of the forty, when Moses, at God's bidding, left the elders, Joshua, etc., and went into the midst of the cloud—verses 16–18. There he remained till the Lord commanded all that is now recorded in the 25th and 31st chapters of Exodus inclusive.
4TH MONTH.	June 26, Sat.	In the afternoon of this day, being the end of the forty, counted from the same time in the sixth of Sivan, Moses returned, taking Joshua from the post he had occupied meanwhile, and found the people with Aaron desecrating the Sabbath in the worship of the golden calf, when he cast down the tables of the law, etc. Ex. xxxii, 1–19.
Tam'z 16,		That this was on a Jewish Sabbath day, may be proved as follows: <i>First</i> . An altar had been built before the calf; Aaron had made the proclamation, and said, "To-morrow is a feast to the Lord." "And they rose up early in the morning and offered burnt-offerings and peace-offerings; and the people sat down to eat and to drink, and rose up to play." Ex. xxxii, 5, 6. This could be no other than "the feast to the Lord" of the weekly Sabbath. The Passover and Pentecost

AN. EX. ISR. 1.
4TH MONTH.

A. J. P. 3067.

were both past, and the feast of tabernacles did not come till the seventh month. To "proclaim the feasts of the Lord," was not only a custom among the pious, but it was made a law. Lev. xxiii, 2. "Ye shall *proclaim* the feasts of the Lord to be holy convocations." And the first one then numbered is the weekly "Sabbath of rest." *Secondly*. The professed object was to hold "a feast to the Lord." The day must, therefore, have been authorized by the Lord. And there is no complaint that the time was unauthorized. "They sat down to eat and drink," as the Lord had doubtless commanded, so far as time and formality are concerned. But this was not "before the Lord," it was *before* the golden calf; and they rose up to play." *Thirdly*. The burnt-offerings and peace-offerings, meat-offerings and drink-offerings, which Aaron used on that occasion, were such as were ordered to be offered unto the Lord on the Sabbath days. Num. xxviii, 9, 10; Ezek. xlvi, 1-4; Lev. 3d chapter. *Fourthly*. The last commands which were given to Moses in charge to the people, on the day of his return to the camp, were given in respect to the holy Sabbath of the Lord, its obligations, uses, and penalty annexed to its desecrations. Ex. xxxi, 13-17; xxxii, 7-19. And then the Lord told Moses to "go down," that the people had "corrupted themselves," etc. *Fifthly*. See the 20th chapter of Ezekiel. There the house of Israel is reminded of their former rebellions

An. Ex. Isr. I.
4TH MONTH.

A. J. P. 8087.

before they left Egypt—verses 5–9. Then, after they were brought into “the wilderness of Sinai,” and had received the statutes, judgments, and Sabbaths, which they had covenanted to keep, the Lord charged them with rebellion, and a great pollution of his Sabbaths, and reminded them of what he had told Moses he would do unto them, and how, in the words of Moses’s intercession for them, he had wrought “for his name’s sake,” and spared them at that time, and did not make an end of them—verses 10–17. *Sixthly*. In Robinson’s Calmet—p. 943—it is said, “The Jews had calendars anciently, wherein were noted all the feasts—all the fasts—and all the days on which they celebrated the memory of any great event that had happened to the nation. These ancient calendars are sometimes quoted in Talmud, Misna Tract. Taanith, n. 8; but the rabbins acknowledge that they are not now in being. Those that we have now, whether printed or in manuscript, are not very ancient.” The author then inserts the chief historical events, taken as well from Thaanith, as from other calendars. We select the old fast of the Jews, held “on the seventeenth of Tammuz,” which they now say is in memory of the tables of the law broken by Moses. But I have just shown that they were broken on the sixteenth of Tammuz, a Sabbath day, which never could be used as a fast, because the Lord had made it a “feast day.” However, the seventeenth of Tammuz was the mournful day to the

AN. EX. IAR. 1. 4TH MONTH.	A. J. P. 3067.	
Tam'z 17,	June 27, Sun.	carnal Jews, because the golden calf, and three thousand of the guilty, were destroyed. Ex. xxxii, 20-28. On that day, therefore, the ancient Jews <i>fasted</i> ; and this remarkable fact, connected with other reasons referred to in the foregoing, proves that my calendar, as deduced from the books of Moses, agrees with that used by the ancient Jews. The student who will take the time to make a full and careful examination of the matter, will believe so. Let there be candor and care in the investigation.
" 18,	" 28, Mon.	On this day the golden calf, and three thousand of the guilty, were destroyed. Ex. xxxii, 20-28.
" 18,	" 28, Mon.	On this day they sacrificed, and consecrated themselves to the Lord; and Moses pitched the tabernacle without the camp. Ex. xxxii, 29; xxxiii, 7.
" 19,	" 29, Tues.	Early in the morning of this day, Moses took the tables of stone, which had perhaps been hewn the day before, and went up into Mount Sinai. Ex. xxxii, 30-34; and xxxiv, 1-4. At this time, "early in the morning," began the first of the following forty days and nights, during which Moses lived without eating or drinking. Deut. ix, 25.
5TH MONTH. Ab 29,	Aug. 8, Sun.	This day, early in the morning, ended the second forty days and nights, when Moses returned from the mount with the two tables of the law in his hand. Ex. xxxiv, 29. His <i>first</i> return was on the Jewish Sabbath; when all was broken, and proved unprofitable. But his <i>second</i> re-

An. Ex. I. 1. 5TH MONTH.	A. J. P. 3067.		<p>turn was on the Jewish first day of the week; or, as we have it in the New Testament, on "the Lord's day," and perhaps about the time in which our Lord, the anti-type of Moses, arose from the dead. The law was now maintained in both tables; and the face of Moses shone with a luster insupportable to mortal beholders. On the same day he assembled the whole congregation, and delivered what is recorded—Ex. xxxv, 1–29. On the same day of the week our Lord met the disciples. He began by reminding them of the Sabbath and its obligations.</p>
Ab	August		<p>" 30, " 9, Mon. It is probable that preparations commenced on this day—see Ex. xxxv, 21, etc.—for the building of the tabernacle; that tabernacle, which was previously removed without the camp, having evidently been a symbol of the Divine presence, which they brought out of Egypt.</p>
Adar 32,	A. J. P. 3068. March 11, Fri.		<p>Till this day the tabernacle was being built, and Moses was receiving and imparting much of the Divine instruction to be found in the 40th chapter of Exodus, and in the book of Leviticus.</p>
An. Ex. I. 2. Aoib 1,	" 12, Sat.		<p>On this day the tabernacle was reared by Moses; all the vessels, etc., were anointed; the altar was sanctified; and this was the first of the seven days' consecration of Aaron and his sons to the priest's office. Also, on this day, commenced the twelve days' dedication of the altar, beginning with a prince of the tribe of Judah. (See Ex. 40th chapter; Lev. 8th chapter; and the 7th chapter of the book of Numbers,</p>

An. Ex. Isr. 2. 1st MONTH.		A. J. P. 3068.	
Abib 1st,	March	which should follow the 8th chapter of Leviticus.) The prince of Judah offered this day.	
		Precisely in this way, and on the same days of the seventh month, the altar, priest, etc., of the second temple, were consecrated. Ezek. xliii, 18-27; and Ezek. xlv, 17-20; also, Ezra vi, 15-22, at its dedication the first month. The <i>first</i> and <i>eighth</i> days were Jewish Sabbaths in each month.	
" 2,	" 13, Sun.	Prince of Issachar offered, Num. vii, 18.	
" 3,	" 14, Mon.	" " Zebulon "	" " 24 verse.
" 4,	" 15, Tu.	" " Reuben "	" " " verse 30.
" 5,	" 16, Wed.	" " Simeon "	" " " 36.
" 6,	" 17, Th.	" " Gad "	" " " 42.
" 7,	" 18, Fri.	" " Ephraim "	" " " 48.
		This was also the last day of the consecration of Aaron and his sons. Lev. viii, 33-35. They were ready then to offer on the next, or eighth day, for themselves and the congregation. Ezek. xliii, 27.	
" 8,	" 19, Sat	On this day Aaron commenced by offering a calf for a sin-offering, and a ram for a burnt-offering for himself.	
		He then offered for the people. Lev. 9th chapter. On this day also the prince of the tribe of Manasseh dedicated to the altar. Num. vii, 54.	
" 9,	" 20, Sun.	Prince of Benjamin dedicated, verse 60.	
" 10,	" 21, Mon.	" " Dan "	" " 66.
" 11,	" 22, Tu.	" " Asher "	" " 72.
" 12,	" 23, Wed.	" " Naphtali "	" " 78.
" 14,	" 25, Fri.	The paschal lambs were killed and prepared for supper in the even. Num. ix, 1-5; Ex. xii, 15-20.	
" 15,	" 26, Sat.	This was the first day of unleavened bread. Lev. xxiii, 6.	
" 16,	" 27, Sun.	This was the second day of unleavened	

An. Ex. Isr. 2. 1st MONTH.	A. J. P. 3068.		
Abib			bread, and time for offering the wave-sheaf of first fruits. Lev. xxiii, 10, 11.
" 21,	April 1, Fri.		This was the last day of the feast of unleavened bread. Ex. xii, 18.
Ijar 1,	" 11, Mon.		This day Moses began to number the congregation. Num. i, 1, 2.
" 14,	" 24, Sun.		Such as were defiled at the proper time should keep the Passover on this day at even, according to all its ordinances. Num. ix, 6-12.
" 20,	" 30, Sat.		They took their journey out of the wilderness of Sinai, having been there <i>eleven months and twenty days</i> . Ex. xix, 1; Num. x, 11.
			From Horeb they went eleven days' journey to Kadesh-barnea, including other delays. Deut. i, 2. From the latter place they sent spies to search the land, and make report. All, except Caleb and Joshua, returned with an evil report, at the end of forty days. On the next day—Num., 13th and 14th chapters—the Lord passed sentence of exclusion and death on the people, for believing the evil report. This happened, according to the ancient calendar of the Jews, on the ninth day of Ab; on which day, and in memory of which event, they kept an annual fast. This day, as may be seen—An. Ex. Isr. 2, Ab ninth—corresponded to Monday, the eighteenth of July. We adopt this date as being most probably true. Sunday, the eighth of Ab, was, therefore, the fortieth, or return day of the spies. This required that the first of the forty should have been Wednesday, the twenty-ninth of Sivan; or

An. Ex. Isr. 2. 2d MONTH.	A. J. P. 3068.	
Ijar 22,	May 2, Mon.	<p>eight day of June. As they left Horeb on Saturday, the twentieth day of Ijar, or thirtieth of April, there were from that to the twenty-eighth of Sivan, or seventh of June, inclusive, just thirty-nine days. Eleven of these were spent in journeying—see Deut. i, 2—and seven more they were delayed on account of Miriam—see Num. xii, 15. These being deducted, leave twenty-one days to be consumed at Taberah and Kibroth-hattaavah, at each of which places a great mortality had visited them. (See Numbers, 11th chapter.) The cluster of grapes brought by the spies, is a circumstance, also, in favor of the time of their return, as mentioned above; for not only did the law promise—Lev. xxvi, 5—that “the thrashing should reach unto the vintage,” but Calmet says, “the vintage followed the wheat harvest and the thrashing about June or July, when the clusters of the grapes were gathered.”</p>
Sivan 29,	June 8, Wed.	<p>On this day—Num. x, 33; xi, 3—they encamped at a place which they called Taberah. Here they remained some days, and also tarried some time at Kibroth-hattaavah; whence they journeyed to Hazeroth, and afterward they pitched in the wilderness of Paran, at Kadesh-barnea, as mentioned above.</p> <p>On this day the spies, one from each tribe, started to search the land of Canaan. (See the foregoing, and 13th chapter of Numbers.)</p>
Ab 8,	July 17, Sun.	<p>On this day the spies returned and reported. (See Num. xiii, 26, etc.) “And</p>

AN. EX. ISR. 2. 5TH MONTH.	A. J. P. 3063.	
Ab	July	all the congregation lifted up their voice and cried; and the people wept that night." xiv, 1.
" 9,	" 18, Mon.	On this day sentence was passed on the murmurers, that they should die in the wilderness. (See 12th chapter.) On this day, therefore, they instituted a fast.
Elul 17,	Aug. 25, Th.	On this day the Jews fasted, because of the death of the spies by the plague, for their evil report. Num. xiv, 37.
AN. EX. IS. 40.	A. J. P. 3106.	
Abib	March	In this month they came into the desert of Zin, where Miriam, the sister of Moses and Aaron, died, and was buried; aged about 130 years. Num. xx, 1; Ex. ii, 4, 7, 8. The Jews fast for this event on the tenth of Abib.
Abib 10,	Mar. 22, Mon.	
Ab	1, July 11, Sun.	This day Aaron died in Mount Hor—Num. xxxiii, 38—aged 123 years, verse 39th.
	A. J. P. 3107.	
Shebet 1,	Jan. 9, Sun.	This day began Moses to repeat the law. Deut. i, 3.
Adar 6,	Feb. 13, Sun.	About this day Moses died, aged exactly 120 years. Deut. xxxiv, 5, 7. This was the first day of mourning for Moses. Rabbins say it was Adar the seventh.
AN. EX. IS. 41.		
Abib 1,	March 12, Sat.	The first year of Joshua's administration begins.
" 4,	" 15, Tues.	Last of the thirty days' mourning for Moses. Deut. xxxiv, 8.
" 5,	" 16, Wed.	Spies were sent to view the land. Josh. ii, 1.
" 7,	" 18, Fri.	The spies returned on the third day. Josh. ii, 22.

An. Ex. Is. 41. 1st MONTH.	A. J. P. 3107.		
Abib	8,	March 19, Sat.	They removed from Shittim to Jordan, about eight miles. Josh. iii, 1.
"	9,	" 20, Sun.	The people sanctified themselves to-day. Josh. iii, 5.
"	10,	" 21, Mon.	They crossed Jordan on this day—iv, 19. This day forty years before, the lambs were put up to be slain for the first Pass-over. Ex. xii, 3.
"	11,	" 22, Tu.	They circumcised those who had been born in the wilderness—Josh. v, 2-9—and, therefore, called the place Gilgal.
"	14,	" 25, Fri.	They killed the lambs this day, and " <i>at even</i> ," being the beginning of the next Jewish day,
"	15,	" 26, Sat.	They ate the Passover, which was also the first day of unleavened bread.
"	16,	" 27, Sun.	This was "the morrow after the Sabbath," the second day of unleavened bread; the day of offering the first fruits, and the first day in the count for the fiftieth day, or Pentecost. (See Josh. v, 11, 12; Lev. xxxiii, 9-14.)

2. As it is very probable that the years of the leaders, judges, and kings of the Israelites, except those of Jeroboam and his successors, began to be counted from the first day of their first ecclesiastical month, Abib, as it was adjusted at the time of the exode, I shall, therefore, set down that date as the tabular commencement of their several reigns. Moses and Joshua evidently commenced theirs about the first of Abib. And the consecration of the priests, we have seen, took place in the same month, and on the same day of the month, being a Sabbath. And that kings were anointed on the Jewish Sabbath day, is proved by 2 Kings, xi, 4-12; 1 Sam. x, 8; xi, 14, 15; xvi, 1-13.

3. Some may scruple to adopt the Jewish calendar, as we have presented it, because it frequently shows that the Israelites

traveled on their Sabbath days. This, we think, is no valid objection to the calendar. If it were, it would be an equally-valid objection against the truth stated in Josh. vi, 3, 11-15, where it is declared, "all the men of war" encompassed the city of Jericho, in succession, for seven days, bearing the ark of the Lord, and blowing with trumpets, etc. Now, there must have been one Sabbath in the seven days' war. The rabbins say the seventh. But the command of the Lord of the Sabbath was a sufficient justification for this, and for all other like instances mentioned in holy Scripture. No servile work was performed. The Lord gave command, and the obedience rendered was strictly religious. Thus He gave command, and all Israel went out of bondage on the day he gave them as the first Sabbath by which they were distinguished from the nations, all of which had desecrated the old Sabbath, long since called *Sunday*, because of the worship offered to that creature in preference to the Creator. He gave the signal, and all Israel removed from Sinai on Saturday, the Jewish Sabbath. He said to Moses, "Go!" and he traveled, on their Sabbath, from the top of Sinai to the camp of Israel, at its base. The pillar of cloud arose, and Joshua conducted the whole multitude from Shittim to the banks of Jordan, on their Sabbath day. Divine orders are given, and a Jewish Sabbath is spent in holy war against Jericho.

4. Whatever influence the facts alluded to in the foregoing section should have on us, in reference to the Sabbath of the Gospel dispensation, no countenance is given to servile work on our holy day of rest. Whatever God allows on this day, it is not our own work. It must be the work of religion, having the written word and present providence of God for its justification. This combined authority must determine every question on this subject, under our dispensation.

5. We have good proof that Moses, according to God's order, set up every part of the tabernacle on the Sabbath day, being the first day of the first month of the second year of the exode. (See the 40th chapter of Exodus.) The show-bread was then put on the Lord's table, which the law—Lev. xxiv, 8—required to be done only on the Sabbath. Moreover, we know that the

Jewish Sabbath was appointed to be a day of feasting, and that it was so used by Christ and his disciples, who accepted the invitation of a chief Pharisee, and attended his house in company with lawyers and Pharisees. (See Luke xiv, 1, etc.) But whatsoever was commanded, or allowed to be done, on that day, was to be done unto the Lord. And so must it be done on the Lord's day, under the dispensation of the Spirit.

CHAPTER XII.

FROM THE EXODUS TO THE FOUNDATION OF THE TEMPLE.

1. IN the twenty-first section of the first chapter, we stated that the Jews had shortened the years of the world 1330 years, from Adam to the birth of Abraham. We now add, that, from the exode to the foundation of the temple, in the fourth year of Solomon, they cut off 140 years more. (See 1 Kings, vi, 1, which gives only 480 years between those events, instead of 621, which we will next prove is the true number.) According to Josephus—*Antiq.*, b. v, chap. 1, sec. 19—"when the fifth year" of Joshua's administration was "past," and the Canaanites were all conquered, the tabernacle was removed from Gilgal to Shiloh. But while it remained at Gilgal, consequently within the fifth year of Joshua, or just at its close, it is said—*Josh.* xiv, 6-15—that Caleb, in the first division of lands there mentioned, applied for and obtained the hill of Hebron. At this time he stated that he was "that day four score and five years old;" also, that "he was forty years old when Moses sent him as a spy from Kadesh-barnea. He was most likely sent on Wednesday, the twenty-ninth of Sivan, or eighth of June; for, according to the old Jewish calendar, on the ninth day of Ab, the fifth month, the Jews say God passed sentence of exclusion on them for believing the evil report of the spies; on which account they keep that day as a fast. (*See Num.* xiv, 29, 31.) This was, therefore, Ab ninth, or Monday, the eighteenth of July, *An. Ex. Isr.* 2. And allowing the spies returned on Sunday, the previous day, the fortieth day previous to that would require, as above stated, Wednesday, the twenty-ninth of Sivan, the third month, as the time when Caleb was sent, when, he says, he was forty years old. As one year and about three months had passed of the "forty and five years," mentioned verse 10th, and which closed with "the fifth year of Joshua," according to Josephus; and as the forty years, during which the Israelites were doomed to bear their iniquities—each day for a year—

included the said one year and odd months which had passed, so, we think, it is manifest that Caleb was forty when he left Egypt, and that the forty-five years of which he speaks must begin at that time. This is made pretty certain from the fact, that when he made application for Hebron the place of Joshua was Gilgal—verse 6th; and the time—verse 15th—was when “the land had rest from war;” and Josephus says, “The fifth year was now past, and there was not one of the Canaanites remained any longer,” when “Joshua removed his camp to the mountainous country, and placed the tabernacle in the city of Shiloh.” This, we think, is the true solution of the question, when the first division of lands was made by Joshua. Those are, therefore, in error who, deducting the first two years from the administration of Moses, place at the end of them the beginning of the forty-five years of which Caleb speaks. This mode of construction not only requires Caleb’s application for Hebron in the seventh year of Joshua, but the forty years during which they were doomed to wander in the wilderness, should be counted from the time sentence was pronounced against them, which would demand about forty-two years for the wilderness, instead of forty, the Scriptural number. These reasons induce the belief that the tabernacle was removed from Gilgal to Shiloh in the beginning of the sixth year of Joshua. “In the seventh month” of this year the “geometricians”—*Antiq.*, b. v, chap. 1, sec. 21—“came to Joshua, in the city of Shiloh, where they had set up the tabernacle,” when the second division of lands was made. The twenty-eighth and twenty-ninth sections inform us that, “in the twentieth year after this” Joshua died, twenty-five years after the death of Moses. The whole evidence requires this event early in An. Ex. Isr. 66. And the calendar of the Jews records a fast for the occasion on the twenty-sixth of Nisan, which, for that year, was Wednesday, April third, A. J. P. 3132. This harmonizes with all that is said in the eighteenth and nineteenth chapters of Joshua on the subject of this last division; and from which sixth year of Joshua’s reign, seven nations being destroyed—*Deut.* vii, 1—commenced, inclusively, Paul’s 450 years, unto the call of Samuel, the prophet. *Acts* xiii, 19. It will be perceived by the

attentive student that, from the exode to the foundation of the temple, in the fourth year of Solomon, we make it one year less than Dr. Hales. This is the supposed year of Shamgar, which he added without sufficient authority, we think. Josephus, indeed, says that Shamgar "died in the first year of his government." But, according to a universal practice, his fraction of a year was counted in the first of the ensuing term. In no other way could the run of complete years be so correctly and easily kept; the beginning was fixed from a certain era, and all fractions adhered to the count which next followed. And, therefore, as Shamgar had not a complete year after the death of his predecessor, Ehud—Judges iii, 31—the next chapter and verses, in continuing the chronology of events which followed, under the oppression of Jabin, king of Canaan, for twenty years, number them, not from the death of Shamgar, but from that of Ehud. (See Judges iv, 1–3.) This, we think, is conclusive against the claim of Shamgar to a distinct year in chronology.

2. But in a recent and very able work—"The Hebrew People," p. 164—the author has a chronological arrangement, by which he attempts to show, on the plan of Jackson and Bishop Russell, that between the exode of Israel and laying the foundation of the temple, in the fourth year of Solomon, there were only "592 years." It becomes necessary, therefore, either to adopt his views, or to show valid reasons for placing that event, as we do, in the ~~621st~~ year of the exode.

3. Josephus and our common Bible must be relied on to settle this question. The former, indeed, says—Antiq., b. viii, chap. 3, sec. 1—"Solomon began to build the temple in the fourth year of his reign; five hundred and ninety-two years after the exodus out of Egypt." But he also says, long after that—Antiq., b. xx, chap. 10, sec. 1—"The number of years from the day when our fathers departed out of Egypt, under Moses, their leader, till the building of that temple which King Solomon erected at Jerusalem, were six hundred and twelve." And again, he says, in his controversy with Apion—b. ii, sec. 2—"Solomon himself built that temple six hundred and twelve years after the Jews came out of Egypt." Besides these places,

we shall presently show others from Josephus, in which he maintains this number, while in no other part of his works except the one first cited above, does he mention the number "592." The fair inference from these facts should have been, that the number frequently mentioned is the right one, and that only mentioned once is the wrong one; and yet the learned authors, before referred to, have gravely adopted the latter. We must, therefore, take some pains to show how Josephus obtained the false number 592, while the number, from his own statements, should have been set down, in the first place, at 612. This can be easily done. He keeps up every-where, in the Books of Jewish Antiquities, two lines of chronology; the first, in the headings of his Books, designed to give the limits of the history of each, which are generally wrong, sometimes right; and the second, in the intervals of the books, as detailed consecutively in the several items, which are generally right, sometimes needing correction. We give the numbers in the headings of his Books of Antiquities, from the exodus to the death of David:

"Book 3, containing the interval from the exodus out of Egypt to the rejection of that generation, 2 years

"Book 4, to the death of Moses, 38 "

"Book 5, thence to the death of Eli, 476 "

"Book 6, thence to the death of Saul, 32 "

"Book 7, thence to the death of David, 40 "

"Thence to the 4th of Solomon, inclusive, 4 years."

This line of chronology makes precisely the sum of 592 years! And thus we palpably detect the erroneous data, furnished by Josephus himself, and on which he founded the number 592, which has become somewhat celebrated in certain annals of renowned chronologers. I certainly need not here prove that the numbers in the headings of Books 5th and 6th are wrong. A single reflection will show this to any person who may be interested in Biblical chronology; and I am astonished beyond measure, that learned and truly-great men have adopted that false number in the face of all the facts to the contrary. Josephus himself did not adhere to it, but subsequently corrected the chronology of this period; though it is to be regret-

ted that he left the unfortunate error to mislead all who may be inclined to adopt it without the requisite examination of all that he has said in respect to that portion of time.

4. The several intervening items of time should rather correct the sums stated in the headings of the books, than that the latter should govern the former. If Josephus and the Bible be consulted, according to this just rule, they will soon rectify the captions of the books, as well as that one error of "480 years" for the same period, in 1 Kings vi, 1. Those, however, who adopt the round number 480, or 592, and endeavor to force the several intervening items of time into conformity, will only so far embarrass the subject. We will now begin with the first four years of Solomon, and reverse the several items of time back to the exode, excepting for the present the anarchy after the death of Joshua, taking Josephus and the Bible for our guides. The foundation of the temple was laid—Antiq., b. viii, chap. 3, sec. 1, and 1 Kings vi, 1—in the fourth year of Solomon, which Josephus included in his false number 592, but which the author of "The Hebrew People," Mr. George Smith, after making certain retrenchments among the items, did not need to make the same number. And this detects the first error of that distinguished author.

Fourth year of Solomon,	4
David, b. vii, chap. 15, sec. 2, and 1 Kings ii, 11,	40
Saul, b. vi, chap. 14, sec. 9, and Acts xiii, 21,	40
Samuel "governed alone," b. vi, chap. 12, sec. 5,	12
The seventh servitude, to the Philistines after Eli's death, b.	

vi, chap. 1, sec. 4, and 1 Sam. vii, 2,	20
---	----

The *second* error of Mr. Smith lies in making this servitude twenty-one years, instead of twenty, because of the fraction of a few months, which we have already shown is a false method of computing years. The fractions must always adhere to the following period.

Eli's judgeship, b. v, chap. 11, sec. 3, and 1 Sam. iv, 18, . . .	40
---	----

Sixth servitude, to the Philistines, including twenty years' judgeship for Samson, before that of Eli, b. v, chap. 8,	
---	--

sec. 1, and Judges xiii, 1, and xv, 20,	40
---	----

Here is the *third* error of Mr. Smith. He merges the first

twenty years of Eli in the last twenty of the sixth servitude; thus shortening the true chronology twenty years at a single stroke. But it is said, when Samson married a daughter of the Philistines—Judg. xiv, 4—“the Philistines had *dominion* over Israel.” And after Samson delivered Israel, Josephus says—b. v, chap. 9, sec. 1—“Now after the death of Samson, Eli, the high-priest, was governor of the Israelites;” and—chapter xi, sec. 3—“he retained the government forty years.” But they could not be *governed* twenty years of that time by both Eli and the Philistines. The Israelites were generally judged by one of their own nation during their subjection to other nations, but they could not be *governed* by one of their own when they were under the “*dominion*” of strangers. Besides, the twenty years’ judgeship of Samson are expressly said to be—Judg. xv, 20—“in the days of the Philistines;” that is, while the Israelites were—as in chapter xiii, 1—“delivered into the hand of the Philistines.” This was for “forty years,” to the latter of which Samson’s twenty belonged; for on his death, Josephus says above, “Eli governed the Israelites.” The conquest over the Philistines, therefore, by Samson at his death, terminated at the same time his term of judgeship, and marked the beginning of Eli’s judgeship, and also the government of the Israelites for forty years.

Abdon, years overlooked by Josephus, found Judg. xii, 14,	8
Elon, b. v, chap. 7, sec. 14, Judg. xii, 11,	10
Ibzan, b. v, chap. 7, sec. 13, and Judg. xii, 9,	7
Jephtha, b. v, chap. 7, sec. 12, and Judg. xii, 7,	6
Fifth servitude, to the Amonites, b. v, chap. 7, sec. 10, and Judg. x, 8,	18
Jair, b. v, chap. 7, sec. 6, and Judg. x, 3,	22
Tola, not now in Josephus, found Judg. x, 2,	23
A <i>fourth</i> error of Mr. Smith is in allowing Tola only twenty-two years, contrary to the text.	
Abimelech, b. v, chap. 7, sec. 2, and Judg. ix, 22,	3
Gideon, b. v, chap. 6, sec. 7, and Judg. viii, 28,	40

Fourth servitude, to the Midianites, b. v, chap. 6, caption, and Judg. vi, 1,	7
Deborah and Barrack, b. v, chap. 5, sec. 4, and Judg. v, 31, 40	
Third servitude, to Canaanites, b. v, chap. 5, sec. 2, and Judg. iv, 3,	20
Ehud and Shamgar, b. v, chap. 4, sec. 3, and Judg. iii, 30, 31, 80	
Josephus gives to Shamgar one year after the death of Ehud, and which is included in his 592 years.	
Second servitude, to Moabites, b. v, chap. 4, caption, and Judg. iii, 14,	18
Othniel, b. v, chap. 3, sec. 3, and Judg. iii, 11,	40
First servitude, to Mesopotamians, b. v, chap. 3, sec. 2, and Judg. iii, 8,	8
The next in order is the anarchy, but as the number of its years is questioned, we pass over it at present, only remarking that to assign it any at this time would be an error of his who professes to follow Josephus in these items; Mr. Smith having attempted this, has, therefore, committed a <i>fifth</i> error. Indeed, his not counting the one year which Josephus gave to Shamgar, we may reckon as constituting his sixth error in departing from him whom he professes to follow.	
Next, Joshua, b. v, chap. 1, sec. 29,	25
Moses, every-where,	40
Which several items make just	611
Add one year which Josephus gave to Shamgar,	1

And you have the number, 612

Which Josephus frequently used for that period. Thus have we ascertained the authority of Josephus for using once in his work, on the fourth year of Solomon, the number "592." It is neither more nor less than the amount of his manifestly false captions to the preceding books. And we have also found his authority for his frequently-repeated number, "612." It is the precise sum of the items, from the exode to the foundation of the temple, including the fourth year of Solomon, but excluding the time of the anarchy after Joshua. A correct chronology, taken from the Bible and Josephus—for they are both neces-

sary—will exclude the year given by the latter to Shamgar, as we have already proved, in a previous part of this investigation. But we must retain at present the numbers of Josephus as he has furnished them, that, with them, we may the more easily pursue his mazy course in chronology. We shall now proceed to show that Josephus did, in the progress of his work next after the period of which we have been speaking, supply ten years for the anarchy after the death of Joshua, though he still accustomed himself, as we have noted, to speak of that period alone as containing only the sum of the particular items which we have given, “612.”

5. We first set down the sum of his books from the exode of Israel to the captivity of the ten tribes by Shalmanezer, the king of Assyria.

Books 3, 4, 5, 6, 7, we have seen to David’s death, 588

Book 8, from David’s death to the death of Ahab, . . . 163

Book 9, from the death of Ahab to the aforesaid captivity, 157

These headings, in this line of chronology, make, years, 908

We next put down the sum of his items in the way he himself has cast them up. We bring forward the number we have already taken from the exode, omitting now the four years given to Solomon, because they are included in his reign, with which we start in the next list.

From the exode to the death of David, 608

Solomon’s reign, Antiq. b. viii, chap. 7, sec. 8, 80

Rehoboam, b. viii, chap. 10, sec. 4. This and following, as

the Bible, 17

Abijah, 3

Asa, 41

Jehoshaphat, 25

Jehoram, 8

Ahaziah, 1

Athaliah, 6

Jehoash, 40

Amaziah, 29

Interregnum, or minority of Uzziah.

Uzziah, 52

Jotham,	16
Ahaz,	16
Hezekiah's sixth year, to the captivity, 2 Kings xviii, 10, .	6
Which items, as given by Josephus from the exode, make,	
years,	948

The only item in the foregoing catalogue which differs from the testimony of Scripture, is that which gives Solomon eighty instead of forty years. This excess, unauthorized, we presume, by any copy of the Hebrew Scriptures, was evidently added by Josephus, after he had arrived with his work to the time of this captivity; and on reviewing the length of time, as it is proved he did, by the sum of years he then gave, from the exode to that date, he discovered a defect of forty years; and, without correcting each error in its proper place, he added the sum of the defects to the reign of Solomon, and wrote—Antiq., b. ix, chap. 14, sec. 1—"The ten tribes of the Israelites were removed out of Judea *nine hundred and forty-seven years* after their forefathers were come out of the land of Egypt." In this statement, however, he varied from his own items one year by defect, as may be seen above. Deduct the forty years of excess given to Solomon from the above sum of the items—948—and the remainder will be 908, the precise sum of the headings of the books to the same date. And this fact shows that the headings of the books, after the death of David—as they are both wrong, and yet so number, in connection with the headings of the preceding books, as to tally perfectly with the sum of the several legitimate items, mentioned between the same limits, the exode and the captivity of the ten tribes—were designed to make an exact agreement with the sum of the items, 908, without any excess being given to any one. But as there were two intervals occurring after the exode and before the captivity, the years of which had not been mentioned in their proper places, the anarchy after Joshua, and the interregnum or minority preceding the reign of Uzziah, it was doubtless ascertained by Josephus that forty years were needed to be distributed on the past portions of his work to make its chronology complete; and instead of giving one half of that number—twenty years—to

each line of his chronology, which would have made them both even at this captivity, in the true sum of 928 years from the exode, he put the whole forty into the reign of Solomon, thereby extending the line of the items the whole number of forty years beyond the extent of the years noted in the headings of the books, and twenty years beyond the real demand of that period. There had been, as stated by Josephus, in the headings of his books, from the exode to the death of David, 588 years; and for the same limits, as he had stated in the items, 608 years—difference, twenty years. And from David's death to the aforesaid captivity, on the heading line, he had stated 320 years; but for the same period, by giving forty years excess to Solomon, the line of items made 340 years—difference of twenty years for this period. The error or discrepancy between both lines, from the exode to the foundation of the temple, including the fourth year of Solomon, would have been rectified, so far as items were expressed by Josephus, by adding to the sum of the headings, 592—including the fourth of Solomon—the further sum of twenty years, thereby making both lines even at the sum of 612 years to that event. Or, more properly, as we have proved already, take away the one year Josephus had given to Shamgar, and the sum, as expressed by the other items, would stand at 611 years, to make the headings even with which would only require nineteen years of the excess given to Solomon. There would then have remained just twenty-one years to be divided between the two anarchies aforesaid. That interval between the reign of Uzziah and the death of his predecessor, we have proved, in its proper place, contained eleven years. (See chap. xiv, 4.) This sum being supplied out of the said twenty-one years of excess, leaves just ten years for the anarchy after the death of Joshua, making the whole number of years from the exode to the fourth of Solomon inclusive 621. After which, according to the Bible, and Josephus thus corrected, there were just 307 years to the said captivity, including the sixth of Hezekiah, making the whole number from the exode to that event, 928 years.

The same result is reached if we state the erroneous head-

ings of the books, from the exode to David's death, . . 588

And then add the sum of his items—giving eighty to Solomon—to the captivity, 340

They will make the true sum of years, 928

6. That Josephus intended to apply the aforesaid excess of forty years, which he had given to the reign of Solomon, as we have done, is abundantly confirmed by himself—Antiq., b. x, chap. 8, sec. 5. In this place, 133 years after the aforesaid captivity of the ten tribes, according to the items, as given both by Josephus and the Bible, including the eleventh year of Zedekiah, he said, "Now the temple was burnt 470 years after it was built." This number contains precisely the Scriptural items, as given by Josephus after the fourth year of Solomon, including the eleventh of Zedekiah, and also the excess, designed to rectify the whole from the year of the exode; for, in the next sentence, he says, "It was then 1062 years from the departure out of Egypt." Now, it is most manifest that, if the 470 years, which he gives between the building and burning of the temple, be added to the previously-mentioned false number, "592," which he once said included the year of its foundation from the exode, the amount will be, as here stated, 1062. This proves that the said excess of forty years was intended to correct the number "592," together with the two anarchies we have mentioned, because that is the number needed, after a deduction of one year improperly given to Shamgar. The count of 470 years was taken from the line of the items after the fourth of Solomon; but, from the exode to the foundation of the temple, the count was taken from the headings of the books, "592," for no other sum, added to 470, will make 1062. Each line, taken by itself, is false; but the above portions from each, correct the whole, as demanded by both Josephus and the Bible. Again: at the close of his Antiquities—b. xx, chap. 10—Josephus says, "From the exodus to the building of the temple were six hundred and twelve years." Here he states the sum of the several items, as he had given them to that event from the exode—not the sum of the captions to the several books, as he had done, by plain implication, in the other case. And when he next mentioned, in the last-cited place, the

number of years from the foundation to the burning of the temple, through a strange blunder, he made a deduction of only four years, instead of twenty, from the line of items, after the fourth of Solomon, and wrote "four hundred and sixty-six years." This number being added to 612, makes 1078, just sixteen years more than he had made it, between the same events, in Book x, chap. 8, sec. 5. He should have deducted twenty years from the 470, which reached from the foundation to the burning of the temple; because, while the line of captions, which made it only 592 years from the exode to said foundation, required the whole forty of excess in the subsequent line of items, to correct his own chronology to the burning of the temple, the line of items which made it 612 from the exode to the said foundation, lacked only twenty years to make it agree with his corrected number for the whole limit, 1062. Thus it appears that the aforesaid two lines, being each incorrect, taken separately, have not only perplexed and misled others, but sometimes, for the want of attention, even Josephus himself. But the two citations above made from Books 10 and 20, considered in connection with all the foregoing facts, afford a most important confirmation of the corrections, which we have made with the forty years excess given by Josephus to Solomon, and a complete nullification of the claims of 592, as containing the true number of years from the exode to the foundation of the temple. Take one year, improperly given to Shamgar, from 1062, and the remainder, 1061, is the correct sum of years from the exode to the burning of the temple, including the eleven years of Zedekiah.

7. If the above result needs further confirmation, it may be found in a preceding paragraph, where the conquest of the land of Canaan, and the first division of it, are proved to have occupied only *five* years. Add forty for the government of Moses in the wilderness, and 450 for the time of the judges, "till Samuel the prophet"—see 13th chapter of the Acts—and you have 495 years, including the thirtieth year of the judgeship of Eli, when Samuel was called to be a prophet. The items thence to the fourth of Solomon, ten for Eli, twenty for servitude to the Philistines, twelve for the sole government of

Samuel, forty for Saul, forty for David, and four for Solomon, including the foundation of the temple, make the true number, 621. But when the spurious number, 592, is adopted as the limit of that period, retrenchments have to be violently made among the items, in order to make Paul's 450 years reach to the time when Samuel, according to Josephus, took the government for twelve years. And when this is done, Paul's testimony is evidently perverted; for he does not say, "till Samuel" was judge, or administered the government, which would be foreign to his purpose; but "till Samuel the prophet." And we know that "he was established to be a prophet of the Lord" in the days of Eli, while the ark was in Shiloh. 1 Sam. iii, 15-21. Paul's object was, as his words show, to mark the compassionate purpose of God toward Israel, as it had been distinctly manifested from time to time. First, he chose Israel; second, he exalted them from a state of bondage into a state of national freedom; third, he suffered their manners forty years in the wilderness; fourth, he destroyed seven nations for their sake; fifth, he divided the land to them by lot; sixth, he gave them judges 450 years; seventh, he gave them prophets; eighth, he gave them kings, etc. Every step is noted distinctly, and all is consistent, and easy of comprehension, if the intervening items be allowed to stand without retrenchment. Otherwise, all is confusion.

Again: that the Hebrew text, which was used by Josephus, required that the foundation of the temple, which was laid in the fourth year of Solomon's reign, should also have been in the 621st year of the exodus, may be proved as follows: Josephus—who had said, *Antiq.*, b. x, chap. 8, sec. 5, that from the exodus to the burning of the temple by Nebuchadnezzar, were "1062 years"—says—*Jewish Wars*, b. vi, chap. 10, sec. 1—that, from the taking of Jerusalem from the Jebusites by David—see 2 Sam. 5th chapter—till this demolition of the city by the Babylonians, "were 477 years, six months." Take these 477 years and six months from the said 1062, and there will remain 584 years from the exode to the time when David got possession of the stronghold of Zion. Add to 584 years thirty-three, the balance of David's reign, and three full years of

Solomon's reign, and you have, to the second month of his fourth year, the beginning of the 621st year of the exodus. This proof not only establishes the chronology here presented, from the exode to the foundation of the temple by Solomon, but also from that event to its being burnt by Nebuchadnezzar, 440 years after its foundation, in the eleventh year of Zedekiah. From all the foregoing facts, therefore, we hold it as an established fact in chronology, that the foundation of the temple by Solomon was laid in the 621st year of the exodus.

9. We now bring forward, from chapter i, section 21, the years from Adam to the exodus:

To the Flood, inclusive,	2262
Thence to the birth of Abraham,	1132
Thence to the call of Abraham,	75
Thence to the birth of Isaac,	25
Thence to the birth of Jacob,	60
Thence to his removal to Egypt,	130
Thence to the exodus under Moses,	<u>215</u>

Total from Adam to the exodus, A. M., 3899

Beginning with Abib, the seventh month of the

last year, Moses governed . 40 years.

Joshua conquered seven na-

tions in	5	"
Thence began judges, . . .	450	"
Last ten years of Eli, . . .	10	"
Servitude to Philistines, . .	20	"
Samuel governed,	12	"
Saul "	40	"
David "	40	"
In the fourth of Solomon, .	4	"

Temple founded An. Ex. Isr. 621, A. M. 4519, A. J. P. 3687.

CHAPTER XIII.

TO THE DEATH OF JEHO RAM AND AHAZIAH—ONE
HUNDRED AND THIRTY-ONE YEARS FROM
THE FIFTH OF SOLOMON.

1. ON the death of Solomon, B. C. 990, the kingdom was divided. From that time, to the death of Ahaziah, king of Judah, and the death of Jehoram, king of Israel, both in the same day, B. C. 895, there were just ninety-five years, according to the items given in the legitimate line of Judah; but the sum of the items, in the more turbulent line of the house of Israel, amounted to ninety-eight years. The three years of redundancy we have corrected, as some others have done, by taking one year from each of the following kings—Baasha, Elah, and Omri; but it is impossible to harmonize the length and commencement of the several reigns, in each line, with their Scriptural dates. In our general synchronical table, we have corrected the sum total, as stated above, and also proposed a harmony of the whole. We will here give the proposed correction of the reigns of the kings of Israel, as far as practicable, to make the commencements, in both lines, correspond to the statements of the Bible, assuming, as the most probable fact, that the reigns of the kings of Judah always dated from the month Abib, in the spring of the year; that those of the kings of Israel were counted from the commencement of the civil year, the month of Tisri, in the fall; and that the latter began six months after the former, corresponding exactly with the beginnings and endings of the years before Christ, till the reign of Jehu, B. C. 895.

2. Rehoboam began Abib, current year B. C. 990, and reigned seventeen years over the house of Judah—1 Kings xiv, 21. And Jeroboam began, six months after, with the year B. C. 989, and reigned twenty-two years over the house of Israel—1 Kings xiv, 20.

3. Abijam succeeded Rehoboam, B. C. 973, in the eighteenth

year of Jeroboam, for three years over the house of Judah—1 Kings xv, 1, 2. This requires that Rehoboam's reign should have exceeded seventeen solid years, long enough to bring the actual beginning of Abijam's administration into the eighteenth of Jeroboam, B. C. 972, though this fraction over the solid year of Rehoboam accrued to the first year of his son, in the tabular count; for the count of solid years, in the tables, were necessary to preserve the chronology correctly, from age to age; while the notations of the times of different transactions would keep up a correct history of events.

4. Asa followed Abijam over the house of Judah, B. C. 970, in the twentieth year of Jeroboam—1 Kings xv, 9—for forty-one years.

5. In the second year of Asa—1 Kings xv, 25—began Nadab over the house of Israel for two years; but it is said—1 Kings xv, 28, 33—that Baasha, in the third year of Asa, began to reign twenty-four years over Israel. From the second to the third of Asa, Nadab could not have reigned two years; and as Baasha slew Nadab “in the third year of Asa, and reigned in his stead,” therefore Nadab must have reigned his two years principally with his father, in order to be slain in the third year of Asa; for Asa's third year began only six months before the end of Jeroboam's twenty-second year, B. C. 968. Nadab, in connection with his father, could only reign a part of the second, and a part of the third years of Asa, that Baasha might begin, as required, in his third year, B. C. 967, which is generally counted as the first of Nadab.

6. In the twenty-sixth year of Asa, B. C. 944, began Elah for two years to reign over Israel—1 Kings xvi, 8. Here it becomes necessary to allow Baasha only twenty-three solid years instead of twenty-four, that Elah may begin in the twenty-sixth year of Asa, according to the above text.

7. In the twenty-seventh of Asa, B. C. 943, began Zimri, Tibni, and Omri, to reign over the house of Israel for twelve years—1 Kings xvi, 10, 15, 21–23. This text demands that Elah have only one sole year, beginning B. C. 944, as above stated, that Zimri, etc., should begin the twenty-seventh year of Asa, B. C. 943.

8. In the thirty-eighth year of Asa, B. C. 932, began Ahab to reign over Israel for twenty-two years—1 Kings xvi, 29. This requires that Omri have only eleven years, that Ahab may begin his twenty-two years in the thirty-eighth year of Asa.

9. The fourth year of Ahab, B. C. 929, Jehoshaphat began to reign twenty-five years over the house of Judah—1 Kings xxii, 41, 42.

10. In the seventeenth year of Jehoshaphat, B. C. 912, began Ahaziah for two years over Israel—1 Kings xxii, 51. This requires that Ahab have only twenty solid years, that Ahaziah may begin the seventeenth of Jehoshaphat.

11. In the eighteenth year of Jehoshaphat, B. C. 911, Jehoram began to reign over Israel for twelve years—2 Kings iii, 1—and Jehoram, the son of Jehoshaphat, it is said—2 Kings viii, 16, 17—began to reign eight years over the house of Judah, in the fifth year of Jehoram, king of Israel. The twenty-fifth of Jehoshaphat expired in the current year, B. C. 904, which, according to the above corrections, was the eighth, instead of the fifth year of Jehoram, king of Israel; though if, as some believe, Jehoram was associated with his father Jehoshaphat, the last three years of his reign, the first of them would begin in the fifth year of Jehoram, king of Israel; and the eighth sole year of Jehoram, king of Judah, ending in the year B. C. 896, when Ahaziah, his successor for one year, must begin—2 Kings viii, 26—it is required, in order to complete this harmony, hitherto established with very slight corrections, that the reign of Jehoram, king of Israel, should be extended to seventeen years, B. C. 895, when both he and Ahaziah, king of Judah, were slain on the same day.

In the foregoing corrections, we have assumed that the line of Judah, as a truthful standard of chronology, must govern the chronology of the house of Israel; so that, from the division of the kingdom, on the death of Solomon, to the deaths of the two kings, Jehoram and Ahaziah, on the same day, were just ninety-five years—making this chapter contain, after the fourth year of Solomon, 131 years, to A. M. 4651.

CHAPTER XIV.

REIGNS OVER THE HOUSES OF JUDAH AND ISRAEL
TO THEIR CAPTIVITIES.

1. ATHALIAH next took the kingdom of Judah for six years, dating from the spring of the year, Abib, B. C. 895—2 Kings xi, 3—and Jehu's twenty-eight years over the house of Israel began about the same time—2 Kings x, 36—the two kings, Ahaziah and Jehoram, having been killed some time in the summer of A. J. P. 3819.

2. Joash, or Jehoash, began to reign forty years over Judah, in the seventh year of Jehu, B. C. 889—2 Kings xii, 1—Jehoahaz began for seventeen years over the house of Israel, with the twenty-third year of Joash, B. C. 867—2 Kings xiii, 1—and Jehoash was associated with his father Jehoahaz over the kingdom of Israel, in the thirty-seventh year of Joash, king of Judah, and, after his father's death, he reigned over Israel sixteen years, from B. C. 850—2 Kings xiii, 10.

3. Amaziah began, B. C. 849, to reign over Judah twenty-nine years, in the second year of the sole reign of Jehoash, king of Israel—2 Kings xiv, 1, 2—and Jeroboam II began B. C. 834, to reign over Israel forty-one years, in the fifteenth year of Amaziah—2 Kings xiv, 23. As Amaziah lived fifteen years after the death of Jehoash, king of Israel—2 Kings xiv, 17—and Jeroboam II began in the fifteenth of Amaziah, it is most likely that Jeroboam II was associated one year with his father Jehoash before he died, and that Amaziah somewhat exceeded his twenty-ninth year before he died.

4. As the twenty-nine solid years of Amaziah end with the fourteenth sole year of Jeroboam II, and as the first year of Uzziah, son of Amaziah, began for fifty-two years, in the twenty-seventh year of Jeroboam—2 Kings xv, 1—which must have been from his association with his father—therefore *eleven years* of the minority of Uzziah must have elapsed after the twenty-ninth of his father Amaziah, B. C. 820, and before the

first year of his son, in the beginning of the said twenty-seventh associate year of Jeroboam II, B. C. 809. (See ch. xii, 5, of this work.)

5. As Zechariah—2 Kings xv, 8—began to reign over Israel six months, in the thirty-eighth year of Uzziah, king of Judah; as Shallum—thirteenth verse—began to reign a month over Israel, in the thirty-ninth year of Uzziah; and as Menahem—sixteenth verse—began to reign over Israel for ten years, likewise in the thirty-ninth year of Uzziah; therefore, after the forty-first and last sole year of Jeroboam II, B. C. 793, corresponding to the sixteenth year of Uzziah, there must have elapsed, before the end of the thirty-eighth year of Uzziah, B. C. 771, twenty-two years of anarchy, in some part of the last year of which Zechariah began to reign six months; and though the following year of Uzziah, B. C. 770, Shallum began to reign one month, and the same year Menahem began to reign for ten years, yet, the latter being succeeded by Pekahiah for two years, in or with the fiftieth year of Uzziah—twenty-third verse—B. C. 760, the above anarchy must have lasted another year, making in all twenty-three years, before the government was settled in the hands of Menahem; for the fraction of six months, in the thirty-eighth year of Uzziah, could not entitle Zechariah to one year; neither could the fraction of one month by Shallum, in the thirty-ninth of Uzziah, entitle him to one year; while the beginning of Pekahiah, in the fiftieth year of Uzziah, determines the commencement of Menahem's ten years to the beginning of the fortieth of Uzziah, B. C. 770.

6. Pekah began to reign twenty years over Israel, in the beginning of the fifty-second year of Uzziah, B. C. 758—2 Kings xv, 27—and Jotham began to reign over Judah sixteen years, in the beginning of the second year of Pekah, king of Israel, B. C. 757—2 Kings xv, 32.

7. Ahaz began to reign over Judah sixteen years, in the seventeenth year of Pekah, B. C. 741—2 Kings xvi, 1, 2. It is probable that Ahaz reigned with Jotham, his father, a part of the last year of that prince.

8. As Hezekiah began to reign over Judah twenty-nine

years, in the *third* year of Hoshea, king of Israel—2 Kings xviii, 1, 2—corresponding to the sixteenth and last year of Ahaz, which ended about the middle of the year B. C. 725, Hoshea's nine years must therefore be counted, not from the twelfth of Ahaz, when he began to reign in Samaria—2 Kings xvii, 1—but from the beginning of the fourteenth year of that king, B. C. 728; for we also learn, from 2 Kings xviii, 9, 10, that the fourth and sixth years of Hezekiah correspond to the seventh and ninth years of Hoshea. These proofs require that after the death of Pekah, king of Israel, B. C. 738, there should be a second interregnum of ten years, in the house of Israel.

9. From the last-cited passage, it appears that Samaria was taken by the king of Assyria, about the end of Hezekiah's sixth year, and the ninth of Hoshea, B. C. 719, A. J. P. 3995; and during the summer of that Julian year, which, as Josephus says—Antiq. b. ix, c. 14, sec. 1—was the *seventh* year of Hezekiah, the ten tribes of Israel were carried into Media and Persia. This event occurred A. M. 4827, in the third year of Mardoc-Empadus, king of Babylon; the eleventh year of Shalmanezzer, king of Assyria; the fifty-eighth Olympic year; the thirty-fifth from the building of Rome; the twenty-ninth from the Era of Nabonassar; the tenth year of So, king of Egypt; and 928 full years from the exodus of Israel out of Egypt—this kingdom having stood 271 years.

10. After the captivity of the ten tribes, Hezekiah finished his reign of twenty-nine years about the middle of the year B. C. 696, when Manasseh began his long reign of fifty-five years over Judah—2 Kings xxi, 1. At the end of his reign, B. C. 641, his son Amon reigned two years—nineteenth verse. This reign ending B. C. 639, Josiah took the kingdom for thirty-one years—2 Kings xxii, 1. At the close of this reign, B. C. 608, Jehoahaz became king for three months, when he was taken prisoner by Pharaoh-necho, king of Egypt, who put in his place Eliakim, his brother, and called him Jehoiakim. About the beginning of the year, E. N. 143, the last year of Nabopollassar, which began January twenty-second, A. J. P. 4109, B. C. 605, in the latter part of the *third* year of Jehoia-

kim—Dan. i, 1—Nebuchadnezzar, being associated with his father in the government of Babylon, was sent by him—see Berosus in Josephus, b. x, ch. 11, sec. 1—to subdue certain provinces that had revolted, in Egypt, Celosyria, etc. The same year, early in the fourth of Jehoiakim, which commenced in March of the same Julian year, being the twenty-third from the thirteenth year of Josiah—Jer. xxv, 1–11—after Nebuchadnezzar had fought the Egyptians, besieged and taken Carchemish, reduced the provinces and cities of Syria and Phenicia, he took Jerusalem—put Jehoiakim under certain oppressive restrictions—and, about the beginning of the next year, E. N. 144, still being the fourth of Jehoiakim, having heard of the death of his father, Nabopolassar, he provided for the conveyance of a portion of the captive Jews to Babylon, and hastened himself thither to receive the kingdom, which a friend had retained for him. From which it is manifest, that the *first* of the seventy years' captivity was counted by Daniel from the latter part of the third of Jehoiakim, when, about the beginning of the last year of Nabopolassar, E. N. 143, Nebuchadnezzar subdued Egypt, to which Jerusalem was then tributary, though the latter was not actually taken till a few months after. This captivity may, therefore, be set down as beginning with A. J. P. 4109; B. C. 605; or E. N. 143. From the time the Jews became subject to Nebuchadnezzar, they numbered the years of his reign; but his sole reign, as given in the canon of Ptolemy, did not begin till the following year.

11. Jehoiakim finished his reign of eleven years, B. C. 597, and Jehoiakin reigned three months and ten days—2 Kings xxiv, 8; 2 Chron. xxxvi, 9—when Zedekiah was put in his place for eleven years—18th verse. In the eleventh year of Zedekiah, fifth month, Ab, seventh day, Saturday, being the fifteenth of July, A. J. P. 4127, Jerusalem was entered by the Chaldeans; and the temple was burnt on Tuesday, the tenth day of Ab, the eighteenth of July, on the same day of the week that Solomon laid its foundation, four hundred and forty years, three months, and eight days before. This was in the nineteenth year of Nebuchadnezzar, counting from the subjection of the Jews to that prince, but in his eighteenth according

to the canon. (See Berosus and Josephus's Antiquities, b. x, ch. 8, sec. 5, and b. i, sec. 21, against Apion; also, 2 Kings xxv, 8; Jer. lii, 12, 13.) The eleventh of Zedekiah was unfinished, being still in A. M. 4959; B. C. 587; E. N. 161; An. Ex. Isr. 1061; Rabbinical A. M. 3174; Usherian A. M. 3417; A. J. P. 4127. The above-cited Scriptures assert that the burning of the temple was on the tenth day of the fifth ecclesiastical month. And my Mosaic cycle for that year, An. Ex. Isr. 1061, requires for it Tuesday, the eighteenth of July; the current Rabbinical year requires Friday, the twenty-eighth; the Golden Number of the Nicene Council requires Tuesday, the twenty-fifth; and Usher's calendar, for that year, or his corresponding year, requires Monday, August twenty-eighth; but as his calculation was for the previous year, his calendar required the burning of the temple on Saturday, the twenty-seventh of August. Thus may be seen the conflicting decisions of these calendars in respect to the day of burning the temple. I consider it as abundantly proved that my Mosaic cycle contains the calendar of the holy Scriptures after the exodus. The Septuagint, with a single obvious correction, at the birth of Abraham, required the exodus on the fifteenth of Nisan, A. M. 3899, being Saturday, the twenty-seventh of March, A. J. P. 3067. The same days are demanded—fifteenth of Nisan and twenty-seventh of March—for the corresponding Rabbinical A. M. 2114; and the truth of this synchronism, on said Saturday of the said year of the exode, can be demonstrated by counting the Saturdays in each calendar down to the present day. The calendar was changed at the month of the exodus; and the first day of the first month of the second year, Moses set up the whole of the tabernacle, put the show-bread on the Lord's table, and began the consecration of Aaron and his sons. (See Exodus, 40th chapter.) The day of these solemnities is proved to have been Saturday, by Lev. xxiv, 8, because the loaves of show-bread were then put on the table, and this law expressly required it to be done "*every Sabbath*." The other calendars above-mentioned fail to answer to this demand of holy Scripture. Numerous other proofs have been furnished of the correspondence of my Mosaic

calendar to the calls of Scripture and Jewish history. I take it, therefore, as established, that the temple was burnt on Tuesday.

12. Jehoiakin's captivity, and that of Ezekiel, began A. M. 4949; B. C. 597; A. J. P. 4117; An. Ex. Isr. 1051, on the tenth day of the fourth month, Tammuz, being Sunday, the sixteenth of June—2 Chron. xxxvi, 9—the eighth sole year of Nebuchadnezzar. 2 Kings xxiv, 12. Ezekiel generally dates his prophecies, in solid years, from Abib of that year; but the first in order—Ezekiel i, 1, 2—has two dates: the *first* from the first month of the eighteenth year of Josiah, when the temple was purified, a great Passover kept, and the covenant to keep the law of Moses was solemnly renewed, B. C. 622; A. J. P. 4092; An. Ex. Isr. 1026—see 2 Chron. xxxiv, 8, and xxxv, 1—the thirtieth year from which event was the date of the above-cited prophecy. The *second* was “the fourth month, in the fifth day of the month, which was the fifth year of king Jehoiakin's captivity,” B. C. 593; A. J. P. 4121; An. Ex. Isr. 1055. This twofold date is very important. It was the thirtieth year from their covenant engagement to keep the law, and the fifth of a king's captivity for violating it. The latter date proves, also, that the prophet counted the years, not from the tenth of Tammuz, which would be five days short of *four* years, but from the first month of the year of the king's captivity; whence it followed that the first month of the year of the prophecy was both the first month of the thirtieth and the fifth years mentioned in the dates. This is another plain proof of the truth of what we have often had occasion to notice, that the year in which an event comes to pass is the first year of an era denominated from it, irrespective of the time of the year in which it occurs.

This chapter extends through three hundred and eight years, to the burning of the temple, B. C. 587.

CHAPTER XV.

THE SEVENTY YEARS ENDING THE FIRST OF
CYRUS, AND THE SEVENTY ENDING AT
THE DEDICATION OF THE SECOND
TEMPLE.

1. WE have seen, in the explanation of the famous era of Nabonassar, that its commencement was pinned down, with astronomical exactness, to the year of the Julian period 3967, February the twenty-sixth—just ten solid days before the tenth year of Jotham, king of Judah, ended. Counting from this fixed point, according to the canon of Ptolemy, and the corresponding years of the Jews, we arrive at the first year of the Babylonish captivity, as declared by the prophets Daniel and Jeremiah. It is described by the former—Daniel i, 1, 2—as beginning “in the third year of Jehoiakim, king of Judah,” when “the Lord gave him into the hand of Nebuchadnezzar, king of Babylon;” and it is described by the latter—Jeremiah xxv, 1–11—as being “the *fourth* year of Jehoiakim, and the *first* year of Nebuchadnezzar, when “the word came to Jeremiah concerning all the people of Judah, that they should serve the king of Babylon seventy years.” These prophets have thus fixed the times of the beginning and ending of this captivity. The beginning was “in the third year of Jehoiakim,” when he was “given into the hand of Nebuchadnezzar.” This took place when Egypt, then having dominion over Judah—2 Kings xxiii, 33, 34—was reduced by Nebuchadnezzar in the third year of Jehoiakim. The length of this subjection to the king of Babylon was revealed to Jeremiah “in the fourth year of Jehoiakim,” but “in the first year of Nebuchadnezzar,” which began, according to Daniel, in Jehoiakim’s third year. It is established by Ezra i, 1, etc., that the seventieth year of the captivity coincided with “the first year of Cyrus, king of Persia,” which, according to the canon of Ptolemy, was E. N. 212, B. C. 536.

Subtract seventy less one from 212, and the remainder will show that the first year of this captivity coincided with the year E. N. 143. This, according to the said canon, was the twenty-first or last year of Nabopollassar, with whom, according to Berosus, in Josephus—Antiq., b. x, chap. 11, sec. 1—his son, Nebuchadnezzar, was then associated in the government. It began, according to the canon and the Julian calendar, on Friday, the twenty-second day of January, A. J. P. 4109. This first year of the captivity, as has just been proved, was composed of the *third* and *fourth* years of Jehoiakim, because it began the latter part of the third, and ended at the same time in the fourth of that king. The year itself is called “the first year of Nebuchadnezzar,” as doubtless constituting the era from which the Jews reckoned their subjection to the kings of Babylon. It is not only proved to have been the aforesaid associate year, by reversing the seventy years from the first of Cyrus inclusive, according to the Jewish account, but it is confirmed, also, by the specified time when the temple was afterward burnt, on the tenth day of the fifth month of the eleventh year of Zedekiah, and in the nineteenth year of Nebuchadnezzar. Jeremiah lii, 12, 13. This event, as we have before proved, took place not in the Julian and Nabonassarian year, in which Zedekiah’s eleventh year would have ended had he finished it, but in the same in which he began it, A. J. P. 4127, E. N. 161, being “the nineteenth year of Nebuchadnezzar,” but only the eighteenth of his sole reign, according to the canon and Berosus, in Josephus against Apion, book i, 20, 21. Thus do we *unmistakably* unite the canon of Ptolemy with the chronology of the Bible.

We, therefore, set down, as fixed points, the *beginning* of this captivity as concurrent with the Nabonassarian year 143; A. J. P. 4109; B. C. 605; and the *ending* year as corresponding to E. N. 212; A. J. P. 4178; B. C. 536, the first year of Cyrus.

Also, the first year of Jehoiakin’s captivity is established as a fixed point, by the last of the eleventh year of Jehoiakim’s reign, which terminated in the year of the Julian period 4117, B. C. 597; E. N. 151, though the whole of the latter is

counted to Jehoiakin's captivity, being the first; and also the last, or thirty-seventh of his captivity, when he was released, is made a certain date by its being in the first year of Evil Merodach's reign, E. N. 187—2 Kings xxv, 27—and on the twenty-seventh of the last month of the Jewish ecclesiastical year, being Sunday, the twenty-ninth of February, a leap year, A. J. P. 4153, dominical letters D. C. As customary among the Jews, the fractions of the first and last years of this term are counted, the first as a full year, and the last, as expressed, "in the seven and thirtieth year of Jehoakin's captivity," or "the first year of Evil Merodach." But these were Nabonassarian years. There were not quite thirty-six solid Jewish years from the tenth of Tammuz, the fourth Jewish month, An. Ex. Isr. 1051, when this captivity began—2 Chron. xxxvi, 9—being June 16, A. J. P. 4117, till the twenty-seventh of the twelfth month, Adar, An. Ex. Isr. 1086; A. J. P. 4153, February twenty-ninth, when Jehoiakin was taken out of prison.

Nebuchadnezzar reigned forty-four years, if we count with the Jews from his associate year with his father, when the captivity began, but only forty-three according to the canon. He was succeeded by his son, Evil Merodach, E. N. 187; B. C. 561, for two years. Next, Neriglissar, a usurper, not mentioned with the son and grandson of Nebuchadnezzar—Jer. xxvii, 7—took possession of the kingdom for four years. These years, found in the canon of Ptolemy, are necessary to fill up the seventy years with the first of Cyrus. Neriglissar was followed by Nabonadius, or Belshazzar, E. N. 193, who was slain by the forces of Darius, the Mede, and Cyrus, the Persian, after he had reigned seventeen years. This was A. M. 5007; B. C. 539; E. N. 209, the last year of "this head of gold;" 2219 years from the first reported year of Nimrod—it should be 2468, from the year of the dispersion—1597 years from the conquest of Babylon by Ninus; and sixty-seven years from the subjection of the Jews to the king of Babylon.

2. According to the Jewish account, after Darius, the Mede, had reigned two years, under the decree of the first year of Cyrus, E. N. 212; B. C. 536, 42,360 Jews went from Babylon

to Jerusalem—Ezra ii, 64—and in the current Jewish year, the seventh month, they kept the feast of tabernacles. Ezra iii, 1–7. And “in the second year of their coming to the house of God, at Jerusalem, in the second month,” they began to rebuild the house of the Lord. Ezra iii, 8. This was A. J. P. 4179; B. C. 535; An. Ex. Isr. 1113; Dom. Letter F; and according to 1 Esdras v, 57, the first day of Zif, or Ijar, which was Monday, the first day of April, when the foundation was laid. Before they began to build “seventy years were accomplished in the desolations of Jerusalem.” Daniel ix, 2. But the people of the land prevented the Jews from making much progress in the work all the days of Cyrus. Ezra iv, 4, 5. Cambyeses, called Ahasuerus—Ezra iv, 6—succeeded his father Cyrus, E. N. 219; B. C. 529. The work was hindered all the time of his reign, which, according to the canon, as we now have it, was seven years and five months; but according to Josephus’s *Antiquities*, book xi, chap. 2, sec. 2, it was only “six years.” As this correction harmonizes the sixty-nine weeks of Daniel with the seventh year of Artaxerxes Longimanus, as the time of their commencement, and the time of the manifestation of “Messiah the Prince,” to Israel, at his baptism, we have, therefore, adopted it, and allowed Cambyeses only six years and five months. His successor, Smerdis, the usurper, called Artaxerxes—Ezra iv, 7—reigned seven months, which, being added to the last five months of Cambyeses, make one year for him. This was E. N. 225. The work was hindered during his reign, and till the second year of his successor, called Darius. Ezra iv, 24. This was Darius Hystaspes, whose reign, according to the above correction of the canon, began E. N. 226; A. J. P. 4192; B. C. 522. In the second year of this king, E. N. 227, which began January, the first day, A. J. P. 4193, a leap year, the prophets, Haggai and Zechariah, began to prophesy and urge the Jews to go on with the house of the Lord. In Hag. i, 1, it is said, “In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord,” etc. See, also, the fifteenth verse, and second chapter, first verse, where it is said, “In the seventh month, in the one and twentieth

day of the month, came the word of the Lord," etc. See, also, the tenth verse—and the "twenty-fourth day of the month," when the foundation of the temple was laid—verse 18th. And then it is said—Zech. i, 1—"In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah," etc.; and, in the seventh verse, it is said, "Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah," etc. We call attention to these several prophecies, all "in the second year of Darius," to show that Zechariah began his prophecy a few months before Haggai. The fact seems to have escaped the notice of all chronologers and commentators that I have consulted, except Dr. Prideaux, who asserts, without proof, that it was "the third of Darius, according to the Babylonian and Persian account, but the second according to the Jewish." *Connec.*, 1 vol., p. 175. But the proof furnished—Zech. i, 7—is decisive against this solution of the difficulty, because the twenty-fourth day of the Jewish eleventh month, Sebat, in either the second or "third" year of Darius—of the beginning of which Zechariah was not ignorant—could not belong to the same Jewish year that the "sixth," "seventh," and "ninth" months of Haggai did; for the second year of Darius, beginning, as we have seen, the first day of January, A. J. P. 4193, a leap year, would end the thirtieth of the following December; and the year of the Jews, to which the sixth, seventh, and ninth months of Haggai belonged, beginning Saturday, the twelfth of March of the same Julian year, the twenty-fourth of the eleventh month of that Jewish year, would fall on the thirty-first day of January, A. J. P. 4194, a month and one day, Persian time, after the third year of Darius had commenced. But as the vision of Zechariah—Zech. i, 7—was on "the eleventh month, Sebat," and "in the second year of Darius," it follows that it was the previous Jewish year, An. Ex. Isr. 1126, the twenty-fourth of the eleventh month of which would fall on Tuesday, the twenty-sixth day of January, A. J. P. 4193, being also the twenty-sixth day of Thoth, the first month of that Persian year, the second of Darius. The

Nabonassarian year, the Persian being the same, and the Julian year could only begin on the same day once every 1460 solar years, the former having always 365 days. According to the above evidence, the first six verses of the first chapter of Zechariah should be inserted first in order in the third chapter, and the first chapter should begin at the seventh verse, where the subject more properly requires it; for the line of the workman had not then been stretched over Jerusalem. And the twelfth verse proves that, to that time, for "threescore and ten years," the Lord had had "indignation" against Jerusalem; which seventy years began between the fifth day of the sixth month of the sixth year of Jehoiakin's captivity, or of Zedekiah's reign, B. C. 592—Ezek. viii, 1—and the tenth day of the fifth month of the seventh year of said captivity, or reign, B. C. 591. Ezekiel xx, etc. It was, doubtless, during the vision, which opened with the eighth chapter of Ezekiel, that the seventy years mentioned in Zechariah commenced when Zedekiah broke his covenant with Nebuchadnezzar, by seeking an alliance with Egypt against the king of Babylon. (See Ezekiel xvii, 1-21.) The seventy years just mentioned were, therefore, about ended. Moreover, Zechariah i, 20, 21, proves that heavenly messengers were just then come to put down heathen obstruction to the rebuilding of God's house; and, therefore, the second chapter of this vision, verses 1-4, represents a "*young man*" traveling with a measuring-line in his hand to measure Jerusalem, etc. This was doubtless Zerubbabel, who, as Josephus says—Antiq., book xi, chap. 3, sec. 1, 2—visited Darius, and attended a feast of the king's in the "*first year*" of his reign; and, after he had pleased the king with wise sayings, he obtained from him a grant, according to a vow which he had previously made, that the temple, on his becoming king, should be built according to the decree of Cyrus. With this favor he went forth from the presence of the king at Shushan, his winter residence, to his brethren at Babylon, gladdening their hearts with the news. And at this very time—1 Esdras iv, 58—Zerubbabel is called a "*young man*," which accounts perfectly agree with the testimony of Zechariah—ii, 1-13—in the first month of the second

year of Darius, when Jehovah sent an angel to encourage this "young man," Zerubbabel, to lay the measuring-line on Jerusalem, and to give notice that "all flesh should be silent before the Lord, for that he was raised up out of his holy habitation" to favor the building of his house at Jerusalem.

3. We learn from Ezra vi, 15, "that the house was finished on the *third* day of the month Adar," which was the twelfth ecclesiastical month of the Jews, and "in the sixth year of Darius, the king." This was early in the Persian year, being E. N. 231; An. Ex. Isr. 1130; A. J. P. 4197, Dom. Letters E. D., Thursday, the sixth of February, about nineteen years after the decree of Cyrus; and then, in the beginning of the following month, Abib, or Nisan, which was the beginning of the year of the exode of Israel 1131, they solemnly dedicated the house, and kept the Passover on the fourteenth day of the first month. (See Ezra vi, 16-22.) From the year in which the temple was burnt unto that in which this dedication took place, were just seventy years.

CHAPTER XVI.

PERIOD AFTER THE SECOND TEMPLE.

1. AFTER the dedication of the second temple, in the sixth year of Darius Hystaspes, he, having reigned thirty-six years, was succeeded in the Persian throne by Xerxes, A. J. P. 4227, December twenty-third, Friday, E. N. 262, the first day of Thoth. Mention is made of this king—Dan. xi, 2—as “the fourth, [after Cyrus,] that should be far richer than they all; and by his strength through his riches he should stir up all against the realm of Grecia.” That Xerxes did this, his history abundantly proves. Cyrus was reigning when Daniel had this vision. After him, Cambyses, Smerdis, and Darius Hystaspes, “three kings in Persia stood up;” and then Xerxes, numbering an army, according to Herodotus, of 5,283,220 men, reigned twenty-one years.

2. Xerxes was succeeded by his son, Artaxerxes Longimanus, A. J. P. 4248, December eighteenth, B. C. 466, E. N. 283, the first day of Thoth. This was the Ahasuerus of the book of Esther, and the Artaxerxes under whose decree, in the seventh year of his reign, Ezra went to Jerusalem and commenced the reformation of the worship of God, according to the law of Moses. This king is referred to—Ezra vi, 14—as the *third* who favored the Jews by royal commandment. Cyrus commanded the building of the house, and Darius Hystaspes confirmed this commandment, fifteen years after the work had been hindered; and under his favor, the sixth year of his reign, the house of the Lord was finished and dedicated. But it was as necessary to reform the Church according to the law of Moses as to rebuild the literal temple. This was the point to which prophecy had especially looked; therefore,

3. Artaxerxes Longimanus was prevailed on, in the seventh year of his reign—Ezra vii, 7, etc.—to send “forth the commandment to restore and to build Jerusalem.” This was in

fulfillment of Daniel ix, 25. The law had to be restored; therefore the commandment issued to Ezra, a scribe of the law of the Lord. It is said, in the last-cited text, "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, would be seven weeks, [the time occupied in completing the reformation, when the prophetic spirit ceased,] and three-score and two weeks;" that is, "from the going forth of the commandment unto Messiah the Prince," would be 483 years. Messiah the Prince was manifested to Israel at his baptism—see John i, 31, and Matt. iii, 17—when a voice from heaven proclaimed him to be "the beloved Son of God, in whom he was well-pleased." After this he was to confirm the covenant with many for "one week," or seven years. This he did by his public acts, his death, resurrection, and ascension, and by the preaching of the Gospel to the Jews with the Holy Ghost sent down from heaven, till the calling of the Gentiles, thus showing that he was the Christ in whom the covenant was *confirmed*. This week, or seven years, complete the seventy prophetic weeks, or 490 years, from the going forth of the commandment, as limited to the Jewish people. In "the midst" of the last week—that is, the middle year of that week, being the 487th year from the commandment—Messiah would "cause the sacrifice and oblation to cease." This was done by the offering up of himself, when he was "cut off." And between three and four years thereafter terminated the seventy weeks, or 490 years. We have, therefore, only to ascertain the date of the decree in favor of the Jews, in order to settle the time of the baptism, birth, and crucifixion of our Savior.

4. The seventh year of Artaxerxes Longimanus, which, according to a correction in respect to the reign of Cambyses, was E. N. 289, began December sixteenth, A. J. P. 4254; B. C. 460. In what part of that seventh year the commandment went forth, is indicated, *first*, by Ezra vii, 7–9. Here we learn that Ezra left Babylon, under the decree, upon the first day of the first month; and on the first day of the fifth month, "which was the seventh year of the king," he came to Jerusalem. The seventh year of the king having begun Thursday,

December sixteenth, A. J. P. 4254, and the first day of the first month of the ensuing Jewish year, when Ezra left Babylon for Jerusalem, beginning Saturday, March twelfth, A. J. P. 4255, Dominical Letter B, which was An. Ex. Isr. 1189, Dom. Letter B, it follows that the commandment must have issued between Thursday, December sixteenth, A. J. P. 4254, and Saturday, the twelfth of the following March, A. J. P. 4255, an interval of not quite three Julian months. Ezra would, necessarily, require at least two months, after the commandment went forth, to collect together and prepare for the transfer and support of the immense company, of all ages, that went up with him to Jerusalem. (See 1 Esdras viii, 27, etc.) *Secondly*. It was in the same seventh year of the same king—Esther ii, 16–18—that Esther became his queen, and a *great feast* was given to her, “when the king made a release to the provinces, and gave gifts according to the state of the king.” Esther was presented to him “in his royal house, in the tenth month, which is the month Thebet, in the seventh year of his reign.” Doubtless, at this time, the king was influenced to favor the Jews also, a province which was already in Judea. Nor was it necessary that Esther should tell the king to what nation she belonged, in order to bring her powerful influence to bear on that subject. As the “tenth month” of the Jews comprised a part of December and a part of January, and as the seventh year of the king began December sixteenth, it is made certain that Esther was presented to the king, and became his queen, within the first month of his seventh year. This requires that the tenth month, in question, should belong to the Jewish year next preceding that in the first of which Ezra left Babylon for Jerusalem; namely, An. Ex. Isr. 1188; for the tenth month of the year of his departure would embrace the first month of the eighth year of the king contrary to the text. This proves Mr. Smith—Hebrew People, p. 375—in error, who makes Ezra depart before Esther’s marriage.

5. Having thus ascertained that the commandment went forth within the first month of the seventh year of the king, we assume the middle of that month, the fifteenth day of

Thoth, as the date of the decree. This fell that Persian year, on Thursday, the thirtieth day of December, A. J. P. 4254, Dominical Letter C, and on the twenty-first day of the tenth month, Thebet, An. Ex. Isr. 1188, Dom. Letter C. From this date "seven weeks and threescore and two weeks," or 483 years, will reach to the manifestation of Messiah the Prince, at his baptism, on Saturday, the thirtieth day of December, A. J. P. 4737, Dominical Letters B. A.; An. Ex. Isr. 1671, Dominical Letters B. A., the twenty-third of the tenth month, Thebet; A. D. 24, the fifteenth year from the first associate year of Tiberius Cæsar, and the first year of Pontius Pilate. As Jesus himself then began to be about thirty years of age—Luke iii, 23—subtract thirty from 4737, and we are brought to the A. J. P. 4707, December, perhaps the twenty-fifth day, according to the most ancient testimony, as the time of our Savior's birth. From the time of his baptism, take the *middle* year of the last prophetic week, and you are compelled to adopt the A. J. P. 4741, as the Julian year of the crucifixion, and the fourteenth day of the first month, Abib, An. Ex. Isr. 1675, according to the law of Moses, as the day when "he caused the sacrifice and oblation to cease." This was E. N. 775, the eighth month, Pharmuthi, and on the thirteenth day; but, according to the Egyptian Augustan calendar, it was on the first day of that month. This was the eighteenth year of the reign of Tiberius Cæsar, counting from the time he was associated with his father, Augustus, but the fifteenth of his sole reign; and it was Friday the twenty-sixth day of March, according to the testimony of Tertullian, Lactantius, St. Augustine, Sulpicius Severus, Orosius, Victorius, etc., who state that it was in the fifteenth [sole] year of Tiberius Cæsar, the two Gemini being consuls, the eighth before the calends of April—March twenty-fifth. (See Dr. Jarvis's Introduction, part ii, chap. 3.) The eighth before the calends of April, or March twenty-fifth, must be understood of Thursday evening, when the Savior's passion began; for though, according to the Roman calendar, he then began his sufferings, being the beginning of the fourteenth day of Abib, or Nisan, according to the computation

of Scripture, yet he did not "finish" those sufferings till the next Roman day, Friday, the twenty-sixth of March, being still the fourteenth of Abib. This was A. D. 28. And here the reformed calendar of Julius Cæsar, year seventy-three, March twenty-sixth, and the Mosaic calendar, year 1675, Abib the fourteenth, become united, A. M. 5573, on the fourteenth day of the old seventh month. From this and the two following, Saturday and Sunday, three days the most of all others distinguished for interest in the history of man, we have made the most of our chronological calculations.

We shall, in the next chapter, resume the catalogue of Persian kings.

6. After the foregoing was written, the author was prevented, by affliction, from finishing the work as he intended. He found, by the peculiar nature of this affliction, that it was chiefly the effect of too intense a concentration of mind on this subject, and of an attempt to discharge, at the same time, the measure of onerous duties which had been assigned him by the Church. After a lapse, therefore, of nearly three years, during which he has only been able to make a few additions, in previous parts of the work, he has concluded to close here this part of the investigation, only observing that, in the fourteenth year of Darius Nothus, the next Persian king, Daniel's first "seven weeks," or forty-nine years, ended. This closed the period of inspiration for the Old Testament. The General Table will, however, exhibit a succession of rulers, high-priests, etc., from that time unto the crucifixion of Christ; and by proper use of the various cycles, especially that deduced from the Mosaic economy, when the year and day of the month of any event are ascertained, the day of the week may also be found.

We next hasten to add, for practical purposes, a few pages on the prophecies of the Old Testament, and then to conclude. The General Table, extending from Adam to the crucifixion of Christ, was carefully adjusted before the hinderance by affliction, referred to above.

CHAPTER XVII.

SOME PROPHECIES AND THEIR FULFILLMENT.

No. 1. THE first was delivered after the transgression, probably A. M. 1, B. C. 5545. (See Gen. iii, 15.) "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This remarkable prophecy, the substance of all others, began to be fulfilled immediately, in the appointed enmity between mankind and Satan; and through Christ, the seed of the woman, it is yet—A. M. 7399, A. D. 1854, May 1st—in a successful course of completion.

At the same time, more effectually to confirm the prediction unto Christ, the Lord God instituted a system of types, shadowing forth the promised Savior and the unchangeable order of his government. "He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Verse 24. Thus began to be discovered the *mercy-seat*, occupied by Him who sits between the cherubim, "in the midst of the throne," denominated "a Lamb slain from the foundation of the world," because the sacrifice of that animal was then made to point to "the Lamb of God which taketh away the sin of the world." Then it was also that "the wrath of God"—like "a flaming sword turning every way"—"was revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." (See Ex. xxv, 20; Rev. 4th and 5th chapters.)

No. 2. From the day on which the Flood began, Wednesday, the seventeenth of the second month, A. M. 2262, it was very probably on Sunday, the original Sabbath, A. M. 2142, B. C. 3404, A. J. P. 1309, October 30th, when "the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Gen. vi, 3.

This was fulfilled by means of a universal Flood, 120 years after this sentence was pronounced upon the guilty world. Gen. vii, 11.

No. 3. Some time after the Flood it was said—Gen. ix, 25, 26, 27—“Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant.”

These prophecies, after a lapse of at least 1600 years, began to be fulfilled, A. M. 3940, B. C. 1606, A. J. P. 3108, the first year of Joshua, when he said to the Gibeonites, descendants of Canaan, “Ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.” Josh. ix, 23. Then they became servants to the Israelites, who had been servants in Egypt. The same was more extensively fulfilled in the days of Solomon. See 1 Kings ix, 21. Japheth, in his posterity, has also dwelt in the tents of Shem, ever since he received the true religion from his posterity, who published their expectation of a better country by “dwelling in tabernacles.” And it may be, that many of the Canaanites, when expelled by Joshua, retired into Africa, as many have believed; whence great numbers have been brought and made servants to the children of Japheth in this country. If so, the last part of the prediction is yet being fulfilled.

No. 4. “Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.” Gen. xii, 1–3.

This wonderful prediction was delivered on Monday, the fifteenth of the seventh month, A. M. 3469, B. C. 2077, A. J. P. 2637, the twenty-seventh of March. See Ex. xii, 41. It has been in a course of fulfillment ever since. In Abraham’s personal character it had its truth strikingly illustrated, as since

attested by all history. Its temporal grant of the land of Canaan, came into possession of his seed precisely 470 years thereafter. And Christ, in the spiritual children of Abraham, has been a blessing, yea, the only blessing worth naming, ever since, to the people of this world. And after so long a time, Abraham, in his seed, is evidently going on to bless all the families of the earth. How sublime, after the lapse of 3930 years, is now becoming the illustration of the truth of this prediction! The whole Christian community, the children of Abraham, as defined in God's own book, are traveling, with richest Gospel blessings—the word of life—to all the families of the earth.

No. 5. In A. M. 3479, B. C. 2067, A. J. P. 2647—see Gen. xvi, 3, 10–12—the Lord said unto Hagar, “I will multiply thy seed exceedingly, that it shall not be numbered for multitude;” “Thou art with child, and shalt bear a son, and shalt call his name Ishmael;” “And he will be a wild man; his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren.”

This ancient prediction has found ample illustration of its Divine origin in the history of the Ishmaelites, Bedouins, and wandering Arabs, the descendants of Ishmael. They have never been subdued by any of the numerous potentates who have attempted it; and since this prophecy was uttered, though 3920 years have passed away, yet the posterity of Ishmael now, as they have ever done, find a better description of their character, in the above words, than in any other portion of history.

No. 6. In Gen. xv, 13, 14, the Lord said unto Abraham, “Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance.”

These “four hundred years” began to be fulfilled when Ishmael “mocked,” or, as Paul called it, “persecuted Isaac.” This occurred at the feast that was made by Abraham, on the same day that Isaac was weaned; which we learn, by reversing four hundred years from the day when the Israelites went out

of bondage, was Wednesday, the fifteenth of Abib, A. M. 3499, B. C. 2047, when Isaac was five years old. Abraham was then 105 years old, and Ishmael was nineteen. (See Gen. xvi, 16; xxi, 8, 9; Ex. xii, 41; Gal. iv, 29.)

No. 7. It was said unto Rebekah, A. M. 3554, B. C. 1992, A. J. P. 2722, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Gen. xxv, 23. This prophecy had respect to the posterity of Esau the elder, called Edom, and to that of Jacob the younger, or the Israelites. The same superiority of Jacob over Esau was included in the prophecy of Balaam, 385 years after the birth of the two brothers, when predicting the conquests and dominion of Jacob, or the Israelites—"And Edom shall be a possession." Num. xxiv, 18.

The first of these prophecies, in respect to the servitude of "the elder to the younger," began to be fulfilled 952 years after its announcement to Rebekah, and 567 years after Balaam uttered the same prophecy. The fulfillment began when David conquered the Edomites. "And he put garrisons in Edom; through all Edom put he garrisons, and all they of Edom became David's servants." 2 Sam. viii, 14. This was A. M. 4506, B. C. 1040. The Edomites then continued in subjection to the Israelites about 140 years, when they revolted, in the reign of Jehoram, king of Judah, and recovered their liberties. 2 Chron. xxi, 8. This was about A. M. 4646, B. C. 900. But about sixty-two years after this revolt, Amaziah, king of Judah, gave the Edomites a total overthrow in the valley of Salt. (See 2 Chron. xxv, 11-15.) This was about A. M. 4708, B. C. 838. After the lapse of 674 years, the Edomites, who had again troubled Israel, were attacked and defeated by Judas Maccabeus, with the loss of more than 20,000 men, at two different times, when their chief city was taken. 1 Mac. v, 2, etc.; 2 Mac. x. And under Hyrcanus, the nephew of Judas, their cities were taken, and they reduced to the necessity of adopting the Jews' religion, when they became incorporated in the Jewish Church and nation.

The same promise, in substance, which had been made to

Abraham, as noticed in No. 4, was renewed to Isaac and Jacob. (See Gen. xxvi, 2-5, and xxviii, 12-15.)

The purpose of God, in respect to Jacob's superiority over Esau, was further expressed fifty-seven years after they were born, when Isaac was made the instrument of pronouncing peculiar blessings and privileges upon Jacob. Gen. xxvii, 27-29.

No. 8. In the year that Jacob died, his whole family sojourning then in Egypt, A. M. 3701; B. C. 1845; A. J. P. 2869, it was said by him, to his son Joseph, "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." Gen. xlviii, 21, 22. This prediction was fulfilled just 244 years after it was uttered. The posterity of Jacob remained in Egypt 198 years after his death, and then took the bones of Joseph with them toward Canaan. And forty-six years thereafter, having conquered and divided the land, "the bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of Hamor, the father of Shechem, for a hundred pieces of silver: and it became the inheritance of the children of Joseph." Josh. xxiv, 32.

No. 9. The same year of the last prediction, A. M. 3701; B. C. 1845, Jacob said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come; and unto him shall the gathering of the people be." Gen. xlv, 10.

This remarkable prediction was fulfilled, or rather began to be fulfilled, 1872 years after it was uttered, when our Lord Jesus Christ, the only legal claimant to the scepter of Judah, according to the flesh, died without issue. The Romans already held dominion over the Jews, and there remained, after the death of Christ, no legal heir, in a temporal sense, to the throne of David. This was A. M. 5573; A. D. 28; A. J. P. 4741. Then commenced "the gathering of the people unto him," the Shiloh, who was *sent* to sit upon the throne of David, in a spiritual sense, and "to rule over the house of

Jacob forever." The people, after a lapse of 1826 years, are still gathering unto him, the true lawgiver—a good evidence, this, that "of his kingdom there shall be no end." Luke i, 32; Acts iii, 26.

No. 10. Joseph died A. M. 3755; B. C. 1791; A. J. P. 2923. "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he swear to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." Gen. l, 24, 25.

In fulfillment of this prediction, God visited the Israelites in Egypt 144 years after, when Moses became their leader; and forty-six years after that, or 190 years after the death of Joseph, his bones were deposited in Canaan. Josh. xxiv, 32.

No. 11. In A. M. 3899; B. C. 1647; A. J. P. 3067; An. Ex. Isr. 1, "The Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." Exodus xvii, 14. The fortieth year from this, inclusive, Balaam uttered the same in substance—Num. xxiv, 20. "And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish forever." The same year in which Balaam thus prophesied, Moses called the attention of the Israelites particularly to this subject. Said he, "When the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven, thou shalt not forget it."

It was 568 years after the first utterance of this prediction, A. M. 4467; B. C. 1079; An. Ex. Isr. 568, that it began to be fulfilled. (See 1 Samuel xv, 7, 8.) "And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword."

Another portion of the Amalekites, a few years after, was destroyed by David, near the close of Saul's reign. (See 1 Samuel xxvii, 8, 9.)

But it was about the third year of Hezekiah, A. M. 4824; B. C. 722, 925 years after the prediction, that the sons of Simeon "smote the rest of the Amalekites that were escaped." (See 1 Chron. iv, 24, 41, 43.) Thus was literally fulfilled the prophecy against Amalek.

No. 12. The twenty-sixth chapter of Leviticus, containing threatenings and promises to the Jews, as founded on their obedience or disobedience, contains numerous infallible predictions, which have been in a course of notable fulfillment from the time of their utterance, A. M. 3900; B. C. 1646; An. Ex. Isr. 2, down to the present year, A. M. 7399; A. D. 1854; that is, 3499 years! These are facts which ought to arrest the attention of the world; for though the Jews have been scattered among their enemies, in their present dispersion, about 1784 years, yet God, in his providence over them, is fulfilling the word of his promise recorded in that chapter—verses 44, 45—"I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes, remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the Lord." The whole Christian world looks for this singularly-preserved people "to be grafted into their own olive-tree; and so all Israel shall be saved." Rom. xi, 24, 26.

No. 13. It was at Mount Sinai, "in the day of the assembly," Sunday, the fifth of Sivan, A. M. 3899; B. C. 1647; An. Ex. Isr. 1; A. J. P. 3067, May sixteenth, when the Israelites requested that the Lord would speak to them no more, lest they should die; but promised to do what he would require through Moses, that the Lord their God required them to hearken unto the Prophet whom he would raise up from the midst of them, saying, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall com-

mand him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xviii, 15-19.

This prediction, 1671 years after, began to be fulfilled, in the person, character, and offices of Jesus Christ. He is the only person, of all human beings, like unto Moses. The points of similitude, if enumerated, would soon fill a volume. New Testament writers apply the prediction directly to Christ. And it has come to pass, that every soul of the Jews, who would not hear the teaching of that Prophet, has long since been destroyed from among his people. And since his ascension to heaven, in the dispensation of the Spirit, the same is true of both Jews and Gentiles, who hearken not to his teaching; they are destroyed from among his people; they can have no lot with them, neither here nor hereafter.

No. 14. Balaam said, 3460 years ago, of the Jews, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. xxiii, 9.

This prophecy has been literally fulfilled ever since it was uttered.

No. 15. In the same year of the above prediction, Moses recorded the twenty-eighth chapter of Deuteronomy, which contains prophecies now fulfilling.

No. 16. In the first year of Joshua, A. M. 3940; B. C. 1606, on taking the city Jericho, Joshua said, "Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." Josh. vi, 26.

This prophetic sentence was fulfilled nearly 700 years after it was uttered. This was done in the wicked reign of Ahab, king of Israel. "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun." 1 Kings xvi, 34.

No. 17. About A. M. 4490; B. C. 1056; A. J. P. 3658, it was said unto David, "Also the Lord telleth thee that he will

make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, [or 'even in his sufferings for iniquity,'] I will chasten him with the rod of men, [or 'with the rod due to men,'] and with the stripes ['due to'] of the children of men: or ['the children of Adam:'] but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." 2 Sam. vii, 11-16.

This remarkable prophecy is true only of the Messiah, and that in a spiritual sense; for it is true of no one in respect to a temporal or civil throne. He is constantly spoken of in the Scriptures as building a spiritual house, "whose house are we," said Paul. Heb. iii, 6. And, again: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Peter said—Acts ii—"David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." On the throne of this spiritual kingdom will Christ continue till the kingdoms of this world become his; and "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." The great principles of this

kingdom are now holding successful contest with their opposites, as they are wielded by all the enemies of God and man; and the final triumph of the former will be glorious. This prophecy began to be fulfilled 1083 years after it was spoken, when Jesus Christ, the only legitimate heir to the throne of David, refused to occupy it as a temporal prince, and, after suffering for the sins of the people, arose from the dead, and was exalted to universal dominion at the right hand of the throne of God.

No. 18. In A. M. 4558, B. C. 988, A. J. P. 3726, it was prophesied against the altar of Jeroboam, at Bethel, "O altar, altar, thus saith the Lord: Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." 1 Kings xiii, 2.

This wonderful prophecy was literally fulfilled 367 years after it was uttered. (See 2 Kings xxiii, 15, 16.)

HOSEA.

This prophet prophesied about seventy-three years, from A. M. 4752, B. C. 794, to A. M. 4825, B. C. 721. He began the fortieth of Jeroboam, king of Israel, and the fifteenth of Uzziah, king of Judah, and ended about the fourth of Hezekiah, king of Judah, and the seventh of Hosea, king of Israel, just two years before the captivity of the ten tribes by Shalmanezar. Within this period numerous predictions were uttered, some respecting the ten tribes, and some respecting all the tribes, as they were recognized after the return from Babylon. We select the following as being of the latter description:

No. 19. About A. M. 4743, B. C. 783, it was said, "The children of Israel shall abide many days without a king, and without a prince, and without sacrifice, and without an image, and without an ephod, and without teraphim; afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." Hosea iv, 4, 5.

It is impossible to contemplate this prophecy, and not perceive that it has been in a course of literal fulfillment for the last 1784 years. If it did not begin when the Jews rejected their Messiah, in whom their king, prince, sacrifice, etc., centered, it certainly began to be fulfilled to the letter when the Romans destroyed their temple, and put a final end to their civil and ecclesiastical economy, since which time they have been destitute of the very semblance of prophet, priest, and king. But after this part of the prediction shall be accomplished, the other part will, doubtless, also be fulfilled to the letter. Though nearly 1800 years have been consumed on the first part of the prophecy, yet the Jews are, in the providence of God, maintained as a distinct people in the earth. And why? Because, it is said, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." By "David their king," the prophets Jeremiah, Isaiah, Amos, and all the inspired writers, since David, understand the Messiah, the promised Christ, who was to "sit upon the throne of David to establish it forever." This return unto the Messiah has yet to be fulfilled. "The latter days," as understood by even the ancient rabbins, mean the days of the Messiah. Who can consider this ancient prediction, of 2637 years' standing, and not perceive its Divine inspiration? The people to whom it was first published had their *kings, princes, sacrifices*, etc., for many ages, as testified by all ancient history; but it is an obvious historic fact that they have been destitute of all these distinctions about 1800 years. It is also a notorious fact that, for the same space of time, these distinctions—which were acknowledged by the ancient Jews to be only typical of their true antitypes in the coming Messiah—have been claimed by Jesus Christ, and as such acknowledged, by his numerous followers, in a most high and spiritual sense. In the Christian Church, yet spreading with increasing numbers over the earth, we have Jesus Christ, our heavenly prophet, priest, and king, our Prince and Savior, giving repentance and remission of sins. And when the Jews, who are reserved as a distinct people, for this last demonstration of the truth of our

holy religion, "shall return, and seek the Lord their God," in the person of Jesus Christ, the true Messiah, it will be to the whole of the nations as "life from the dead."

AMOS.

No. 20. About A. M. 4748, B. C. 798, it was said, in the ninth chapter, that the Lord God would destroy the sinful kingdom—of the Israelites—from off the face of the earth; that he would sift the house of Israel among all nations, yet that he would not utterly destroy the house of Jacob; that "in that day"—or, as the Septuagint is better translated, Acts xv, 16, 17—"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The kingdom of Israel has long since been destroyed—that of the ten tribes about seventy-nine years after the prediction, and the other in the final overthrow of the Jewish polity by the Romans, about A. D. 70, or 868 years after the prediction—since which time the house of Israel has been sifted among all nations; and yet the house of Jacob has not been utterly destroyed. The tabernacle of David began to be raised up, in the formation of the Gospel Church, among the Gentiles, in which the pure worship of God was had, by singing, prayer, and preaching the word, as it was of old, in David's tabernacle, without the ceremonies of the Mosaic ritual; and this will be more obviously fulfilled when the Jews, being returned unto their own land, and unto the Lord their God, shall worship him in a great tabernacle at Jerusalem, as David and his people did in the days of old, without the sacrifices and offerings of the law. In that day their prophet, priest, and king will be Jesus Christ. David had, in the midst of his tabernacle, the Ark of the Covenant; and the Gospel Church, composed of believing Jews and Gentiles, has Christ, the true Ark of the Covenant, in her midst.

When this shall be fulfilled in the return of the Jews, not only will all Israel be saved, but the residue of nations will be gathered also into the fold of Christ.

ISAIAH.

Isaiah prophesied from about A. M. 4788, B. C. 758, to about A. M. 4838, B. C. 708, being about fifty years; that is, from the fifty-first year of the reign of Uzziah to the seventeenth of Hezekiah.

No. 21. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii, 2-4. The same prophecy was repeated by Micah about the year of Isaiah's death. (See Micah iv, 1-3.)

This sure word of prophecy began to be fulfilled "in the last days" or times of the Messiah, when the house, or Church of the Lord, was extended and established by the preaching of the Gospel among the Gentiles. This house of the Lord, compared with that of the Jews, was to be exalted to an eminence far above the literal mountains and hills about Jerusalem. It was to become so conspicuous and attractive that all nations should flow into it. The law of this attraction and direction of the steps of nations, was to go forth out of Zion; and the word of the Lord, commanding this universal obedience, was to go forth from Jerusalem. Accordingly, Jesus Christ, the great Messiah, commanded his ministers to go and teach all nations, beginning at Jerusalem. This order

was given A. D. 28, and since that time this prophecy has been in a gradual course of fulfillment, in its various parts, down to the present year, A. D. 1854. It is now about 2612 years since the prediction was uttered, and about 1826 years since it began to be fulfilled. And Zion, the house or Church of the Lord, is, at this time, extending, with increasing prospect of final success, over all the earth. Messiah is yet judging among the nations, and rebuking many people, by the rod of his strength, the Gospel law, which he yet sends out of Zion. His providence yet confirms the truth of his word, and national schemes of aggrandizement and perpetuity not founded on righteous principles are yet being rapidly turned into foolishness; and many people, both in their national and individual capacities, are proposing to go up to the mountain of the Lord, to the house of the God of Jacob, for instruction to direct their steps into the paths of wisdom. As they become taught in his ways, they learn that their best policy is, to beat their swords into plowshares, and their spears into pruning-hooks. When this important lesson shall become sufficiently known, nation shall not lift up sword against nation, neither shall they learn war any more; and the signs of the times increasingly promise this wonderful fulfillment.

No. 22. The fifty-third chapter of Isaiah, written about B. C. 710, contains a prediction as minutely applicable to the *incarnation, preaching, humiliation, sufferings, death, atonement, resurrection, and mediation* of Jesus Christ, as though it were an extract from the history of those events as recorded in the New Testament; and yet it is demonstrable that the former preceded the latter more than seven hundred years. Moreover, according to the prediction, he whose "soul was to be made an offering for sin," was to "see his seed, prolong his days, and in his hand was the pleasure of the Lord to prosper;" and, therefore, now, after the lapse of eighteen hundred years, his days are prolonged, and his seed are still prospering and extending over the earth. The preaching of Christ, and him crucified, as foretold by Isaiah, is yet "turning the Gentiles from darkness to light, and from the power of Satan unto God."

JEREMIAH.

This prophet begins with the thirteenth year of the reign of Josiah, king of Judah, A. M. 4919, B. C. 627, and closes about two years after the destruction of the temple by the Chaldeans, A. M. 4961, B. C. 585, having prophesied forty-two years. (See chap. i, 2.)

No. 23. In the twenty-third year of this prophet's ministry, A. M. 4941, B. C. 605, A. J. P. 4109, E. N. 143, fifth year of Necho, king of Egypt, Usherian A. M. 3399, Rab. A. M. 3156, twenty-first or last year of Nabopollassar, but the first year of his son Nebuchadnezzar's rule over the Jews, then being associated with his father, in the fourth year of Jehoiakim, king of Judah, it was predicted by Jeremiah, "And this whole land shall be a desolation, and an astonishment; and these nations [the Jews and their allies] shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." (See Jer. xxv, 11, 12, and my large or General Table, for the years just cited; also, Jer. xxix, 10.) Thus is the year of this prophecy established to be in the Julian year 4109; and as it was in the fourth year of Jehoiakim, it is thereby shown to be in An. Ex. Isr. 1043. This year of the exode, it may be seen by the Mosaic calendar, began March the twelfth of the same Julian year. Jeremiah also fixes the length of this captivity at seventy years; but Daniel, one of the captives, fixes the beginning of it in the *third* year of Jehoiakim. This *third* year of Jehoiakim embraced between two and three months of the same Julian year; and within this time, according to Daniel, the Lord gave Jehoiakim, king of Judah, into the hand of Nebuchadnezzar. This fact harmonizes the two prophets, one of whom records the time of the beginning, and the other the time of the continuance of this captivity.

Sixty-eight years after the commencement of this captivity, Belshazzar, the last king of the Chaldeans, was slain, and

Darius, the Median, took the kingdom. (See Dan. v, 30, 31, and Xenophon, Cyrop. 7, who speaks of the same event.) But it was the first year of Cyrus, which began January fourth, A. J. P. 4178, being the seventieth year of the captivity, that this Persian king, according to the prophecy of Jeremiah, issued his royal proclamation, authorizing the Jews to return from their captivity to Jerusalem. (See Ezra i, 1-4, and see my General Table for that year.) At least *one hundred years* before this prediction was uttered by Jeremiah concerning this noted end of the captivity at Babylon, the same length of time before Nebuchadnezzar was king, and consequently 170 years at least before the conquest of Cyrus over the Chaldeans and his proclamation in favor of the captive Jews, Isaiah, prophetically contemplating the desolations of Jerusalem and the cities of Judah, during the coming captivity, said, "Thus saith the Lord, thy Redeemer, . . . that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid." (See Isaiah xlv, 24-28.) What a wonderful prophecy! It foretells, by name, the deliverer of the captives at Babylon, Cyrus—under whose authority the foundation of the temple should be laid—which implied, that the temple standing in the days of Isaiah should be destroyed; that the cities of Judah should be demolished, and the places bereft of their inhabitants; but that they should be rebuilt and inhabited under the executorship of Cyrus, the performer of the Lord's pleasure; that, in executing this work, the deep river Euphrates, running through Babylon, should be dried up; and—chap. xlv, 1-4—that "the two-leaved gates should be opened" before Cyrus; that he should "break in pieces the gates of brass," and enter upon the treasures of darkness and hidden riches of secret places; and that all this was foretold for the sake of Jacob, the Lord's servant, and Israel, his elect. All the particulars of the siege of Babylon,

when it was taken by Cyrus, as thus foretold by Isaiah, are so many historical facts, attested by Herodotus, Xenophon, and other historians, in the fulfillment—and the time when these things were done exactly agrees with that set by Jeremiah for the end, and that noted by Daniel for the beginning of the captivity; so that infidelity has no escape but to deny the evidence of all history. The very canal, Pallacopas, constructed one hundred miles above the city, by Nebuchadnezzar, for the safety of the capital, by draining the redundant waters into a vast lake, forty miles square, was used by Cyrus to conduct the whole river into said lake, thus making comparatively dry the channel at the city, in fulfillment of the word of the Lord by Isaiah, and enabling Cyrus to lead his army through “the gates which had not been shut,” and even through the gates of the palace, which at that moment were opened by order of the king, Belshazzar, to ascertain the cause of the tumult without. (See Herodotus 1, 191, and Xenoph. Cyrop. 7.)

DANIEL.

This prophet continued at least seventy years—from the beginning of the captivity at Babylon, B. C. 605, to its close, B. C. 536.

No. 24. “And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed.” viii, 14.

This is the answer to a question in the preceding verse, concerning the duration of Daniel’s vision of the desolations of the sanctuary—of the casting down of the truth, of oppressing and embarrassing the people and cause of God. At the very time when the prophet had this vision the abomination that makes desolate was bearing heavily on the appointed services of the sanctuary and on the Lord’s people; and though there would be various important changes effected for the better, yet, in the future spread of these and similar desolations, great impediments to the progress of truth and righteousness in the earth would prevail for 2300 prophetic years, and then the sanctuary should be cleansed. The sanctuary had been literally the place where the people assembled to worship; but here it means the people themselves, and their services, regulated by the truth.

Commentators have been greatly perplexed to ascertain when the calculation of the 2300 years should begin. As they are not agreed, we run no risk of a conviction of heresy when we say it should begin at the time of the vision. This is asserted by Daniel, in the first verse, to be "the third year of the reign of King Belshazzar;" consequently, it was the fifty-third year of the captivity, and the year B. C. 553. Add to this number A. D. 1747, and you have the last of the 2300 years, when the sanctuary evidently began to be cleansed.

As the subject on which Daniel prophesied was the same on which John wrote much, in the Book of Revelations, and as the circumstances of the sanctuary, at the close of the 2300 years of Daniel, both admitted and required the employment of cleansers, so at the corresponding time in the visions of John, and on the same subject of purifying and extending the sanctuary, he said—chap. xiv, 6, 7—"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." This angel, on a close inspection of what each prophet has said concerning the Church, and the work to be done, at the time specified in both cases, should be understood, we think, of that uncompromising and extensive Gospel ministration which began so signally to distinguish itself in the last of the 2300 years of Daniel—that is, in A. D. 1747—and which yet increases and prospers beyond all former examples.

We here glance at a few evidences that the Apocalyptic Angel was this year—A. D. 1747—becoming visible over the earth, and that the effect was the cleansing of the sanctuary.

1. In this year, Mr. Experience Mayhew and his associates in Indian missions were laboring successfully in Martha's Vineyard—he having published a translation of the Book of Psalms and of St. John's Gospel, when a great portion of those Indians had become a praying people.

2. In this year, Mr. Sergeant, a tutor from Yale College,

with others associated with him, was successfully preaching Christ to weeping hundreds of Indians on the Housatonic river.

3. This is the year when both the Brainards were laboring as missionaries with the Indians of Crossweeksing, and of the Forks of the Delaware—one of them on the point of dying as a missionary martyr, and the other taking his place in that field of labor.

4. In this year, Mr. Shultze, with his colleagues, in a mission to the East Indies, was laboring with great success—much of the New Testament having been already translated for the use of the natives, and upward of 5,000 being numbered of those who had been baptized.

5. It was in this year that the venerable Christian David returned from his native country to his fellow-missionaries in Greenland, with a framed church on board the vessel, and after braving the storms of the ocean he arrived safely, as an angel of mercy, in the month of June. The church was erected and consecrated, and crowds of rejoicing missionaries and happy converts united their daily ministrations and praises therein to the end of that year.

6. In this year, Frederick Martin, with his colleagues, was teaching the negroes of St. Thomas, in the West Indies, the way of life and salvation. Hundreds of the slaves were converted to God, and in a few years, though scores of the missionaries, both males and females, died; yet were their places regularly filled up by new recruits.

7. George Schmidt was, this year, sowing the seed of the kingdom among the Hottentots at the Cape of Good Hope.

8. Two of the United Brethren, with their company, were undergoing, this year, almost incredible hardships in preaching the Gospel to the people of Berbice, near Surinam, in South America.

9. Others of the Moravians, this year, made their way with the everlasting Gospel to the Gaures of Persia.

10. This year, John Wesley and his colleagues held their last conference on the saving doctrines of the Holy Bible. They, and others in America, were most successfully declaring the word of life to the dead, in so-called Christendom. In

the American division of this part of the work, it is sufficient to mention the name of Edwards.

11. This year, also, in the political world, the desolating elements of war and discord began to subside in the earth. A peace was established this year between Austria and the Porte, and rendered perpetual by an agreement which Maria Theresa, the Empress of Germany, concluded with the Porte. This was also the last year of a general war for seven years in Europe, which was occasioned among the pretenders to royal succession by the death of Charles VI, the last male descendant of the house of Hapsburg, A. D. 1740. After the most lavish expenditures of the men, money, and morals of the belligerent powers, till 1747, by a kind of general consent, a preliminary treaty was then signed at Aix-la-Chapelle, which was consummated by a definitive peace the following year.

Such were some of the signs of the times at the end of Daniel's vision of 2300 years; and since that memorable period, during the past interval of one hundred and seven years, these signs in favor of cleansing the sanctuary have increased a thousand fold. See, at the present day, the size, strength, and rapid flight of the said angel, dispensing the purifying word of life, as now being fulfilled, at home and abroad, by the various Gospel ministrations of all Protestant denominations. And these signs must increase till truth and righteousness shall be established in the earth, and the mountain of the Lord's house shall be filled by all nations.

GENERAL TABLE.

In the following *general table*, the years of the world, and the years before Christ, begin about correspondent to the middle of our September, and end at the same time the ensuing Julian year, as set forth in the synchronical cycle of time prior to the exodus—chapter 2.

Different eras are noted in their proper places as they begin. This table begins the 5546th year before the vulgar era of Christianity, Tisri the first, corresponding to Monday, the 15th day of September, year of the Julian period reversed, cycle of the sun the eighth year, Dominical Letter E. See the synchronical cycle of time prior to the exodus. The reversed Julian years were from the crucifixion, Friday, March 26th, A. D. 28, Abib 14th, A. M. 5573, An. Ex. Isr. 1675, A. J. P. 4741.

A. M.	B. C.	Ante A. J. P.	Ages at the Successor's birth.	
	5546			All things were created in six days. Ex. xx, 11.
1	5545	832		Adam was one year old at the end of this.
230	5316	603	230	Seth born at the end of Adam's, 230.
435	5111	398	205	Age of Seth at the birth of Enos.
625	4921	208	190	Age of Enos at the birth of Cainan.
795	4751	38	170	Age of Cainan at the birth of Mahalaleel.
833	4713	A. J. P. 1		JULIAN PERIOD begins, first year of the cycle, Dom. Let. G. F., January 1, Monday.
930	4616	98		Adam died, aged 930 years.
960	4586	128	165	Age of Mahalaleel at birth of Jared.
1122	4424	290	162	Age of Jared at birth of Enoch.
1142	4404	310		Seth died, aged 912.
1287	4259	455	165	Age of Enoch at birth of Methusalah.
1340	4206	508		Enos died, aged 905.
1474	4072	642	187	Age of Methusalah at the birth of Lamech.
1487	4059	655		Enoch translated, aged 365.
1535	4011	703		Cainan died, aged 910.
1541	4005	709		
1542	4004	710		Ush. A. M. Began Sunday, October 23, A. J. P. 710; but Usher made a strange mistake in saying Sunday, the 23d of said month.
1543	4003	711		1 End of Usher's first year.
1662	3884	830	188	120 Lamech 188 at Noah's birth.
1690	3856	858		148 Mahalaleel died, aged 875.
1785	3761	953		Rab. A. M. RABBINICAL ERA of the world began Monday, October 7th, A. J. P. 953. This was my A. M. 1786, Tisri 24th.
1786	3760	954	244	1 End of Rabbinical first year.
1922	3624	1090	380	137 Jared died, aged 962.
2164	3382	1332	502	379 Noah 502 at Shem's birth.
2256	3290	1424	714	471 Methusalah died, aged 969.

A. M.	B. C.	A. J. P.	Remarks.	Noah's Years.	Shem's Years.	Arphax- ad's Years	Usserian A. M.	Rabbin. A. M.
2262	3284	1430	Flood.....	600	98		720	477
2263	3283	1431	.....	601	99		721	478
2264	3282	1432	Arphaxad born...	602	100		722	479
2265	3281	1433	.....	603	101	1	723	480
2266	3280	1434	.....	604	102	2	724	481
2267	3279	1435	.....	605	103	3	725	482
2268	3278	1436	.....	606	104	4	726	483
2269	3277	1437	.....	607	105	5	727	484
2270	3276	1438	.....	608	106	6	728	485
2271	3275	1439	.....	609	107	7	729	486
2272	3274	1440	.....	610	108	8	730	487
2273	3273	1441	.....	611	109	9	731	488
2274	3272	1442	.....	612	110	10	732	489
2275	3271	1443	.....	613	111	11	733	490
2276	3270	1444	.....	614	112	12	734	491
2277	3269	1445	.....	615	113	13	735	492
2278	3268	1446	.....	616	114	14	736	493
2279	3267	1447	.....	617	115	15	737	494
2280	3266	1448	.....	618	116	16	738	495
2281	3265	1449	.....	619	117	17	739	496
2282	3264	1450	.....	620	118	18	740	497
2283	3263	1451	.....	621	119	19	741	498
2284	3262	1452	.....	622	120	20	742	499
2285	3261	1453	.....	623	121	21	743	500
2286	3260	1454	.....	624	122	22	744	501
2287	3259	1455	.....	625	123	23	745	502
2288	3258	1456	.....	626	124	24	746	503
2289	3257	1457	.....	627	125	25	747	504
2290	3256	1458	.....	628	126	26	748	505
2291	3255	1459	.....	629	127	27	749	506
2292	3254	1460	.....	630	128	28	750	507
2293	3253	1461	.....	631	129	29	751	508
2294	3252	1462	.....	632	130	30	752	509
2295	3251	1463	.....	633	131	31	753	510
2296	3250	1464	.....	634	132	32	754	511
2297	3249	1465	.....	635	133	33	755	512
2298	3248	1466	.....	636	134	34	756	513
2299	3247	1467	.....	637	135	35	757	514
2300	3246	1468	.....	638	136	36	758	515
2301	3245	1469	.....	639	137	37	759	516
2302	3244	1470	.....	640	138	38	760	517
2303	3243	1471	.....	641	139	39	761	518
2304	3242	1472	.....	642	140	40	762	519
2305	3241	1473	.....	643	141	41	763	520
2306	3240	1474	.....	644	142	42	764	521
2307	3239	1475	.....	645	143	43	765	522
2308	3238	1476	.....	646	144	44	766	523
2309	3237	1477	.....	647	145	45	767	524
2310	3236	1478	.....	648	146	46	768	525
2311	3235	1479	.....	649	147	47	769	526
2312	3234	1480	.....	650	148	48	770	527
2313	3233	1481	.....	651	149	49	771	528
2314	3232	1482	.....	652	150	50	772	529
2315	3231	1483	.....	653	151	51	773	530
2316	3230	1484	.....	654	152	52	774	531
2317	3229	1485	.....	655	153	53	775	532
2318	3228	1486	.....	656	154	54	776	533
2319	3227	1487	.....	657	155	55	777	534
2320	3226	1488	.....	658	156	56	778	535
2321	3225	1489	.....	659	157	57	779	536

A. M.	B. C.	A. J. P.	Remarks.	Noah's Years.	Shem's Years.	Arphax- ad's Years	Usherian A. M.	Rabbin. A. M.
2322	3224	1490	.....	660	158	58	780	537
2323	3223	1491	.....	661	159	59	781	538
2324	3222	1492	.....	662	160	60	782	539
2325	3221	1493	.....	663	161	61	783	540
2326	3220	1494	.....	664	162	62	784	541
2327	3219	1495	.....	665	163	63	785	542
2328	3218	1496	.....	666	164	64	786	543
2329	3217	1497	.....	667	165	65	787	544
2330	3216	1498	.....	668	166	66	788	545
2331	3215	1499	.....	669	167	67	789	546
2332	3214	1500	.....	670	168	68	790	547
2333	3213	1501	.....	671	169	69	791	548
2334	3212	1502	.....	672	170	70	792	549
2335	3211	1503	.....	673	171	71	793	550
2336	3210	1504	.....	674	172	72	794	551
2337	3209	1505	.....	675	173	73	795	552
2338	3208	1506	.....	676	174	74	796	553
2339	3207	1507	.....	677	175	75	797	554
2340	3206	1508	.....	678	176	76	798	555
2341	3205	1509	.....	679	177	77	799	556
2342	3204	1510	.....	680	178	78	800	557
2343	3203	1511	.....	681	179	79	801	558
2344	3202	1512	.....	682	180	80	802	559
2345	3201	1513	.....	683	181	81	803	560
2346	3200	1514	.....	684	182	82	804	561
2347	3199	1515	.....	685	183	83	805	562
2348	3198	1516	.....	686	184	84	806	563
2349	3197	1517	.....	687	185	85	807	564
2350	3196	1518	.....	688	186	86	808	565
2351	3195	1519	.....	689	187	87	809	566
2352	3194	1520	.....	690	188	88	810	567
2353	3193	1521	.....	691	189	89	811	568
2354	3192	1522	.....	692	190	90	812	569
2355	3191	1523	.....	693	191	91	813	570
2356	3190	1524	.....	694	192	92	814	571
2357	3189	1525	.....	695	193	93	815	572
2358	3188	1526	.....	696	194	94	816	573
2359	3187	1527	.....	697	195	95	817	574
2360	3186	1528	.....	698	196	96	818	575
2361	3185	1529	.....	699	197	97	819	576
2362	3184	1530	.....	700	198	98	820	577
2363	3183	1531	.....	701	199	99	821	578
2364	3182	1532	.....	702	200	100	822	579
2365	3181	1533	.....	703	201	101	823	580
2366	3180	1534	.....	704	202	102	824	581
2367	3179	1535	.....	705	203	103	825	582
2368	3178	1536	.....	706	204	104	826	583
2369	3177	1537	.....	707	205	105	827	584
2370	3176	1538	.....	708	206	106	828	585
2371	3175	1539	.....	709	207	107	829	586
2372	3174	1540	.....	710	208	108	830	587
2373	3173	1541	.....	711	209	109	831	588
2374	3172	1542	.....	712	210	110	832	589
2375	3171	1543	.....	713	211	111	833	590
2376	3170	1544	.....	714	212	112	834	591
2377	3169	1545	.....	715	213	113	835	592
2378	3168	1546	.....	716	214	114	836	593
2379	3167	1547	.....	717	215	115	837	594
2380	3166	1548	.....	718	216	116	838	595
2381	3165	1549	.....	719	217	117	839	596

A. M.	B. C.	A. J. P.	Remarks.	Noah's Years.	Shem's Years.	Arphax- ad's Years.	Cainan's Years.	Usherian A. M.	Rabbin. A. M.
2382	3164	1550	.....	720	218	118		840	597
2383	3163	1551	.....	721	219	119		841	598
2384	3162	1552	.....	722	220	120		842	599
2385	3161	1553	.....	723	221	121		843	600
2386	3160	1554	.....	724	222	122		844	601
2387	3159	1555	.....	725	223	123		845	602
2388	3158	1556	.....	726	224	124		846	603
2389	3157	1557	.....	727	225	125		847	604
2390	3156	1558	.....	728	226	126		848	605
2391	3155	1559	.....	729	227	127		849	606
2392	3154	1560	.....	730	228	128		850	607
2393	3153	1561	.....	731	229	129		851	608
2394	3152	1562	.....	732	230	130		852	609
2395	3151	1563	.....	733	231	131		853	610
2396	3150	1564	.....	734	232	132		854	611
2397	3149	1565	.....	735	233	133		855	612
2398	3148	1566	.....	736	234	134		856	613
2399	3147	1567	Cainan b.	737	235	135		857	614
2400	3146	1568	.....	738	236	136	1	858	615
2401	3145	1569	.....	739	237	137	2	859	616
2402	3144	1570	.....	740	238	138	3	860	617
2403	3143	1571	.....	741	239	139	4	861	618
2404	3142	1572	.....	742	240	140	5	862	619
2405	3141	1573	.....	743	241	141	6	863	620
2406	3140	1574	.....	744	242	142	7	864	621
2407	3139	1575	.....	745	243	143	8	865	622
2408	3138	1576	.....	746	244	144	9	866	623
2409	3137	1577	.....	747	245	145	10	867	624
2410	3136	1578	.....	748	246	146	11	868	625
2411	3135	1579	.....	749	247	147	12	869	626
2412	3134	1580	.....	750	248	148	13	870	627
2413	3133	1581	.....	751	249	149	14	871	628
2414	3132	1582	.....	752	250	150	15	872	629
2415	3131	1583	.....	753	251	151	16	873	630
2416	3130	1584	.....	754	252	152	17	874	631
2417	3129	1585	.....	755	253	153	18	875	632
2418	3128	1586	.....	756	254	154	19	876	633
2419	3127	1587	.....	757	255	155	20	877	634
2420	3126	1588	.....	758	256	156	21	878	635
2421	3125	1589	.....	759	257	157	22	879	636
2422	3124	1590	.....	760	258	158	23	880	637
2423	3123	1591	.....	761	259	159	24	881	638
2424	3122	1592	.....	762	260	160	25	882	639
2425	3121	1593	.....	763	261	161	26	883	640
2426	3120	1594	.....	764	262	162	27	884	641
2427	3119	1595	.....	765	263	163	28	885	642
2428	3118	1596	.....	766	264	164	29	886	643
2429	3117	1597	.....	767	265	165	30	887	644
2430	3116	1598	.....	768	266	166	31	888	645
2431	3115	1599	.....	769	267	167	32	889	646
2432	3114	1600	.....	770	268	168	33	890	647
2433	3113	1601	.....	771	269	169	34	891	648
2434	3112	1602	.....	772	270	170	35	892	649
2435	3111	1603	.....	773	271	171	36	893	650
2436	3110	1604	.....	774	272	172	37	894	651
2437	3109	1605	.....	775	273	173	38	895	652
2438	3108	1606	.....	776	274	174	39	896	653
2439	3107	1607	.....	777	275	175	40	897	654
2440	3106	1608	.....	778	276	176	41	898	655
2441	3105	1609	.....	779	277	177	42	899	656

GENERAL TABLE.

287

A. M.	B. C.	A. J. P.	Remarks.	Noah's Years.	Shem's Years.	Arphax- ad's Years	Cainan's Years.	Usherian A. M.	Rathin. A. M.
2442	3104	1610	.....	780	278	178	43	900	657
2443	3103	1611	.....	781	279	179	44	901	658
2444	3102	1612	.....	782	280	180	45	902	659
2445	3101	1613	.....	783	281	181	46	903	660
2446	3100	1614	.....	784	282	182	47	904	661
2447	3099	1615	.....	785	283	183	48	905	662
2448	3098	1616	.....	786	284	184	49	906	663
2449	3097	1617	.....	787	285	185	50	907	664
2450	3096	1618	.....	788	286	186	51	908	665
2451	3095	1619	.....	789	287	187	52	909	666
2452	3094	1620	.....	790	288	188	53	910	667
2453	3093	1621	.....	791	289	189	54	911	668
2454	3092	1622	.....	792	290	190	55	912	669
2455	3091	1623	.....	793	291	191	56	913	670
2456	3090	1624	.....	794	292	192	57	914	671
2457	3089	1625	.....	795	293	193	58	915	672
2458	3088	1626	.....	796	294	194	59	916	673
2459	3087	1627	.....	797	295	195	60	917	674
2460	3086	1628	.....	798	296	196	61	918	675
2461	3085	1629	.....	799	297	197	62	919	676
2462	3084	1630	.....	800	298	198	63	920	677
2463	3083	1631	.....	801	299	199	64	921	678
2464	3082	1632	.....	802	300	200	65	922	679
2465	3081	1633	.....	803	301	201	66	923	680
2466	3080	1634	.....	804	302	202	67	924	681
2467	3079	1635	.....	805	303	203	68	925	682
2468	3078	1636	.....	806	304	204	69	926	683
2469	3077	1637	.....	807	305	205	70	927	684
2470	3076	1638	.....	808	306	206	71	928	685
2471	3075	1639	.....	809	307	207	72	929	686
2472	3074	1640	.....	810	308	208	73	930	687
2473	3073	1641	.....	811	309	209	74	931	688
2474	3072	1642	.....	812	310	210	75	932	689
2475	3071	1643	.....	813	311	211	76	933	690
2476	3070	1644	.....	814	312	212	77	934	691
2477	3069	1645	.....	815	313	213	78	935	692
2478	3068	1646	.....	816	314	214	79	936	693
2479	3067	1647	.....	817	315	215	80	937	694
2480	3066	1648	.....	818	316	216	81	938	695
2481	3065	1649	.....	819	317	217	82	939	696
2482	3064	1650	.....	820	318	218	83	940	697
2483	3063	1651	.....	821	319	219	84	941	698
2484	3062	1652	.....	822	320	220	85	942	699
2485	3061	1653	.....	823	321	221	86	943	700
2486	3060	1654	.....	824	322	222	87	944	701
2487	3059	1655	.....	825	323	223	88	945	702
2488	3058	1656	.....	826	324	224	89	946	703
2489	3057	1657	.....	827	325	225	90	947	704
2490	3056	1658	.....	828	326	226	91	948	705
2491	3055	1659	.....	829	327	227	92	949	706
2492	3054	1660	.....	830	328	228	93	950	707
2493	3053	1661	.....	831	329	229	94	951	708
2494	3052	1662	.....	832	330	230	95	952	709
2495	3051	1663	.....	833	331	231	96	953	710
2496	3050	1664	.....	834	332	232	97	954	711
2497	3049	1665	.....	835	333	233	98	955	712
2498	3048	1666	.....	836	334	234	99	956	713
2499	3047	1667	.....	837	335	235	100	957	714
2500	3046	1668	.....	838	336	236	101	958	715
2501	3045	1669	.....	839	337	237	102	959	716

A. M.	B. C.	A. J. P.	Remarks.	Noah's Years.	Shem's Years.	Arphax- ah's Years	Cainan's Years.	Usherian A. M.	Rabbin. A. M.
2502	3044	1670	.....	840	338	238	103	960	717
2503	3043	1671	.....	841	339	239	104	961	718
2504	3042	1672	.....	842	340	240	105	962	719
2505	3041	1673	.....	843	341	241	106	963	720
2506	3040	1674	.....	844	342	242	107	964	721
2507	3039	1675	.....	845	343	243	108	965	722
2508	3038	1676	.....	846	344	244	109	966	723
2509	3037	1677	.....	847	345	245	110	967	724
2510	3036	1678	.....	848	346	246	111	968	725
2511	3035	1679	.....	849	347	247	112	969	726
2512	3034	1680	.....	850	348	248	113	970	727
2513	3033	1681	.....	851	349	249	114	971	728
2514	3032	1682	.....	852	350	250	115	972	729
2515	3031	1683	.....	853	351	251	116	973	730
2516	3030	1684	.....	854	352	252	117	974	731
2517	3029	1685	.....	855	353	253	118	975	732
2518	3028	1686	.....	856	354	254	119	976	733
2519	3027	1687	.....	857	355	255	120	977	734
2520	3026	1688	.....	858	356	256	121	978	735
2521	3025	1689	.....	859	357	257	122	979	736
2522	3024	1690	.....	860	358	258	123	980	737
2523	3023	1691	.....	861	359	259	124	981	738
2524	3022	1692	.....	862	360	260	125	982	739
2525	3021	1693	.....	863	361	261	126	983	740

A. M.	B. C.	A. J. P.	Remarks.	Noah's Years.	Sion's Years.	Arphux- and's Years.	Cainan's Years.	Salah's Years.	Cycle of Egyptian, Babylonian, Persian, and Median <i>sacred</i> years, containing 1461 years of 365 days each, discovered by reversing the Canon of Ptolemy from E. N. 1, Thoth 1, A. J. P. 3967, February 26th, to the first day of Mis- raim, called for in the "old chronicle," beginning A. M. 2540, Tisri 1, A. J. P. 1707, Wednesday, September 14.	Days of Month.	Days of the Week.	Mizraim.	Uaherian A. M.	Rabbin. A. M.
2526	3020	1694	.....	864	362	262	127		Kingdom of Egypt settled by Misor, or Mizraim, A. M. 2540, Tisri 1, A. J. P. 1707, Wed., Sep. 14th, Thoth 1. The first 217 years are given to Mizraim, according to the old Egyptian chronicle.				984	741
2527	3019	1695	.....	865	363	263	128					1	997	754
2528	3018	1696	.....	866	364	264	129					2	998	755
2529	3017	1697	.....	867	365	265	130					3	999	756
2530	3016	1698	Salah born.	868	366	266	131	1				4	1000	757
2531	3015	1699	.....	869	367	267	132	2				5	1001	758
2532	3014	1700	.....	870	368	268	133	3				6	1002	759
2533	3013	1701	.....	871	369	269	134	4				7	1003	760
2534	3012	1702	.....	872	370	270	135	5				8	1004	761
2535	3011	1703	.....	873	371	271	136	6				9	1005	762
2536	3010	1704	.....	874	372	272	137	7				10	1006	763
2537	3009	1705	.....	875	373	273	138	8				11	1007	764
2538	3008	1706	.....	876	374	274	139	9				12	1008	765
2539	3007	1707	.....	877	375	275	140	10				13	1009	766
2540	3006	1708	.....	878	376	276	141	11	Wednesday, Sep.	14	Wednesday, Sep.	14	1010	767
2541	3005	1709	.....	879	377	277	142	12	Thursday, "	13	Thursday, "	13		
2542	3004	1710	.....	880	378	278	143	13	Friday, "	13	Friday, "	13		
2543	3003	1711	.....	881	379	279	144	14	Saturday, "	13	Saturday, "	13		
2544	3002	1712	.....	882	380	280	145	15	Sunday, "	13	Sunday, "	13		
2545	3001	1713	.....	883	381	281	146	16	Monday, "	12	Monday, "	12		
2546	3000	1714	.....	884	382	282	147	17	Tuesday, "	12	Tuesday, "	12		
2547	2999	1715	.....	885	383	283	148	18	Wednesday, "	12	Wednesday, "	12		
2548	2998	1716	.....	886	384	284	149	19	Thursday, "	12	Thursday, "	12		
2549	2997	1717	.....	887	385	285	150	20	Friday, "	11	Friday, "	11		
2550	2996	1718	.....	888	386	286	151	21	Saturday, "	11	Saturday, "	11		
2551	2995	1719	.....	889	387	287	152	22	Sunday, "	11	Sunday, "	11		
2552	2994	1720	.....	890	388	288	153	23	Monday, "	11	Monday, "	11		

NOTE.—Each Egyptian year begins on the specified day of the month and week of that year of the Julian period with which it stands parallel. The first day of Thoth, in the Egyptian *sacred year* of 365 days, and the first day of Tisri, in the year of the world can only occur on the same day of the week once every 1460 solar years. They occur, as stated above, A. M. 2540, Tisri 1, Wednesday, September 14th, A. J. P. 1707; and, after allowing 217 years to Mizraim, 443 to Menes, including 15 dynasties or generations, 190 to the 16th dynasty, September 29th, to the shepherd kings, Manetho's 17th dynasty, and 252 of the 18th dynasty, all of which are called for by Egyptian authority, we reach, in the last year of the same, the Scripture year of the exodus, being also in the Egyptian count the 511th year required by Manetho, from the first year of Salah, the first shepherd king, to the departure of the people out of Egypt—under *Ozersph*, or Moses—who, he believed, were "the descendants of the shepherd kings." Having reversed the canon of Ptolemy to the first of these Egyptian years, we thus demonstrate the agreement of them with Scripture.

A. M.	B. C.	A. J. P.	Remarks.	Noah's Years.	Shem's Years.	Arphax- ad's Years	Cainan's Years.	Selah's Years.	Cycle.	Days of Month.	Days of the Week.	Mizraim, (Egypt.) A. M.	Usherian A. M.	Rabbin. A. M.
2553	2993	1721	.....	891	389	289	154	24	15	10	Wednesday, Sep.	15	1011	768
2554	2992	1722	.....	892	390	290	155	25	16	10	Thursday,	16	1012	769
2555	2991	1723	.....	893	391	291	156	26	17	10	Friday,	17	1013	770
2556	2990	1724	.....	894	392	292	157	27	18	10	Saturday,	18	1014	771
2557	2989	1725	.....	895	393	293	158	28	19	9	Sunday,	19	1015	772
2558	2988	1726	.....	896	394	294	159	29	20	9	Monday,	20	1016	773
2559	2987	1727	.....	897	395	295	160	30	21	9	Tuesday,	21	1017	774
2560	2986	1728	.....	898	396	296	161	31	22	9	Wednesday,	22	1018	775
2561	2985	1729	.....	899	397	297	162	32	23	8	Thursday,	23	1019	776
2562	2984	1730	.....	900	398	298	163	33	24	8	Friday,	24	1020	777
2563	2983	1731	.....	901	399	299	164	34	25	8	Saturday,	25	1021	778
2564	2982	1732	.....	902	400	300	165	35	26	8	Sunday,	26	1022	779
2565	2981	1733	.....	903	401	301	166	36	27	7	Monday,	27	1023	780
2566	2980	1734	.....	904	402	302	167	37	28	7	Tuesday,	28	1024	781
2567	2979	1735	.....	905	403	303	168	38	29	7	Wednesday,	29	1025	782
2568	2978	1736	.....	906	404	304	169	39	30	7	Thursday,	30	1026	783
2569	2977	1737	.....	907	405	305	170	40	31	6	Friday,	31	1027	784
2570	2976	1738	.....	908	406	306	171	41	32	6	Saturday,	32	1028	785
2571	2975	1739	.....	909	407	307	172	42	33	6	Sunday,	33	1029	786
2572	2974	1740	.....	910	408	308	173	43	34	6	Monday,	34	1030	787
2573	2973	1741	.....	911	409	309	174	44	35	5	Tuesday,	35	1031	788
2574	2972	1742	.....	912	410	310	175	45	36	5	Wednesday,	36	1032	789
2575	2971	1743	.....	913	411	311	176	46	37	5	Thursday,	37	1033	790
2576	2970	1744	.....	914	412	312	177	47	38	5	Friday,	38	1034	791
2577	2969	1745	.....	915	413	313	178	48	39	4	Saturday,	39	1035	792
2578	2968	1746	.....	916	414	314	179	49	40	4	Sunday,	40	1036	793
2579	2967	1747	.....	917	415	315	180	50	41	4	Monday,	41	1037	794
2580	2966	1748	.....	918	416	316	181	51	42	4	Tuesday,	42	1038	795
2581	2965	1749	.....	919	417	317	182	52	43	3	Wednesday,	43	1039	796
2582	2964	1750	.....	920	418	318	183	53	44	3	Thursday,	44	1040	797
2583	2963	1751	.....	921	419	319	184	54	45	3	Friday,	45	1041	798
2584	2962	1752	.....	922	420	320	185	55	46	3	Saturday,	46	1042	799
2585	2961	1753	.....	923	421	321	186	56	47	2	Sunday,	47	1043	800

A. M.	B. C.	A. J. P.	Remarks.	Noah's Years.	Shem's Years.	Arphax- ad's Years.	Cainan's Years.	Sukh's Years.	Cycle.	Days of Month.	Days of the Week.	Mizraim. (Egypt).	China.	Uaherian A. M.	Rabbin. A. M.
2586	2960	1754	.....	924	422	322	187	57	48	2	Monday, Sep.	48		1044	801
2587	2959	1755	.....	925	423	323	188	58	49	2	Tuesday, "	49		1045	802
2588	2958	1756	.....	926	424	324	189	59	50	2	Wednesday, "	50		1046	803
2589	2957	1757	.....	927	425	325	190	60	51	1	Thursday, "	51		1047	804
2590	2956	1758	.....	928	426	326	191	61	52	1	Friday, "	52		1048	805
2591	2955	1759	.....	929	427	327	192	62	53	1	Saturday, "	53		1049	806
2592	2954	1760	.....	930	428	328	193	63	54	1	Sunday, "	54		1050	807
2593	2953	1761	.....	931	429	329	194	64	55	31	Monday, Aug.	55	1	1051	808
2594	2952	1762	.....	932	430	330	195	65	56	31	Tuesday, "	56	2	1052	809
2595	2951	1763	.....	933	431	331	196	66	57	31	Wednesday, "	57	3	1053	810
2596	2950	1764	.....	934	432	332	197	67	58	31	Thursday, "	58	4	1054	811
2597	2949	1765	.....	935	433	333	198	68	59	30	Friday, "	59	5	1055	812
2598	2948	1766	.....	936	434	334	199	69	60	30	Saturday, "	60	6	1056	813
2599	2947	1767	.....	937	435	335	200	70	61	30	Sunday, "	61	7	1057	814
2600	2946	1768	.....	938	436	336	201	71	62	30	Monday, "	62	8	1058	815
2601	2945	1769	.....	939	437	337	202	72	63	29	Tuesday, "	63	9	1059	816
2602	2944	1770	.....	940	438	338	203	73	64	29	Wednesday, "	64	10	1060	817
2603	2943	1771	.....	941	439	339	204	74	65	29	Thursday, "	65	11	1061	818
2604	2942	1772	.....	942	440	340	205	75	66	29	Friday, "	66	12	1062	819
2605	2941	1773	.....	943	441	341	206	76	67	28	Saturday, "	67	13	1063	820
2606	2940	1774	.....	944	442	342	207	77	68	28	Sunday, "	68	14	1064	821
2607	2939	1775	.....	945	443	343	208	78	69	28	Monday, "	69	15	1065	822
2608	2938	1776	.....	946	444	344	209	79	70	28	Tuesday, "	70	16	1066	823
2609	2937	1777	.....	947	445	345	210	80	71	27	Wednesday, "	71	17	1067	824
2610	2936	1778	.....	948	446	346	211	81	72	27	Thursday, "	72	18	1068	825
2611	2935	1779	.....	949	447	347	212	82	73	27	Friday, "	73	19	1069	826
2612	2934	1780	Noah died.....	950	448	348	213	83	74	27	Saturday, "	74	20	1070	827
2613	2933	1781	.....	951	449	349	214	84	75	26	Sunday, "	75	21	1071	828
2614	2932	1782	.....	952	450	350	215	85	76	26	Monday, "	76	22	1072	829
2615	2931	1783	.....	953	451	351	216	86	77	26	Tuesday, "	77	23	1073	830
2616	2930	1784	.....	954	452	352	217	87	78	26	Wednesday, "	78	24	1074	831
2617	2929	1785	.....	955	453	353	218	88	79	25	Thursday, "	79	25	1075	832
2618	2928	1786	.....	956	454	354	219	89	80	25	Friday, "	80	26	1076	833

A. M.	B. C.	A. J. P.	Remarks.	Shem's Years.	Aphax- ad's Years.	Cainan's Years.	Saleh's Years.	Cycle.	Days of Month.	Days of the Week.	Mizraim. (Egypt).	China	Usherian A. M.	Rabbin. A. M.
2619	2927	1787	.....	455	355	220	90	81	25	Saturday, Aug.	81	27	1077	834
2620	2926	1788	.....	456	356	221	91	82	25	Sunday, "	82	28	1078	835
2621	2925	1789	.....	457	357	222	92	83	24	Monday, "	83	29	1079	836
2622	2924	1790	.....	458	358	223	93	84	24	Tuesday, "	84	30	1080	837
2623	2923	1791	.....	459	359	224	94	85	24	Wednesday, "	85	31	1081	838
2624	2922	1792	.....	460	360	225	95	86	24	Thursday, "	86	32	1082	839
2625	2921	1793	.....	461	361	226	96	87	23	Friday, "	87	33	1083	840
2626	2920	1794	.....	462	362	227	97	88	23	Saturday, "	88	34	1084	841
2627	2919	1795	.....	463	363	228	98	89	23	Sunday, "	89	35	1085	842
2628	2918	1796	.....	464	364	229	99	90	23	Monday, "	90	36	1086	843
2629	2917	1797	.....	465	365	230	100	91	22	Tuesday, "	91	37	1087	844
2630	2916	1798	.....	466	366	231	101	92	22	Wednesday, "	92	38	1088	845
2631	2915	1799	.....	467	367	232	102	93	22	Thursday, "	93	39	1089	846
2632	2914	1800	.....	468	368	233	103	94	22	Friday, "	94	40	1090	847
2633	2913	1801	.....	469	369	234	104	95	21	Saturday, "	95	41	1091	848
2634	2912	1802	.....	470	370	235	105	96	21	Sunday, "	96	42	1092	849
2635	2911	1803	.....	471	371	236	106	97	21	Monday, "	97	43	1093	850
2636	2910	1804	.....	472	372	237	107	98	21	Tuesday, "	98	44	1094	851
2637	2909	1805	.....	473	373	238	108	99	20	Wednesday, "	99	45	1095	852
2638	2908	1806	.....	474	374	239	109	100	20	Thursday, "	100	46	1096	853
2639	2907	1807	.....	475	375	240	110	101	20	Friday, "	101	47	1097	854
2640	2906	1808	.....	476	376	241	111	102	20	Saturday, "	102	48	1098	855
2641	2905	1809	.....	477	377	242	112	103	19	Sunday, "	103	49	1099	856
2642	2904	1810	.....	478	378	243	113	104	19	Monday, "	104	50	1100	857
2643	2903	1811	.....	479	379	244	114	105	19	Tuesday, "	105	51	1101	858
2644	2902	1812	.....	480	380	245	115	106	19	Wednesday, "	106	52	1102	859
2645	2901	1813	.....	481	381	246	116	107	18	Thursday, "	107	53	1103	860
2646	2900	1814	.....	482	382	247	117	108	18	Friday, "	108	54	1104	861
2647	2899	1815	.....	483	383	248	118	109	18	Saturday, "	109	55	1105	862
2648	2898	1816	.....	484	384	249	119	110	18	Sunday, "	110	56	1106	863
2649	2-97	1817	.....	485	385	250	120	111	17	Monday, "	111	57	1107	864
2650	2896	1818	.....	486	386	251	121	112	17	Tuesday, "	112	58	1108	865
2651	2895	1819	.....	487	387	252	122	113	17	Wednesday, "	113	59	1109	866

A. M.	B. C.	A. J. P.	Remarks.	Shon's Years.	Arphax- ad's Years.	Cainan's Years.	Selah's Years.	Eber's Years.	Cycle.	Days of Month.	Days of the Week.	Mizraim, (Egypt.)	Chian.	Usherian A. M.	Rabbin A. M.
2652	2894	1820	.....	488	388	253	123		114	17	Thursday, Aug.	114	60	1110	867
2653	2893	1821	.....	489	389	254	124		115	16	Friday, "	115	61	1111	868
2654	2892	1822	.....	490	390	255	125		116	16	Saturday, "	116	62	1112	869
2655	2891	1823	.....	491	391	256	126		117	16	Sunday, "	117	63	1113	870
2656	2890	1824	.....	492	392	257	127		118	16	Monday, "	118	64	1114	871
2657	2889	1825	.....	493	393	258	128		119	15	Tuesday, "	119	65	1115	872
2658	2888	1826	.....	494	394	259	129		120	15	Wednesday, "	120	66	1116	873
2659	2887	1827	Eber born.....	495	395	260	130	1	121	15	Thursday, "	121	67	1117	874
2660	2886	1828	.....	496	396	261	131	2	122	15	Friday, "	122	68	1118	875
2661	2885	1829	.....	497	397	262	132	3	123	14	Saturday, "	123	69	1119	876
2662	2884	1830	.....	498	398	263	133	4	124	14	Sunday, "	124	70	1120	877
2663	2883	1831	.....	499	399	264	134	5	125	14	Monday, "	125	71	1121	878
2664	2882	1832	.....	500	400	265	135	6	126	14	Tuesday, "	126	72	1122	879
2665	2881	1833	.....	501	401	266	136	7	127	13	Wednesday, "	127	73	1123	880
2666	2880	1834	.....	502	402	267	137	8	128	13	Thursday, "	128	74	1124	881
2667	2879	1835	.....	503	403	268	138	9	129	13	Friday, "	129	75	1125	882
2668	2878	1836	.....	504	404	269	139	10	130	13	Saturday, "	130	76	1126	883
2669	2877	1837	.....	505	405	270	140	11	131	12	Sunday, "	131	77	1127	884
2670	2876	1838	.....	506	406	271	141	12	132	12	Monday, "	132	78	1128	885
2671	2875	1839	.....	507	407	272	142	13	133	12	Tuesday, "	133	79	1129	886
2672	2874	1840	.....	508	408	273	143	14	134	12	Wednesday, "	134	80	1130	887
2673	2873	1841	.....	509	409	274	144	15	135	11	Thursday, "	135	81	1131	888
2674	2872	1842	.....	510	410	275	145	16	136	11	Friday, "	136	82	1132	889
2675	2871	1843	.....	511	411	276	146	17	137	11	Saturday, "	137	83	1133	890
2676	2870	1844	.....	512	412	277	147	18	138	11	Sunday, "	138	84	1134	891
2677	2869	1845	.....	513	413	278	148	19	139	10	Monday, "	139	85	1135	892
2678	2868	1846	.....	514	414	279	149	20	140	10	Tuesday, "	140	86	1136	893
2679	2867	1847	.....	515	415	280	150	21	141	10	Wednesday, "	141	87	1137	894
2680	2866	1848	.....	516	416	281	151	22	142	10	Thursday, "	142	88	1138	895
2681	2865	1849	.....	517	417	282	152	23	143	9	Friday, "	143	89	1139	896
2682	2864	1850	.....	518	418	283	153	24	144	9	Saturday, "	144	90	1140	897
2683	2863	1851	.....	519	419	284	154	25	145	9	Sunday, "	145	91	1141	898
2684	2862	1852	.....	520	420	285	155		146	9	Monday, "	146	92	1142	899

A. M.	B. C.	A. J. P.	Remarks.	Shem's Years.	Arphax- ad's Years.	Cainan's Years.	Salah's Years.	Eber's Years.	Cycle.	Days of Month.	Days of the Week.	Mizraim, (Egypt).	China.	Uaherian A. M.	Rab. in. A. M.
2685	2861	1853	.....	521	421	286	156	26	147	8	Tuesday, Aug.	147	93	1143	900
2686	2860	1854	.....	522	422	287	157	27	148	8	Wednesday, "	148	94	1144	901
2687	2859	1855	.....	523	423	288	158	28	149	8	Thursday, "	149	95	1145	902
2688	2858	1856	.....	524	424	289	159	29	150	8	Friday, "	150	96	1146	903
2689	2857	1857	.....	525	425	290	160	30	151	8	Saturday, "	151	97	1147	904
2690	2856	1858	.....	526	426	291	161	31	152	7	Sunday, "	152	98	1148	905
2691	2855	1859	.....	527	427	292	162	32	153	7	Monday, "	153	99	1149	906
2692	2854	1860	.....	528	428	293	163	33	154	7	Tuesday, "	154	100	1150	907
2693	2853	1861	.....	529	429	294	164	34	155	6	Wednesday, "	155	101	1151	908
2694	2852	1862	.....	530	430	295	165	35	156	6	Thursday, "	156	102	1152	909
2695	2851	1863	.....	531	431	296	166	36	157	6	Friday, "	157	103	1153	910
2696	2850	1864	.....	532	432	297	167	37	158	6	Saturday, "	158	104	1154	911
2697	2849	1865	.....	533	433	298	168	38	159	5	Sunday, "	159	105	1155	912
2698	2848	1866	.....	534	434	299	169	39	160	5	Monday, "	160	106	1156	913
2699	2847	1867	.....	535	435	300	170	40	161	5	Tuesday, "	161	107	1157	914
2700	2846	1868	.....	536	436	301	171	41	162	5	Wednesday, "	162	108	1158	915
2701	2845	1869	.....	537	437	302	172	42	163	4	Thursday, "	163	109	1159	916
2702	2844	1870	.....	538	438	303	173	43	164	4	Friday, "	164	110	1160	917
2703	2843	1871	.....	539	439	304	174	44	165	4	Saturday, "	165	111	1161	918
2704	2842	1872	.....	540	440	305	175	45	166	4	Sunday, "	166	112	1162	919
2705	2841	1873	.....	541	441	306	176	46	167	3	Monday, "	167	113	1163	920
2706	2840	1874	.....	542	442	307	177	47	168	3	Tuesday, "	168	114	1164	921
2707	2839	1875	.....	543	443	308	178	48	169	3	Wednesday, "	169	115	1165	922
2708	2838	1876	.....	544	444	309	179	49	170	3	Thursday, "	170	116	1166	923
2709	2837	1877	.....	545	445	310	180	50	171	2	Friday, "	171	117	1167	924
2710	2836	1878	.....	546	446	311	181	51	172	2	Saturday, "	172	118	1168	925
2711	2835	1879	.....	547	447	312	182	52	173	2	Sunday, "	173	119	1169	926
2712	2834	1880	.....	548	448	313	183	53	174	2	Monday, "	174	120	1170	927
2713	2833	1881	.....	549	449	314	184	54	175	1	Tuesday, "	175	121	1171	928
2714	2832	1882	.....	550	450	315	185	55	176	1	Wednesday, "	176	122	1172	929
2715	2831	1883	.....	551	451	316	186	56	177	1	Thursday, "	177	123	1173	930
2716	2830	1884	.....	552	452	317	187	57	178	1	Friday, "	178	124	1174	931
2717	2829	1885	.....	553	453	318	188	58	179	31	Saturday, July	179	125	1175	932

A. M.	B. C.	A. J. P.	Remarks.	Shen's Years.	Arphax- ad's Years.	Cainan's Years.	Selah's Years.	Eber's Years.	Cycle.	Days of Month.	Days of the Week.	Mizraim, (Egypt).	China.	Uberium A. M.	Rabbin. A. M.
2718	2828	1886	.....	554	454	319	189	59	180	31	Sunday, July	180	11	1176	933
2719	2827	1887	.....	555	455	320	190	60	181	31	Monday, "	181	12	1177	934
2720	2826	1888	.....	556	456	321	191	61	182	31	Tuesday, "	182	13	1178	935
2721	2825	1889	.....	557	457	322	192	62	183	30	Wednesday, "	183	14	1179	936
2722	2824	1890	.....	558	458	323	193	63	184	30	Thursday, "	184	15	1180	937
2723	2823	1891	.....	559	459	324	194	64	185	30	Friday, "	185	16	1181	938
2724	2822	1892	.....	560	460	325	195	65	186	30	Saturday, "	186	17	1182	939
2725	2821	1893	.....	561	461	326	196	66	187	29	Sunday, "	187	18	1183	940
2726	2820	1894	.....	562	462	327	197	67	188	29	Monday, "	188	19	1184	941
2727	2819	1895	.....	563	463	328	198	68	189	29	Tuesday, "	189	20	1185	942
2728	2818	1896	.....	564	464	329	199	69	199	29	Wednesday, "	190	21	1186	943
2729	2817	1897	.....	565	465	330	200	70	191	28	Thursday, "	191	22	1187	944
2730	2816	1898	.....	566	466	331	201	71	192	28	Friday, "	192	23	1188	945
2731	2815	1899	.....	567	467	332	202	72	193	28	Saturday, "	193	24	1189	946
2732	2814	1900	.....	568	468	333	203	73	194	28	Sunday, "	194	25	1190	947
2733	2813	1901	.....	569	469	334	204	74	195	27	Monday, "	195	26	1191	948
2734	2812	1902	.....	570	470	335	205	75	196	27	Tuesday, "	196	27	1192	949
2735	2811	1903	.....	571	471	336	206	76	197	27	Wednesday, "	197	28	1193	950
2736	2810	1904	.....	572	472	337	207	77	198	27	Thursday, "	198	29	1194	951
2737	2809	1905	.....	573	473	338	208	78	199	26	Friday, "	199	30	1195	952
2738	2808	1906	.....	574	474	339	209	79	200	26	Saturday, "	200	31	1196	953
2739	2807	1907	.....	575	475	340	210	80	201	26	Sunday, "	201	32	1197	954
2740	2806	1908	.....	576	476	341	211	81	202	26	Monday, "	202	33	1198	955
2741	2805	1909	.....	577	477	342	212	82	203	25	Tuesday, "	203	34	1199	956
2742	2804	1910	.....	578	478	343	213	83	204	25	Wednesday, "	204	35	1200	957
2743	2803	1911	.....	579	479	344	214	84	205	25	Thursday, "	205	36	1201	958
2744	2802	1912	.....	580	480	345	215	85	206	25	Friday, "	206	37	1202	959
2745	2801	1913	.....	581	481	346	216	86	207	24	Saturday, "	207	38	1203	960
2746	2800	1914	.....	582	482	347	217	87	208	24	Sunday, "	208	39	1204	961
2747	2799	1915	.....	583	483	348	218	88	209	24	Monday, "	209	40	1205	962
2748	2798	1916	.....	584	484	349	219	89	210	24	Tuesday, "	210	41	1206	963
2749	2797	1917	.....	585	485	350	220	90	211	23	Wednesday, "	211	42	1207	964
2750	2796	1918	.....	586	486	351	221	91	212	23	Thursday, "	212	43	1208	965

A. M.	B. C.	A. J. P.	Remarks.	Shem's Years.	Arphax- ad's Years	Cainan's Years.	Salah's Years.	Eber's Years.	Cycle.	Days of Month.	Days of the Week.	Mizraim. (Egypt.)	China.	Usherian A. M.	Rabbin. A. M.
2751	2795	1919	.....	587	487	352	222	92	213	23	Friday,	213	44	1209	966
2752	2794	1920	.....	588	488	353	223	93	214	23	Saturday,	214	45	1210	967
2753	2793	1921	.....	589	489	354	224	94	215	22	Sunday,	215	46	1211	968
2754	2792	1922	.....	590	490	355	225	95	216	22	Monday,	216	47	1212	969
2755	2791	1923	.....	591	491	356	226	96	217	22	Tuesday,	217	48	1213	970
2756	2790	1924	.....	592	492	357	227	97	218	22	Wednesday,	1	49	1214	971
2757	2789	1925	.....	593	493	358	228	98	219	21	Thursday,	2	50	1215	972
2758	2788	1926	.....	594	494	359	229	99	220	21	Friday,	3	51	1216	973
2759	2787	1927	.....	595	495	360	230	100	221	21	Saturday,	4	52	1217	974
2760	2786	1928	.....	596	496	361	231	101	222	21	Sunday,	5	53	1218	975
2761	2785	1929	.....	597	497	362	232	102	223	20	Monday,	6	54	1219	976
2762	2784	1930	.....	598	498	363	233	103	224	20	Tuesday,	7	55	1220	977
2763	2783	1931	.....	599	499	364	234	104	225	20	Wednesday,	8	56	1221	978
2764	2782	1932	Shem died.....	600	500	365	235	105	226	20	Thursday,	9	57	1222	979
2765	2781	1933	.....	501	501	366	236	106	227	19	Friday,	10	58	1223	980
2766	2780	1934	.....	502	502	367	237	107	228	19	Saturday,	11	59	1224	981
2767	2779	1935	.....	503	503	368	238	108	229	19	Sunday,	12	60	1225	982
2768	2778	1936	.....	504	504	369	239	109	230	19	Monday,	13	61	1226	983
2769	2777	1937	.....	505	505	370	240	110	231	18	Tuesday,	14	62	1227	984
2770	2776	1938	.....	506	506	371	241	111	232	18	Wednesday,	15	63	1228	985
2771	2775	1939	.....	507	507	372	242	112	233	18	Thursday,	16	64	1229	986
2772	2774	1940	.....	508	508	373	243	113	234	18	Friday,	17	65	1230	987
2773	2773	1941	.....	509	509	374	244	114	235	17	Saturday,	18	66	1231	988
2774	2772	1942	.....	510	510	375	245	115	236	17	Sunday,	19	67	1232	989
2775	2771	1943	.....	511	511	376	246	116	237	17	Monday,	20	68	1233	990
2776	2770	1944	.....	512	512	377	247	117	238	17	Tuesday,	21	69	1234	991
2777	2769	1945	.....	513	513	378	248	118	239	16	Wednesday,	22	70	1235	992
2778	2768	1946	.....	514	514	379	249	119	240	16	Thursday,	23	71	1236	993
2779	2767	1947	.....	515	515	380	250	120	241	16	Friday,	24	72	1237	994
2780	2766	1948	.....	516	516	381	251	121	242	16	Saturday,	25	73	1238	995
2781	2765	1949	.....	517	517	382	252	122	243	15	Sunday,	26	74	1239	996
2782	2764	1950	.....	518	518	383	253	123	244	15	Monday,	27	75	1240	997
2783	2763	1951	.....	519	519	384	254	124	245	15	Tuesday,	28	76	1241	998

Menes begins 15 dynasties of 443 years, or 15 generations.

A. M.	B. C.	A. J. P.	Remarks.	Arphax- ad's Years	Cainan's Years.	Selah's Years.	Eber's Years.	Pele's Years.	Babylon, (Gen. x. 10.) Years.	Cycle.	Days of Month.	Days of the Week.	Mence. (Egyptic.)	China.	Uahrian A. M.	Rabbin. A. M.
2784	2762	1952	.....	520	385	255	125			246	15	Wednesday, July	29	77	1242	999
2785	2761	1953	.....	521	386	256	126			247	14	Thursday, "	30	78	1243	1000
2786	2760	1954	.....	522	387	257	127			248	14	Friday, "	31	79	1244	1001
2787	2759	1955	.....	523	388	258	128			249	14	Saturday, "	32	80	1245	1002
2788	2758	1956	.....	524	389	259	129			250	14	Sunday, "	33	81	1246	1003
2789	2757	1957	.....	525	390	260	130			251	13	Monday, "	34	82	1247	1004
2790	2756	1958	.....	526	391	261	131			252	13	Tuesday, "	35	83	1248	1005
2791	2755	1959	.....	527	392	262	132			253	13	Wednesday, "	36	84	1249	1006
2792	2754	1960	.....	528	393	263	133			254	13	Thursday, "	37	85	1250	1007
2793	2753	1961	.....	529	394	264	134			255	12	Friday, "	38	86	1251	1008
2794	2752	1962	.....	530	395	265	135			256	12	Saturday, "	39	87	1252	1009
2795	2751	1963	.....	531	396	266	136			257	12	Sunday, "	40	88	1253	1010
2796	2750	1964	.....	532	397	267	137			258	12	Monday, "	41	89	1254	1011
2797	2749	1965	.....	533	398	268	138			259	11	Tuesday, "	42	90	1255	1012
2798	2748	1966	.....	534	399	269	139			260	11	Wednesday, "	43	91	1256	1013
2799	2747	1967	.....	535	400	270	140			261	11	Thursday, "	44	92	1257	1014
2800	2746	1968	.....	536	401	271	141			262	11	Friday, "	45	93	1258	1015
2801	2745	1969	.....	537	402	272	142			263	10	Saturday, "	46	94	1259	1016
2802	2744	1970	.....	538	403	273	143			264	10	Sunday, "	47	95	1260	1017
2803	2743	1971	.....	.....	404	274	144			265	10	Monday, "	48	96	1261	1018
2804	2742	1972	.....	.....	405	275	145			266	10	Tuesday, "	49	97	1262	1019
2805	2741	1973	.....	.....	406	276	146			267	9	Wednesday, "	50	98	1263	1020
2806	2740	1974	.....	.....	407	277	147			268	9	Thursday, "	51	99	1264	1021
2807	2739	1975	.....	.....	408	278	148			269	9	Friday, "	52	100	1265	1022
2808	2738	1976	.....	.....	409	279	149			270	9	Saturday, "	53	101	1266	1023
2809	2737	1977	.....	.....	410	280	150			271	8	Sunday, "	54	102	1267	1024
2810	2736	1978	.....	.....	411	281	151			272	8	Monday, "	55	103	1268	1025
2811	2735	1979	.....	.....	412	282	152			273	8	Tuesday, "	56	104	1269	1026
2812	2734	1980	.....	.....	413	283	153			274	8	Wednesday, "	57	105	1270	1027
2813	2733	1981	.....	.....	414	284	154			275	7	Thursday, "	58	106	1271	1028
2814	2732	1982	.....	.....	415	285	155			276	7	Friday, "	59	107	1272	1029
2815	2731	1983	.....	.....	416	286	156			277	7	Saturday, "	60	108	1273	1030
2816	2730	1984	.....	.....	417	287	157			278	7	Sunday, "	61	109	1274	1031

A. M.	B. C.	A. J. P.	Remarks.	Cainan's Years.	Selah's Years.	Eber's Years.	Peleg's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Months (Egypt.)	China.	Uthorian A. M.	Rathin. A. M.
2817	2729	1985	.....	418	288	158	24	16	279	6	Monday, July	62	110	1275	1032
2818	2728	1986	.....	419	289	159	25	17	280	6	Tuesday, "	63	111	1276	1033
2819	2727	1987	.....	420	290	160	26	18	281	6	Wednesday, "	64	112	1277	1034
2820	2726	1988	.....	421	291	161	27	19	282	6	Thursday, "	65	113	1278	1035
2821	2725	1989	.....	422	292	162	28	20	283	5	Friday, "	66	114	1279	1036
2822	2724	1990	.....	423	293	163	29	21	284	5	Saturday, "	67	115	1280	1037
2823	2723	1991	.....	424	294	164	30	22	285	5	Sunday, "	68	116	1281	1038
2824	2722	1992	.....	425	295	165	31	23	286	5	Monday, "	69	117	1282	1039
2825	2721	1993	.....	426	296	166	32	24	287	4	Tuesday, "	70	118	1283	1040
2826	2720	1994	.....	427	297	167	33	25	288	4	Wednesday, "	71	119	1284	1041
2827	2719	1995	.....	428	298	168	34	26	289	4	Thursday, "	72	120	1285	1042
2828	2718	1996	.....	429	299	169	35	27	290	4	Friday, "	73	121	1286	1043
2829	2717	1997	.....	430	300	170	36	28	291	3	Saturday, "	74	122	1287	1044
2830	2716	1998	.....	431	301	171	37	29	292	3	Sunday, "	75	123	1288	1045
2831	2715	1999	.....	432	302	172	38	2	293	3	Monday, "	76	124	1289	1046
2832	2714	2000	.....	433	303	173	39	3	294	3	Tuesday, "	77	125	1290	1047
2833	2713	2001	.....	434	304	174	40	4	295	2	Wednesday, "	78	126	1291	1048
2834	2712	2002	.....	435	305	175	41	5	296	2	Thursday, "	79	127	1292	1049
2835	2711	2003	.....	436	306	176	42	6	297	2	Friday, "	80	128	1293	1050
2836	2710	2004	.....	437	307	177	43	7	298	2	Saturday, "	81	129	1294	1051
2837	2709	2005	.....	438	308	178	44	8	299	1	Sunday, "	82	130	1295	1052
2838	2708	2006	.....	439	309	179	45	9	300	1	Monday, "	83	131	1296	1053
2839	2707	2007	.....	440	310	180	46	10	301	1	Tuesday, "	84	132	1297	1054
2840	2706	2008	.....	441	311	181	47	11	302	1	Wednesday, "	85	133	1298	1055
2841	2705	2009	.....	442	312	182	48	12	303	30	Thursday, June	86	134	1299	1056
2842	2704	2010	.....	443	313	183	49	13	304	30	Friday, "	87	135	1300	1057
2843	2703	2011	.....	444	314	184	50	14	305	30	Saturday, "	88	136	1301	1058
2844	2702	2012	.....	445	315	185	51	15	306	30	Sunday, "	89	137	1302	1059
2845	2701	2013	.....	446	316	186	52	16	307	29	Monday, "	90	138	1303	1060
2846	2700	2014	.....	447	317	187	53	17	308	29	Tuesday, "	91	139	1304	1061
2847	2699	2015	.....	448	318	188	54	18	309	29	Wednesday, "	92	140	1305	1062
2848	2698	2016	.....	449	319	189	55	19	310	29	Thursday, "	93	141	1306	1063
2849	2697	2017	.....	450	320	190	56	20	311	28	Friday, "	94	142	1307	1064

A. M.	E. C.	A. J. P.	Remarks.	Cainan's Years.	Sahab's Years.	Eloah's Years.	Pele's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Menes. (Egypt.)	China.	Usharian A. M.	Tabbin. A. M.
2850	2696	2018	.....	451	321	191	57	21	312	28	Saturday, June	95	3	1308	1065
2851	2695	2019	.....	452	322	192	58	22	313	28	Sunday, "	96	4	1309	1066
2852	2694	2020	.....	453	323	193	59	23	314	28	Monday, "	97	5	1310	1067
2853	2693	2021	.....	454	324	194	60	24	315	27	Tuesday, "	98	6	1311	1068
2854	2692	2022	.....	455	325	195	61	25	316	27	Wednesday, "	99	7	1312	1069
2855	2691	2023	.....	456	326	196	62	26	317	27	Thursday, "	100	8	1313	1070
2856	2690	2024	.....	457	327	197	63	27	318	27	Friday, "	101	9	1314	1071
2857	2689	2025	.....	458	328	198	64	28	319	26	Saturday, "	102	10	1315	1072
2858	2688	2026	.....	459	329	199	65	29	320	26	Sunday, "	103	11	1316	1073
2859	2687	2027	Cainan died...	460	330	200	66	30	321	26	Monday, "	104	12	1317	1074
2860	2686	2028	.....		331	201	67	31	322	26	Tuesday, "	105	13	1318	1075
2861	2685	2029	.....		332	202	68	32	323	25	Wednesday, "	106	14	1319	1076
2862	2684	2030	.....		333	203	69	33	324	25	Thursday, "	107	15	1320	1077
2863	2683	2031	.....		334	204	70	34	325	25	Friday, "	108	16	1321	1078
2864	2682	2032	.....		335	205	71	35	326	25	Saturday, "	109	17	1322	1079
2865	2681	2033	.....		336	206	72	36	327	24	Sunday, "	110	18	1323	1080
2866	2680	2034	.....		337	207	73	37	328	24	Monday, "	111	19	1324	1081
2867	2679	2035	.....		338	208	74	38	329	24	Tuesday, "	112	20	1325	1082
2868	2678	2036	.....		339	209	75	39	330	24	Wednesday, "	113	21	1326	1083
2869	2677	2037	.....		340	210	76	40	331	23	Thursday, "	114	22	1327	1084
2870	2676	2038	.....		341	211	77	41	332	23	Friday, "	115	23	1328	1085
2871	2675	2039	.....		342	212	78	42	333	23	Saturday, "	116	24	1329	1086
2872	2674	2040	.....		343	213	79	43	334	23	Sunday, "	117	25	1330	1087
2873	2673	2041	.....		344	214	80	44	335	22	Monday, "	118	26	1331	1088
2874	2672	2042	.....		345	215	81	45	336	22	Tuesday, "	119	27	1332	1089
2875	2671	2043	.....		346	216	82	46	337	22	Wednesday, "	120	28	1333	1090
2876	2670	2044	.....		347	217	83	47	338	22	Thursday, "	121	29	1334	1091
2877	2669	2045	.....		348	218	84	48	339	21	Friday, "	122	30	1335	1092
2878	2668	2046	.....		349	219	85	49	340	21	Saturday, "	123	31	1336	1093
2879	2667	2047	.....		350	220	86	50	341	21	Sunday, "	124	32	1337	1094
2880	2666	2048	.....		351	221	87	51	342	21	Monday, "	125	33	1338	1095
2881	2665	2049	.....		352	222	88	52	343	20	Tuesday, "	126	34	1339	1096
2882	2664	2050	.....		353	223	89	53	344	20	Wednesday, "	127	35	1340	1097

A. M.	B. C.	A. J. P.	Remarks.	Saba's Years.	Eber's Years.	Pele's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Mene, (Egypt.)	China.	Usherian A. M.	Rabbin. A. M.
2883	2663	2051	.....	354	224	90	18	345	20	Thursday, June	128	36	1341	1098
2884	2662	2052	.....	355	225	91	19	346	20	Friday, "	129	37	1342	1099
2885	2661	2053	.....	356	226	92	20	347	19	Saturday, "	130	38	1343	1100
2886	2660	2054	.....	357	227	93	21	348	19	Sunday, "	131	39	1344	1101
2887	2659	2055	.....	358	228	94	22	349	19	Monday, "	132	40	1345	1102
2888	2658	2056	.....	359	229	95	23	350	19	Tuesday, "	133	41	1346	1103
2889	2657	2057	.....	360	230	96	24	351	18	Wednesday, "	134	42	1347	1104
2890	2656	2058	.....	361	231	97	25	352	18	Thursday, "	135	43	1348	1105
2891	2655	2059	.....	362	232	98	26	353	18	Friday, "	136	44	1349	1106
2892	2654	2060	.....	363	233	99	27	354	18	Saturday, "	137	45	1350	1107
2893	2653	2061	.....	364	234	100	28	355	17	Sunday, "	138	46	1351	1108
2894	2652	2062	.....	365	235	101	29	356	17	Monday, "	139	47	1352	1109
2895	2651	2063	.....	366	236	102	30	357	17	Tuesday, "	140	48	1353	1110
2896	2650	2064	.....	367	237	103	31	358	17	Wednesday, "	141	49	1354	1111
2897	2649	2065	.....	368	238	104	32	359	16	Thursday, "	142	50	1355	1112
2898	2648	2066	.....	369	239	105	33	360	16	Friday, "	143	51	1356	1113
2899	2647	2067	.....	370	240	106	34	361	16	Saturday, "	144	52	1357	1114
2900	2646	2068	.....	371	241	107	35	362	16	Sunday, "	145	53	1358	1115
2901	2645	2069	.....	372	242	108	36	363	15	Monday, "	146	54	1359	1116
2902	2644	2070	.....	373	243	109	37	364	15	Tuesday, "	147	55	1360	1117
2903	2643	2071	.....	374	244	110	38	365	15	Wednesday, "	148	56	1361	1118
2904	2642	2072	.....	375	245	111	39	366	15	Thursday, "	149	57	1362	1119
2905	2641	2073	.....	376	246	112	40	367	14	Friday, "	150	58	1363	1120
2906	2640	2074	.....	377	247	113	41	368	14	Saturday, "	151	59	1364	1121
2907	2639	2075	.....	378	248	114	Oni	369	14	Sunday, "	152	60	1365	1122
2908	2638	2076	.....	379	249	115	22	370	14	Monday, "	153	61	1366	1123
2909	2637	2077	.....	380	250	116	Ballu	371	13	Tuesday, "	154	62	1367	1124
2910	2636	2078	.....	381	251	117	4	372	13	Wednesday, "	155	63	1368	1125
2911	2635	2079	.....	382	252	118	5	373	13	Thursday, "	156	64	1369	1126
2912	2634	2080	.....	383	253	119	6	374	13	Friday, "	157	65	1370	1127
2913	2633	2081	.....	384	254	120	7	375	12	Saturday, "	158	66	1371	1128
2914	2632	2082	.....	385	255	121	8	376	12	Sunday, "	159	67	1372	1129
2915	2631	2083	.....	386	256	122	9	377	12	Monday, "	160	68	1373	1130

A. M.	B. C.	A. J. P.	Remarks.	Solahi's Years.	Eber's Years.	Pelagi's Years.	Reu's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Menes (Egypt.)	China.	Uthorian A. M.	Rabbin. A. M.
2916	2630	2084	.....	387	257	123		10	378	12	Tuesday, June	161	69	1374	1131
2917	2629	2085	.....	388	258	124		11	379	11	Wednesday, "	162	70	1375	1132
2918	2628	2086	.....	389	259	125		12	380	11	Thursday, "	163	71	1376	1133
2919	2627	2087	.....	390	260	126		13	381	11	Friday, "	164	72	1377	1134
2920	2626	2088	.....	391	261	127		14	382	11	Saturday, "	165	73	1378	1135
2921	2625	2089	.....	392	262	128		15	383	10	Sunday, "	166	74	1379	1136
2922	2624	2090	.....	393	263	129		16	384	10	Monday, "	167	75	1380	1137
2923	2623	2091	Reu born.	394	264	130		17	385	10	Tuesday, "	168	76	1381	1138
2924	2622	2092	.....	395	265	131	1	18	386	10	Wednesday, "	169	77	1382	1139
2925	2621	2093	.....	396	266	132	2	19	387	9	Thursday, "	170	78	1383	1140
2926	2620	2094	.....	397	267	133	3	20	388	9	Friday, "	171	79	1384	1141
2927	2619	2095	.....	398	268	134	4	21	389	9	Saturday, "	172	80	1385	1142
2928	2618	2096	.....	399	269	135	5	22	390	9	Sunday, "	173	81	1386	1143
2929	2617	2097	.....	400	270	136	6	23	391	8	Monday, "	174	82	1387	1144
2930	2616	2098	.....	401	271	137	7	24	392	8	Tuesday, "	175	83	1388	1145
2931	2615	2099	.....	402	272	138	8	25	393	8	Wednesday, "	176	84	1389	1146
2932	2614	2100	.....	403	273	139	9	26	394	8	Thursday, "	177	85	1390	1147
2933	2613	2101	.....	404	274	140	10	27	395	7	Friday, "	178	86	1391	1148
2934	2612	2102	.....	405	275	141	11	28	396	7	Saturday, "	179	87	1392	1149
2935	2611	2103	.....	406	276	142	12	29	397	7	Sunday, "	180	88	1393	1150
2936	2610	2104	.....	407	277	143	13	30	398	7	Monday, "	181	89	1394	1151
2937	2609	2105	.....	408	278	144	14	31	399	6	Tuesday, "	182	90	1395	1152
2938	2608	2106	.....	409	279	145	15	32	400	6	Wednesday, "	183	91	1396	1153
2939	2607	2107	.....	410	280	146	16	33	401	6	Thursday, "	184	92	1397	1154
2940	2606	2108	.....	411	281	147	17	34	402	6	Friday, "	185	93	1398	1155
2941	2605	2109	.....	412	282	148	18	35	403	5	Saturday, "	186	94	1399	1156
2942	2604	2110	.....	413	283	149	19	36	404	5	Sunday, "	187	95	1400	1157
2943	2603	2111	.....	414	284	150	20	37	405	5	Monday, "	188	96	1401	1158
2944	2602	2112	.....	415	285	151	21	38	406	5	Tuesday, "	189	97	1402	1159
2945	2601	2113	.....	416	286	152	22	39	407	4	Wednesday, "	190	98	1403	1160
2946	2600	2114	.....	417	287	153	23	40	408	4	Thursday, "	191	99	1404	1161
2947	2599	2115	.....	418	288	154	24	41	409	4	Friday, "	192	100	1405	1162
2948	2598	2116	.....	419	289	155	25	42	410	4	Saturday, "	193	Shao 1 huo.	1406	1163

azirus about, and ends first
dynasty of 190 years.

A. M.	B. C.	A. J. P.	Remarks.	Salah's Years.	Eber's Years.	Pelag's Years.	Ren's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Menes. (Egypt.)	China.	Usher's A. M.	Rabbin. A. M.
2949	2597	2117	.....	420	290	156	26	10	411	3	Sunday,	194	2	1407	1164
2950	2596	2118	.....	421	291	157	27	11	412	3	Monday,	195	3	1408	1165
2951	2595	2119	.....	422	292	158	28	12	413	3	Tuesday,	196	4	1409	1166
2952	2594	2120	.....	423	293	159	29	13	414	3	Wednesday,	197	5	1410	1167
2953	2593	2121	.....	424	294	160	30	14	415	2	Thursday,	198	6	1411	1168
2954	2592	2122	.....	425	295	161	31	15	416	2	Friday,	199	7	1412	1169
2955	2591	2123	.....	426	296	162	32	16	417	2	Saturday,	200	8	1413	1170
2956	2590	2124	.....	427	297	163	33	17	418	2	Sunday,	201	9	1414	1171
2957	2589	2125	.....	428	298	164	34	18	419	1	Monday,	202	10	1415	1172
2958	2588	2126	.....	429	299	165	35	19	420	1	Tuesday,	203	11	1416	1173
2959	2587	2127	.....	430	300	166	36	20	421	1	Wednesday,	204	12	1417	1174
2960	2586	2128	.....	431	301	167	37	21	422	1	Thursday,	205	13	1418	1175
2961	2585	2129	.....	432	302	168	38	22	423	31	Friday,	206	14	1419	1176
2962	2584	2130	Salah died....	433	303	169	39	23	424	31	Saturday,	207	15	1420	1177
2963	2583	2131	.....	304	304	170	40	24	425	31	Sunday,	208	16	1421	1178
2964	2582	2132	.....	305	305	171	41	25	426	31	Monday,	209	17	1422	1179
2965	2581	2133	.....	306	306	172	42	26	427	30	Tuesday,	210	18	1423	1180
2966	2580	2134	.....	307	307	173	43	27	428	30	Wednesday,	211	19	1424	1181
2967	2579	2135	.....	308	308	174	44	28	429	30	Thursday,	212	20	1425	1182
2968	2578	2136	.....	309	309	175	45	29	430	30	Friday,	213	21	1426	1183
2969	2577	2137	.....	310	310	176	46	30	431	29	Saturday,	214	22	1427	1184
2970	2576	2138	.....	311	311	177	47	31	432	29	Sunday,	215	23	1428	1185
2971	2575	2139	.....	312	312	178	48	32	433	29	Monday,	216	24	1429	1186
2972	2574	2140	.....	313	313	179	49	33	434	29	Tuesday,	217	25	1430	1187
2973	2573	2141	.....	314	314	180	50	34	435	28	Wednesday,	218	26	1431	1188
2974	2572	2142	.....	315	315	181	51	35	436	28	Thursday,	219	27	1432	1189
2975	2571	2143	.....	316	316	182	52	36	437	28	Friday,	220	28	1433	1190
2976	2570	2144	.....	317	317	183	53	37	438	28	Saturday,	221	29	1434	1191
2977	2569	2145	.....	318	318	184	54	38	439	27	Sunday,	222	30	1435	1192
2978	2568	2146	.....	319	319	185	55	39	440	27	Monday,	223	31	1436	1193
2979	2567	2147	.....	320	320	186	56	40	441	27	Tuesday,	224	32	1437	1194
2980	2566	2148	.....	321	321	187	57	41	442	27	Wednesday,	225	33	1438	1195
2981	2565	2149	.....	322	322	188	58	42	443	26	Thursday,	226	34	1439	1196

GENERAL TABLE.

303

A. M.	B. C.	A. J. P.	Remarks.	Eber's Years.	Paleg's Years.	Reu'a Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Moses. (Egy. pc.)	China.	Usherian A. M.	Rabbin. A. M.
2982	2564	2150	.....	323	189	59	44	444	26	Friday, May	227	35	1440	1197
2983	2563	2151	.....	324	190	60	5	445	26	Saturday, "	228	36	1441	1198
2984	2562	2152	.....	325	191	61	6	446	26	Sunday, "	229	37	1442	1199
2985	2561	2153	.....	326	192	62	7	447	25	Monday, "	230	38	1443	1200
2986	2560	2154	.....	327	193	63	8	448	25	Tuesday, "	231	39	1444	1201
2987	2559	2155	.....	328	194	64	9	449	25	Wednesday, "	232	40	1445	1202
2988	2558	2156	.....	329	195	65	10	450	25	Thursday, "	233	41	1446	1203
2989	2557	2157	.....	330	196	66	11	451	24	Friday, "	234	42	1447	1204
2990	2556	2158	.....	331	197	67	12	452	24	Saturday, "	235	43	1448	1205
2991	2555	2159	.....	332	198	68	13	453	24	Sunday, "	236	44	1449	1206
2992	2554	2160	.....	333	199	69	14	454	24	Monday, "	237	45	1450	1207
2993	2553	2161	.....	334	200	70	15	455	23	Tuesday, "	238	46	1451	1208
2994	2552	2162	.....	335	201	71	16	456	23	Wednesday, "	239	47	1452	1209
2995	2551	2163	.....	336	202	72	17	457	23	Thursday, "	240	48	1453	1210
2996	2550	2164	.....	337	203	73	18	458	23	Friday, "	241	49	1454	1211
2997	2549	2165	.....	338	204	74	19	459	22	Saturday, "	242	50	1455	1212
2998	2548	2166	.....	339	205	75	20	460	22	Sunday, "	243	51	1456	1213
2999	2547	2167	.....	340	206	76	21	461	22	Monday, "	244	52	1457	1214
3000	2546	2168	.....	341	207	77	22	462	22	Tuesday, "	245	53	1458	1215
3001	2545	2169	.....	342	208	78	23	463	21	Wednesday, "	246	54	1459	1216
3002	2544	2170	.....	343	209	79	24	464	21	Thursday, "	247	55	1460	1217
3003	2543	2171	.....	344	210	80	25	465	21	Friday, "	248	56	1461	1218
3004	2542	2172	.....	345	211	81	26	466	21	Saturday, "	249	57	1462	1219
3005	2541	2173	.....	346	212	82	27	467	20	Sunday, "	250	58	1463	1220
3006	2540	2174	.....	347	213	83	28	468	20	Monday, "	251	59	1464	1221
3007	2539	2175	.....	348	214	84	29	469	20	Tuesday, "	252	60	1465	1222
3008	2538	2176	.....	349	215	85	30	470	20	Wednesday, "	253	61	1466	1223
3009	2537	2177	.....	350	216	86	31	471	19	Thursday, "	254	62	1467	1224
3010	2536	2178	.....	351	217	87	32	472	19	Friday, "	255	63	1468	1225
3011	2535	2179	.....	352	218	88	33	473	19	Saturday, "	256	64	1469	1226
3012	2534	2180	.....	353	219	89	34	474	19	Sunday, "	257	65	1470	1227
3013	2533	2181	.....	354	220	90	35	475	18	Monday, "	258	66	1471	1228
3014	2532	2182	.....	355	221	91	36	476	18	Tuesday, "	259	67	1472	1229

A. M.	B. C.	A. J. P.	Remarks.	Eber's Years.	Pele's Years.	Ron's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Mena. (Egypt.)	China.	Usherian A. M.	Rabbin. A. M.
3015	2531	2183	.....	356	222	92	37	477	18	Wednesday, May	260	68	1473	1230
3016	2530	2184	.....	357	223	93	38	478	17	Thursday, "	261	69	1474	1231
3017	2529	2185	.....	358	224	94	39	479	17	Friday, "	262	70	1475	1232
3018	2528	2186	.....	359	225	95	40	480	17	Saturday, "	263	71	1476	1233
3019	2527	2187	.....	360	226	96	41	481	17	Sunday, "	264	72	1477	1234
3020	2526	2188	.....	361	227	97	42	482	17	Monday, "	265	73	1478	1235
3021	2525	2189	.....	362	228	98	43	483	16	Tuesday, "	266	74	1479	1236
3022	2524	2190	.....	363	229	99	44	484	16	Wednesday, "	267	75	1480	1237
3023	2523	2191	.....	364	230	100	45	485	16	Thursday, "	268	76	1481	1238
3024	2522	2192	.....	365	231	101	46	486	16	Friday, "	269	77	1482	1239
3025	2521	2193	.....	366	232	102	47	487	15	Saturday, "	270	78	1483	1240
3026	2520	2194	.....	367	233	103	48	488	15	Sunday, "	271	79	1484	1241
3027	2519	2195	.....	368	234	104	49	489	15	Monday, "	272	80	1485	1242
3028	2518	2196	.....	369	235	105	50	490	15	Tuesday, "	273	81	1486	1243
3029	2517	2197	.....	370	236	106	51	491	14	Wednesday, "	274	82	1487	1244
3030	2516	2198	.....	371	237	107	52	492	14	Thursday, "	275	83	1488	1245
3031	2515	2199	.....	372	238	108	53	493	14	Friday, "	276	84	1489	1246
3032	2514	2200	.....	373	239	109	54	494	14	Saturday, "	277	85	1490	1247
3033	2513	2201	.....	374	240	110	55	495	13	Sunday, "	278	86	1491	1248
3034	2512	2202	.....	375	241	111	56	496	13	Monday, "	279	87	1492	1249
3035	2511	2203	.....	376	242	112	57	497	13	Tuesday, "	280	88	1493	1250
3036	2510	2204	.....	377	243	113	58	498	13	Wednesday, "	281	89	1494	1251
3037	2509	2205	.....	378	244	114	59	499	12	Thursday, "	282	90	1495	1252
3038	2508	2206	.....	379	245	115	60	500	12	Friday, "	283	91	1496	1253
3039	2507	2207	.....	380	246	116	61	501	12	Saturday, "	284	92	1497	1254
3040	2506	2208	.....	381	247	117	62	502	12	Sunday, "	285	93	1498	1255
3041	2505	2209	.....	382	248	118	63	503	11	Monday, "	286	94	1499	1256
3042	2504	2210	.....	383	249	119	64	504	11	Tuesday, "	287	95	1500	1257
3043	2503	2211	.....	384	250	120	65	505	11	Wednesday, "	288	96	1501	1258
3044	2502	2212	.....	385	251	121	66	506	11	Thursday, "	289	97	1502	1259
3045	2501	2213	.....	386	252	122	67	507	10	Friday, "	290	98	1503	1260
3046	2500	2214	.....	387	253	123	68	508	10	Saturday, "	291	99	1504	1261
3047	2499	2215	.....	388	254	124	69	509	10	Sunday, "	292	100	1505	1262

A. M.	B. C.	A. J. P.	Remarks.	Eber's Years.	Ptolemy's Years.	Rena's Years.	Sung's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Moera (Egypt.)	China.	Uaherian A. M.	Rabbin. A. M.
3048	2498	2216	.....	389	255	125		25	510	10	Monday, May	293	17	1506	1263
3049	2497	2217	.....	390	256	126		26	511	9	Tuesday, "	294	18	1507	1264
3050	2496	2218	.....	391	257	127		27	512	9	Wednesday, "	295	19	1508	1265
3051	2495	2219	.....	392	258	128		28	513	9	Thursday, "	296	20	1509	1266
3052	2494	2220	.....	393	259	129		29	514	9	Friday, "	297	21	1510	1267
3053	2493	2221	.....	394	260	130		30	515	8	Saturday, "	298	22	1511	1268
3054	2492	2222	.....	395	261	131		31	516	8	Sunday, "	299	23	1512	1269
3055	2491	2223	Serug born ...	396	262	132		32	517	8	Monday, "	300	24	1513	1270
3056	2490	2224	.....	397	263	133	1	33	518	8	Tuesday, "	301	25	1514	1271
3057	2489	2225	.....	398	264	134	2	34	519	7	Wednesday, "	302	26	1515	1272
3058	2488	2226	.....	399	265	135	3	35	520	7	Thursday, "	303	27	1516	1273
3059	2487	2227	.....	400	266	136	4	36	521	7	Friday, "	304	28	1517	1274
3060	2486	2228	.....	401	267	137	5	37	522	7	Saturday, "	305	29	1518	1275
3061	2485	2229	.....	402	268	138	6	38	523	6	Sunday, "	306	30	1519	1276
3062	2484	2230	.....	403	269	139	7	39	524	6	Monday, "	307	31	1520	1277
3063	2483	2231	Eber died	404	270	140	8	40	525	6	Tuesday, "	308	32	1521	1278
3064	2482	2232	.....		271	141	9	41	526	6	Wednesday, "	309	33	1522	1279
3065	2481	2233	.....		272	142	10	42	527	5	Thursday, "	310	34	1523	1280
3066	2480	2234	.....		273	143	11	43	528	5	Friday, "	311	35	1524	1281
3067	2479	2235	.....		274	144	12	44	529	5	Saturday, "	312	36	1525	1282
3068	2478	2236	.....		275	145	13	45	530	5	Sunday, "	313	37	1526	1283
3069	2477	2237	.....		276	146	14	46	531	4	Monday, "	314	38	1527	1284
3070	2476	2238	.....		277	147	15	47	532	4	Tuesday, "	315	39	1528	1285
3071	2475	2239	.....		278	148	16	48	533	4	Wednesday, "	316	40	1529	1286
3072	2474	2240	.....		279	149	17	49	534	4	Thursday, "	317	41	1530	1287
3073	2473	2241	.....		280	150	18	10	535	3	Friday, "	318	42	1531	1288
3074	2472	2242	.....		281	151	19	11	536	3	Saturday, "	319	43	1532	1289
3075	2471	2243	.....		282	152	20	12	537	3	Sunday, "	320	44	1533	1290
3076	2470	2244	.....		283	153	21	13	538	3	Monday, "	321	45	1534	1291
3077	2469	2245	.....		284	154	22	14	539	2	Tuesday, "	322	46	1535	1292
3078	2468	2246	.....		285	155	23	15	540	2	Wednesday, "	323	47	1536	1293
3079	2467	2247	.....		286	156	24	16	541	2	Thursday, "	324	48	1537	1294
3080	2466	2248	.....		287	157	25	17	542	2	Friday, "	325	49	1538	1295

A. M.	B. C.	A. J. P.	Remarks.	Pelag's Years.	Rom's Years.	Servus's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Menes, (Egypt.)	China.	Uahrian A. M.	Rabbin. A. M.
3081	2465	2249	.....	288	158	26	18	543	1	Saturday, May	326	50	1539	1296
3082	2464	2250	.....	289	159	27	19	544	1	Sunday, "	327	51	1540	1297
3083	2463	2251	.....	290	160	28	20	545	1	Monday, "	328	52	1541	1298
3084	2462	2252	.....	291	161	29	21	546	1	Tuesday, "	329	53	1542	1299
3085	2461	2253	.....	292	162	30	22	547	30	Wednesday, Apr.	330	54	1543	1300
3086	2460	2254	.....	293	163	31	23	548	30	Thursday, "	331	55	1544	1301
3087	2459	2255	.....	294	164	32	24	549	30	Friday, "	332	56	1545	1302
3088	2458	2256	.....	295	165	33	25	550	30	Saturday, "	333	57	1546	1303
3089	2457	2257	.....	296	166	34	26	551	29	Sunday, "	334	58	1547	1304
3090	2456	2258	.....	297	167	35	27	552	29	Monday, "	335	59	1548	1305
3091	2455	2259	.....	298	168	36	28	553	29	Tuesday, "	336	60	1549	1306
3092	2454	2260	.....	299	169	37	29	554	29	Wednesday, "	337	61	1550	1307
3093	2453	2261	.....	300	170	38	2	555	28	Thursday, "	338	62	1551	1308
3094	2452	2262	.....	301	171	39	3	556	28	Friday, "	339	63	1552	1309
3095	2451	2263	.....	302	172	40	4	557	28	Saturday, "	340	64	1553	1310
3096	2450	2264	.....	303	173	41	5	558	28	Sunday, "	341	65	1554	1311
3097	2449	2265	.....	304	174	42	6	559	27	Monday, "	342	66	1555	1312
3098	2448	2266	.....	305	175	43	7	560	27	Tuesday, "	343	67	1556	1313
3099	2447	2267	.....	306	176	44	8	561	27	Wednesday, "	344	68	1557	1314
3100	2446	2268	.....	307	177	45	9	562	27	Thursday, "	345	69	1558	1315
3101	2445	2269	.....	308	178	46	10	563	26	Friday, "	346	70	1559	1316
3102	2444	2270	.....	309	179	47	11	564	26	Saturday, "	347	71	1560	1317
3103	2443	2271	.....	310	180	48	12	565	26	Sunday, "	348	72	1561	1318
3104	2442	2272	.....	311	181	49	13	566	26	Monday, "	349	73	1562	1319
3105	2441	2273	.....	312	182	50	14	567	25	Tuesday, "	350	74	1563	1320
3106	2440	2274	.....	313	183	51	15	568	25	Wednesday, "	351	75	1564	1321
3107	2439	2275	.....	314	184	52	16	569	25	Thursday, "	352	76	1565	1322
3108	2438	2276	.....	315	185	53	17	570	25	Friday, "	353	77	1566	1323
3109	2437	2277	.....	316	186	54	18	571	24	Saturday, "	354	78	1567	1324
3110	2436	2278	.....	317	187	55	19	572	24	Sunday, "	355	79	1568	1325
3111	2435	2279	.....	318	188	56	20	573	24	Monday, "	356	80	1569	1326
3112	2434	2280	.....	319	189	57	21	574	24	Tuesday, "	357	81	1570	1327
3113	2433	2281	.....	320	190	58	22	575	23	Wednesday, "	358	82	1571	1328

A. M.	B. C.	A. J. P.	Remarks.	Ptolemy's Years.	Rea's Years.	Sorani's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Manes, (Egypt.)	China.	Calendar A. M.	Tenbin. A. M.
3114	2432	2282	.....	321	191	59	23	576	23	Thursday,	359	5	1572	1329
3115	2431	2283	.....	322	192	60	24	577	23	Friday,	360	6	1573	1330
3116	2430	2284	.....	323	193	61	25	578	23	Saturday,	361	7	1574	1331
3117	2429	2285	.....	324	194	62	26	579	22	Sunday,	362	8	1575	1332
3118	2428	2286	.....	325	195	63	27	580	22	Monday,	363	9	1576	1333
3119	2427	2287	.....	326	196	64	28	581	22	Tuesday,	364	10	1577	1334
3120	2426	2288	.....	327	197	65	29	582	22	Wednesday,	365	11	1578	1335
3121	2425	2289	.....	328	198	66	30	583	21	Thursday,	366	12	1579	1336
3122	2424	2290	.....	329	199	67	31	584	21	Friday,	367	13	1580	1337
3123	2423	2291	.....	330	200	68	32	585	21	Saturday,	368	14	1581	1338
3124	2422	2292	.....	331	201	69	33	586	21	Sunday,	369	15	1582	1339
3125	2421	2293	.....	332	202	70	34	587	20	Monday,	370	16	1583	1340
3126	2420	2294	.....	333	203	71	35	588	20	Tuesday,	371	17	1584	1341
3127	2419	2295	.....	334	204	72	36	589	20	Wednesday,	372	18	1585	1342
3128	2418	2296	.....	335	205	73	37	590	20	Thursday,	373	19	1586	1343
3129	2417	2297	.....	336	206	74	1	591	19	Friday,	374	20	1587	1344
3130	2416	2298	.....	337	207	75	2	592	19	Saturday,	375	21	1588	1345
3131	2415	2299	.....	338	208	76	3	593	19	Sunday,	376	22	1589	1346
3132	2414	2300	.....	339	209	77	4	594	19	Monday,	377	23	1590	1347
3133	2413	2301	.....	.....	210	78	5	595	18	Tuesday,	378	24	1591	1348
3134	2412	2302	.....	.....	211	79	6	596	18	Wednesday,	379	25	1592	1349
3135	2411	2303	.....	.....	212	80	7	597	18	Thursday,	380	26	1593	1350
3136	2410	2304	.....	.....	213	81	8	598	18	Friday,	381	27	1594	1351
3137	2409	2305	.....	.....	214	82	9	599	17	Saturday,	382	28	1595	1352
3138	2408	2306	.....	.....	215	83	10	600	17	Sunday,	383	29	1596	1353
3139	2407	2307	.....	.....	216	84	11	601	17	Monday,	384	30	1597	1354
3140	2406	2308	.....	.....	217	85	12	602	17	Tuesday,	385	31	1598	1355
3141	2405	2309	.....	.....	218	86	13	603	16	Wednesday,	386	32	1599	1356
3142	2404	2310	.....	.....	219	87	14	604	16	Thursday,	387	33	1600	1357
3143	2403	2311	.....	.....	220	88	15	605	16	Friday,	388	34	1601	1358
3144	2402	2312	.....	.....	221	89	16	606	16	Saturday,	389	35	1602	1359
3145	2401	2313	.....	.....	222	90	17	607	15	Sunday,	390	36	1603	1360
3146	2400	2314	.....	.....	223	91	18	608	15	Monday,	391	37	1604	1361

A. M.	B. C.	A. J. P.	Remarks.	Reu's Years.	Seng's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Menes (Egypt).	China.	Usherin A. M.	Rabbin. A. M.
3147	2399	2315	.....	224	92	19	609	15	Tuesday, April	392	38	1605	1362
3148	2398	2316	.....	225	93	20	610	15	Wednesday, "	393	39	1606	1363
3149	2397	2317	.....	226	94	21	611	14	Thursday, "	394	40	1607	1364
3150	2396	2318	.....	227	95	22	612	14	Friday, "	395	41	1608	1365
3151	2395	2319	.....	228	96	23	613	14	Saturday, "	396	42	1609	1366
3152	2394	2320	.....	229	97	24	614	14	Sunday, "	397	43	1610	1367
3153	2393	2321	.....	230	98	25	615	13	Monday, "	398	44	1611	1368
3154	2392	2322	.....	231	99	26	616	13	Tuesday, "	399	45	1612	1369
3155	2391	2323	.....	232	100	27	617	13	Wednesday, "	400	46	1613	1370
3156	2390	2324	.....	233	101	28	618	13	Thursday, "	401	47	1614	1371
3157	2389	2325	.....	234	102	29	619	12	Friday, "	402	48	1615	1372
3158	2388	2326	.....	235	103	30	620	12	Saturday, "	403	49	1616	1373
3159	2387	2327	.....	236	104	31	621	12	Sunday, "	404	50	1617	1374
3160	2386	2328	.....	237	105	32	622	12	Monday, "	405	51	1618	1375
3161	2385	2329	.....	238	106	33	623	11	Tuesday, "	406	52	1619	1376
3162	2384	2330	.....	239	107	34	624	11	Wednesday, "	407	53	1620	1377
3163	2383	2331	.....	240	108	35	625	11	Thursday, "	408	54	1621	1378
3164	2382	2332	.....	241	109	36	626	11	Friday, "	409	55	1622	1379
3165	2381	2333	.....	242	110	37	627	10	Saturday, "	410	56	1623	1380
3166	2380	2334	.....	243	111	38	628	10	Sunday, "	411	57	1624	1381
3167	2379	2335	.....	244	112	39	629	10	Monday, "	412	58	1625	1382
3168	2378	2336	.....	245	113	40	630	10	Tuesday, "	413	59	1626	1383
3169	2377	2337	.....	246	114	1	631	9	Wednesday, "	414	60	1627	1384
3170	2376	2338	.....	247	115	2	632	9	Thursday, "	415	61	1628	1385
3171	2375	2339	.....	248	116	3	633	9	Friday, "	416	62	1629	1386
3172	2374	2340	.....	249	117	4	634	9	Saturday, "	417	63	1630	1387
3173	2373	2341	.....	250	118	5	635	8	Sunday, "	418	64	1631	1388
3174	2372	2342	.....	251	119	6	636	8	Monday, "	419	65	1632	1389
3175	2371	2343	.....	252	120	7	637	8	Tuesday, "	420	66	1633	1390
3176	2370	2344	.....	253	121	8	638	8	Wednesday, "	421	67	1634	1391
3177	2369	2345	.....	254	122	9	639	7	Thursday, "	422	68	1635	1392
3178	2368	2346	.....	255	123	10	640	7	Friday, "	423	69	1636	1393
3179	2367	2347	.....	256	124	11	641	7	Saturday, "	424	70	1637	1394

Nabonadus ends the 2d dynasty of 215 years.

A. M.	B. C.	A. J. P.	Remarks.	Reut's Years.	Sprung's Years.	Nahor's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Meneas, (Egypt.)	China.	Uaherian A. M.	Rabbin. A. M.
3180	2366	2348	.....	257	125		12	642	7	Sunday, April	425	1	1638	1395
3181	2365	2349	.....	258	126		13	643	6	Monday, "	426	2	1639	1396
3182	2364	2350	.....	259	127		14	644	6	Tuesday, "	427	3	1640	1397
3183	2363	2351	.....	260	128		15	645	6	Wednesday, "	428	4	1641	1398
3184	2362	2352	.....	261	129		16	646	6	Thursday, "	429	5	1642	1399
3185	2361	2353	Nahor born.....	262	130		17	647	5	Friday, "	430	6	1643	1400
3186	2360	2354	.....	263	131	1	18	648	5	Saturday, "	431	7	1644	1401
3187	2359	2355	.....	264	132	2	19	649	5	Sunday, "	432	8	1645	1402
3188	2358	2356	.....	265	133	3	20	650	5	Monday, "	433	9	1646	1403
3189	2357	2357	.....	266	134	4	21	651	4	Tuesday, "	434	10	1647	1404
3190	2356	2358	.....	267	135	5	22	652	4	Wednesday, "	435	2	1648	1405
3191	2355	2359	.....	268	136	6	23	653	4	Thursday, "	436	3	1649	1406
3192	2354	2360	.....	269	137	7	24	654	4	Friday, "	437	4	1650	1407
3193	2353	2361	.....	270	138	8	25	655	3	Saturday, "	438	5	1651	1408
3194	2352	2362	.....	271	139	9	1	656	3	Sunday, "	439	6	1652	1409
3195	2351	2363	.....	272	140	10	2	657	3	Monday, "	440	7	1653	1410
3196	2350	2364	.....	273	141	11	3	658	3	Tuesday, "	441	8	1654	1411
3197	2349	2365	.....	274	142	12	4	659	2	Wednesday, "	442	9	1655	1412
3198	2348	2366	Usher's flood.....	275	143	13	5	660	2	Thursday, "	443	10	1656	1413
3199	2347	2367	.....	276	144	14	6	661	2	Friday, "	444	11	1657	1414
3200	2346	2368	.....	277	145	15	7	662	2	Saturday, "	445	12	1658	1415
3201	2345	2369	.....	278	146	16	8	663	2	Sunday, "	446	13	1659	1416
3202	2344	2370	.....	279	147	17	9	664	1	Monday, "	447	14	1660	1417
3203	2343	2371	.....	280	148	18	10	665	1	Tuesday, "	448	15	1661	1418
3204	2342	2372	.....	281	149	19	11	666	1	Wednesday, "	449	16	1662	1419
3205	2341	2373	.....	282	150	20	12	667	31	Thursday, March	450	17	1663	1420
3206	2340	2374	.....	283	151	21	13	668	31	Friday, "	451	18	1664	1421
3207	2339	2375	.....	284	152	22	14	669	31	Saturday, "	452	19	1665	1422
3208	2338	2376	.....	285	153	23	15	670	31	Sunday, "	453	20	1666	1423
3209	2337	2377	.....	286	154	24	16	671	30	Monday, "	454	21	1667	1424
3210	2336	2378	.....	287	155	25	17	672	30	Tuesday, "	455	22	1668	1425
3211	2335	2379	.....	288	156	26	18	673	30	Wednesday, "	456	23	1669	1426
3212	2334	2380	.....	289	157	27	19	674	30	Thursday, "	457	24	1670	1427

A. M.	B. C.	A. J. P.	Remarks.	Reu's Years.	Song's Years.	Nabon's Years.	Babylon.	Cycle.	Days of Month.	Days of the Week.	Theban, (Egypt.)	China.	Usherian A. M.	Rabbin. A. M.
3213	2333	2381	.....	290	158	28	20	675	29	Friday, March	15	25	1671	1428
3214	2332	2382	.....	291	159	29	21	676	29	Saturday, "	16	26	1672	1429
3215	2331	2383	.....	292	160	30	22	677	29	Sunday, "	17	27	1673	1430
3216	2330	2384	.....	293	161	31	23	678	29	Monday, "	18	28	1674	1431
3217	2329	2385	.....	294	162	32	24	679	28	Tuesday, "	19	29	1675	1432
3218	2328	2386	.....	295	163	33	25	680	28	Wednesday, "	20	30	1676	1433
3219	2327	2387	.....	296	164	34	26	681	28	Thursday, "	21	31	1677	1434
3220	2326	2388	.....	297	165	35	27	682	28	Friday, "	22	32	1678	1435
3221	2325	2389	.....	298	166	36	28	683	27	Saturday, "	23	33	1679	1436
3222	2324	2390	.....	299	167	37	29	684	27	Sunday, "	24	34	1680	1437
3223	2323	2391	.....	300	168	38	30	685	27	Monday, "	25	35	1681	1438
3224	2322	2392	.....	301	169	39	31	686	27	Tuesday, "	26	36	1682	1439
3225	2321	2393	.....	302	170	40	32	687	26	Wednesday, "	27	37	1683	1440
3226	2320	2394	.....	303	171	41	33	688	26	Thursday, "	28	38	1684	1441
3227	2319	2395	.....	304	172	42	34	689	26	Friday, "	29	39	1685	1442
3228	2318	2396	.....	305	173	43	35	690	26	Saturday, "	30	40	1686	1443
3229	2317	2397	.....	306	174	44	36	691	25	Sunday, "	31	41	1687	1444
3230	2316	2398	.....	307	175	45	37	692	25	Monday, "	32	42	1688	1445
3231	2315	2399	.....	308	176	46	38	693	25	Tuesday, "	33	43	1689	1446
3232	2314	2400	.....	309	177	47	39	694	25	Wednesday, "	34	44	1690	1447
3233	2313	2401	.....	310	178	48	40	695	24	Thursday, "	35	45	1691	1448
3234	2312	2402	.....	311	179	49	41	696	24	Friday, "	36	46	1692	1449
3235	2311	2403	.....	312	180	50	42	697	24	Saturday, "	37	47	1693	1450
3236	2310	2404	.....	313	181	51	43	698	24	Sunday, "	38	48	1694	1451
3237	2309	2405	.....	314	182	52	44	699	23	Monday, "	39	49	1695	1452
3238	2308	2406	.....	315	183	53	45	700	23	Tuesday, "	40	50	1696	1453
3239	2307	2407	.....	316	184	54	46	701	23	Wednesday, "	41	51	1697	1454
3240	2306	2408	.....	317	185	55	47	702	23	Thursday, "	42	52	1698	1455
3241	2305	2409	.....	318	186	56	48	703	22	Friday, "	43	53	1699	1456
3242	2304	2410	.....	319	187	57	49	704	22	Saturday, "	44	54	1700	1457
3243	2303	2411	.....	320	188	58	50	705	22	Sunday, "	45	55	1701	1458
3244	2302	2412	.....	321	189	59	51	706	22	Monday, "	46	56	1702	1459
3245	2301	2413	.....	322	190	60	52	707	21	Tuesday, "	47	57	1703	1460

A. M.	B. C.	A. J. P.	Remarks.	Reu's Years.	Song's Years.	Nahor's Years.	Terah's Years.	Babylon. Years.	Persia. Cycle, Month.	Days of the Week.	Theban. (Egypt.)	China.	Uaherin A. M.	Rabbin. A. M.
3246	2300	2414	.....	323	191	61		53	708	Wednesday, Mar.	48	58	1704	1461
3247	2299	2415	.....	324	192	62		54	709	Thursday, "	49	59	1705	1462
3248	2298	2416	.....	325	193	63		55	710	Friday, "	50	60	1706	1463
3249	2297	2417	.....	326	194	64		56	711	Saturday, "	51	61	1707	1464
3250	2296	2418	.....	327	195	65		57	712	Sunday, "	52	62	1708	1465
3251	2295	2419	.....	328	196	66		58	713	Monday, "	53	63	1709	1466
3252	2294	2420	.....	329	197	67		59	714	Tuesday, "	54	64	1710	1467
3253	2293	2421	.....	330	198	68		60	715	Wednesday, "	55	65	1711	1468
3254	2292	2422	.....	331	199	69		61	716	Thursday, "	56	66	1712	1469
3255	2291	2423	.....	332	200	70		62	717	Friday, "	57	67	1713	1470
3256	2290	2424	.....	333	201	71		63	718	Saturday, "	58	68	1714	1471
3257	2289	2425	.....	334	202	72		64	719	Sunday, "	59	69	1715	1472
3258	2288	2426	.....	335	203	73		65	720	Monday, "	60	70	1716	1473
3259	2287	2427	.....	336	204	74		66	721	Tuesday, "	61	71	1717	1474
3260	2286	2428	.....	337	205	75		67	722	Wednesday, "	62	72	1718	1475
3261	2285	2429	.....	338	206	76		68	723	Thursday, "	63	73	1719	1476
3262	2284	2430	Reu died.....	339	207	77		69	724	Friday, "	64	74	1720	1477
3263	2283	2431	.....		208	78		70	725	Saturday, "	65	75	1721	1478
3264	2282	2432	Terah born.....		209	79		71	726	Sunday, "	66	76	1722	1479
3265	2281	2433	.....		210	80		72	727	Monday, "	67	77	1723	1480
3266	2280	2434	.....		211	81	1	73	728	Tuesday, "	68	78	1724	1481
3267	2279	2435	.....		212	82	2	74	729	Wednesday, "	69	79	1725	1482
3268	2278	2436	.....		213	83	3	75	730	Thursday, "	70	80	1726	1483
3269	2277	2437	.....		214	84	4	76	731	Friday, "	71	81	1727	1484
3270	2276	2438	.....		215	85	5	77	732	Saturday, "	72	82	1728	1485
3271	2275	2439	.....		216	86	6	78	733	Sunday, "	73	83	1729	1486
3272	2274	2440	.....		217	87	7	79	734	Monday, "	74	84	1730	1487
3273	2273	2441	.....		218	88	8	80	735	Tuesday, "	75	85	1731	1488
3274	2272	2442	Astronomy cul- tivated at		219	89	9	81	736	Wednesday, "	76	86	1732	1489
3275	2271	2443	Babylon.		220	90	10	82	737	Thursday, "	77	87	1733	1490
3276	2270	2444	.....		221	91	11	83	738	Friday, "	78	88	1734	1491
3277	2269	2445	.....		222	92	12	84	739	Saturday, "	79	89	1735	1492
3278	2268	2446	.....		223	93	13	85	740	Sunday, "	80	90	1736	1493

A. M.	B. C.	A. J. F.	Remarks.	Serug's Years.	Nahor's Years.	Terah's Years.	Babylon.	Persia.	Cycle.	Days of Month.	Days of the Week.	Theban. (Egypt.)	China.	Usherian A. M.	Rabbin. A. M.
3279	2267	2447	.....	224	94	15	31	26	741	13	Monday, March	81	91	1737	1494
3280	2266	2448	.....	225	95	16	32	27	742	13	Tuesday, "	82	92	1738	1495
3281	2265	2449	.....	226	96	17	33	28	743	12	Wednesday, "	83	93	1739	1496
3282	2264	2450	.....	227	97	18	34	29	744	12	Thursday, "	84	94	1740	1497
3283	2263	2451	.....	228	98	19	35	30	745	12	Friday, "	85	95	1741	1498
3284	2262	2452	.....	229	99	20	36	31	746	12	Saturday, "	86	96	1742	1499
3285	2261	2453	.....	230	100	21	37	32	747	11	Sunday, "	87	97	1743	1500
3286	2260	2454	.....	231	101	22	1	33	748	11	Monday, "	88	98	1744	1501
3287	2259	2455	.....	232	102	23	Anebis,	34	749	11	Tuesday, "	89	99	1745	1502
3288	2258	2456	.....	233	103	24	2	35	750	11	Wednesday, "	90	100	1746	1503
3289	2257	2457	.....	234	104	25	3	36	751	10	Thursday, "	91	101	1747	1504
3290	2256	2458	.....	235	105	26	4	37	752	10	Friday, "	92	102	1748	1505
3291	2255	2459	.....	236	106	27	5	38	753	10	Saturday, "	93	102	1749	1506
3292	2254	2460	.....	237	107	28	6	39	754	10	Sunday, "	94	103	1750	1507
3293	2253	2461	.....	238	108	29	7	40	755	9	Monday, "	95	104	1751	1508
3294	2252	2462	.....	239	109	30	8	41	756	9	Tuesday, "	96	105	1752	1509
3295	2251	2463	.....	240	110	31	9	42	757	9	Wednesday, "	97	106	1753	1510
3296	2250	2464	.....	241	111	32	10	43	758	9	Thursday, "	98	107	1754	1511
3297	2249	2465	.....	242	112	33	11	44	759	8	Friday, "	99	108	1755	1512
3298	2248	2466	.....	243	113	34	12	45	760	8	Saturday, "	100	109	1756	1513
3299	2247	2467	Usher's Peleg born.	244	114	35	13	46	761	8	Sunday, "	101	110	1757	1514
3300	2246	2468	.....	245	115	36	14	47	762	8	Monday, "	102	111	1758	1515
3301	2245	2469	.....	246	116	37	15	48	763	7	Tuesday, "	103	112	1759	1516
3302	2244	2470	.....	247	117	38	16	49	764	7	Wednesday, "	104	113	1760	1517
3303	2243	2471	.....	248	118	39	17	50	765	7	Thursday, "	105	114	1761	1518
3304	2242	2472	.....	249	119	40	18	51	766	7	Friday, "	106	115	1762	1519
3305	2241	2473	.....	250	120	41	19	52	767	6	Saturday, "	107	116	1763	1520
3306	2240	2474	.....	251	121	42	20	53	768	6	Sunday, "	108	117	1764	1521
3307	2239	2475	.....	252	122	43	21	54	769	6	Monday, "	109	118	1765	1522
3308	2238	2476	.....	253	123	44	22	55	770	5	Tuesday, "	110	119	1766	1523
3309	2237	2477	.....	254	124	45	23	56	771	5	Wednesday, "	111	120	1767	1524
3310	2236	2478	.....	255	125	46	24	57	772	5	Thursday, "	112	121	1768	1525
3311	2235	2479	.....	256	126	47	25	58	773	5	Friday, "	113	122	1769	1526

A. M.	B. C.	A. J. P.	Remarks.	Song's Years.	Nehor's Years.	Tenali's Years.	Babylon.	Persia.	Cycle.	Days of Month.	Days of the Week.	Thoth's (Egypt).	China.	Uchron A. M.	Rubini A. M.
3312	2234	2480	.....	257	127	48	27	59	774	5	Saturday, March	114	22	1770	1527
3313	2233	2481	.....	258	128	49	28	60	775	4	Sunday, " "	115	23	1771	1528
3314	2232	2482	.....	259	129	50	29	61	776	4	Monday, " "	116	24	1772	1529
3315	2231	2483	.....	260	130	51	30	62	777	4	Tuesday, " "	117	25	1773	1530
3316	2230	2484	.....	261	131	52	31	63	778	4	Wednesday, " "	118	26	1774	1531
3317	2229	2485	.....	262	132	53	32	64	779	3	Thursday, " "	119	27	1775	1532
3318	2228	2486	.....	263	133	54	33	65	780	3	Friday, " "	120	28	1776	1533
3319	2227	2487	.....	264	134	55	34	66	781	3	Saturday, " "	121	29	1777	1534
3320	2226	2488	.....	265	135	56	35	67	782	3	Sunday, " "	122	30	1778	1535
3321	2225	2489	.....	266	136	57	36	68	783	2	Monday, " "	123	31	1779	1536
3322	2224	2490	.....	267	137	58	37	69	784	2	Tuesday, " "	124	32	1780	1537
3323	2223	2491	.....	268	138	59	38	70	785	2	Wednesday, " "	125	33	1781	1538
3324	2222	2492	.....	269	139	60	1	Hushang.	786	2	Thursday, " "	126	34	1782	1539
3325	2221	2493	.....	270	140	61	2	Chaealus, son of	787	1	Friday, " "	127	35	1783	1540
3326	2220	2494	.....	271	141	62	3	Anebis.	788	1	Saturday, " "	128	36	1784	1541
3327	2219	2495	.....	272	142	63	4		789	1	Sunday, " "	129	37	1785	1542
3328	2218	2496	.....	273	143	64	5		790	1	Monday, " "	130	38	1786	1543
3329	2217	2497	.....	274	144	65	6		791	29	Tuesday, Feb.	131	39	1787	1544
3330	2216	2498	.....	275	145	66	7		792	28	Wednesday, " "	132	40	1788	1545
3331	2215	2499	.....	276	146	67	8		793	28	Thursday, " "	133	41	1789	1546
3332	2214	2500	.....	277	147	68	9		794	28	Friday, " "	134	42	1790	1547
3333	2213	2501	.....	278	148	69	10		795	28	Saturday, " "	135	43	1791	1548
3334	2212	2502	.....	279	149	70	11		796	27	Sunday, " "	136	44	1792	1549
3335	2211	2503	.....	280	150	71	12		797	27	Monday, " "	137	45	1793	1550
3336	2210	2504	.....	281	151	72	13		798	27	Tuesday, " "	138	46	1794	1551
3337	2209	2505	.....	282	152	73	14		799	27	Wednesday, " "	139	47	1795	1552
3338	2208	2506	.....	283	153	74	15		800	26	Thursday, " "	140	48	1796	1553
3339	2207	2507	.....	284	154	75	16		801	26	Friday, " "	1	49	1797	1554
3340	2206	2508	.....	285	155	76	17		802	26	Saturday, " "	2	50	1798	1555
3341	2205	2509	.....	286	156	77	18		803	26	Sunday, " "	3	1	1799	1556
3342	2204	2510	.....	287	157	78	19		804	25	Monday, " "	4	2	1800	1557
3343	2203	2511	.....	288	158	79	20		805	25	Tuesday, " "	5	3	1801	1558
3344	2202	2512	.....	289	159	80	21		806	25	Wednesday, " "	6	4	1802	1559

Yu, 1st imperial dynasty.
Amraes, or Amois.

A. M.	B. C.	A. J. P.	Remarks.	Sorug's Years.	Nahor's Years.	Tench's Years.	Babylon.	Persia.	Cycle.	Days of Month.	Days of the Week.	Theban, (Egypt.)	China.	Ushorriu A. M.	Rathin, A. M.
3345	2201	2513	.....	290	160	81	22	22	807	25	Thursday,	7	5	1803	1560
3346	2200	2514	.....	291	161	82	23	23	808	24	Friday,	8	6	1804	1561
3347	2199	2515	.....	292	162	83	24	24	809	24	Saturday,	9	7	1805	1562
3348	2198	2516	.....	293	163	84	25	25	810	24	Sunday,	10	8	1806	1563
3349	2197	2517	.....	294	164	85	26	26	811	24	Monday,	11	1	1807	1564
3350	2196	2518	.....	295	165	86	27	27	812	23	Tuesday,	12	2	1808	1565
3351	2195	2519	.....	296	166	87	28	28	813	23	Wednesday,	13	3	1809	1566
3352	2194	2520	.....	297	167	88	29	29	814	23	Thursday,	14	4	1810	1567
3353	2193	2521	.....	298	168	89	30	30	815	22	Friday,	15	5	1811	1568
3354	2192	2522	.....	299	169	90	31	31	816	22	Saturday,	16	6	1812	1569
3355	2191	2523	.....	300	170	91	32	32	817	22	Sunday,	17	7	1813	1570
3356	2190	2524	.....	301	171	92	33	33	818	22	Monday,	18	8	1814	1571
3357	2189	2525	.....	302	172	93	34	34	819	22	Tuesday,	19	9	1815	1572
3358	2188	2526	.....	303	173	94	35	35	820	21	Wednesday,	20	1	1816	1573
3359	2187	2527	.....	304	174	95	36	36	821	21	Thursday,	21	2	1817	1574
3360	2186	2528	.....	305	175	96	37	37	822	21	Friday,	22	3	1818	1575
3361	2185	2529	.....	306	176	97	38	38	823	21	Saturday,	23	4	1819	1576
3362	2184	2530	.....	307	177	98	39	39	824	20	Sunday,	24	5	1820	1577
3363	2183	2531	.....	308	178	99	40	40	825	20	Monday,	25	6	1821	1578
3364	2182	2532	.....	309	179	100	41	41	826	20	Tuesday,	26	7	1822	1579
3365	2181	2533	.....	310	180	101	42	42	827	20	Wednesday,	27	8	1823	1580
3366	2180	2534	.....	311	181	102	43	43	828	19	Thursday,	28	9	1824	1581
3367	2179	2535	.....	312	182	103	44	44	829	19	Friday,	29	10	1825	1582
3368	2178	2536	.....	313	183	104	45	45	830	19	Saturday,	30	11	1826	1583
3369	2177	2537	.....	314	184	105	1	46	831	19	Sunday,	31	12	1827	1584
3370	2176	2538	.....	315	185	106	2	47	832	18	Monday,	32	13	1828	1585
3371	2175	2539	.....	316	186	107	3	48	833	18	Tuesday,	33	14	1829	1586
3372	2174	2540	.....	317	187	108	4	49	834	18	Wednesday,	34	15	1830	1587
3373	2173	2541	.....	318	188	109	5	50	835	18	Thursday,	35	16	1831	1588
3374	2172	2542	.....	319	189	110	6	1	836	17	Friday,	36	17	1832	1589
3375	2171	2543	.....	320	190	111	7	2	837	17	Saturday,	37	18	1833	1590
3376	2170	2544	.....	321	191	112	8	3	838	17	Sunday,	38	19	1834	1591
3377	2169	2545	.....	322	192	113	9	4	839	17	Monday,	39	20	1835	1592

Arbelus, son of Chaealus

A. M.	B. C.	A. J. P.	Remarks.	Serug's Years.	Nahor's Years.	Terah's Years.	Abn'm's Years.	Habylon.	Aasy-riah.	Persia.	Cyclo.	Days of Month	Days of the Week.	Thelan. (Egypt).	China.	Ussurian A. M.	Rabbin. A. M.	Munetho's 511 years.
3378	2168	2546	.....	323	193	114		10		5	840	16	Tuesday, Feb.	40	21	1836	1593	Manetho's 511 years.
3379	2167	2547	.....	324	194	115		11		6	841	16	Wednesday, "	41	22	1837	1594	Manetho's 511 years.
3380	2166	2548	.....	325	195	116		12		7	842	16	Thursday, "	42	23	1838	1595	Manetho's 511 years.
3381	2165	2549	.....	326	196	117		13		8	843	16	Friday, "	43	24	1839	1596	Manetho's 511 years.
3382	2164	2550	.....	327	197	118		14	1	9	844	15	Saturday, "	44	25	1840	1597	Manetho's 511 years.
3383	2163	2551	.....	328	198	119		15	2	10	845	15	Sunday, "	1	26	1841	1598	Manetho's 511 years.
3384	2162	2552	.....	329	199	120		16	3	11	846	15	Monday, "	2	27	1842	1599	Manetho's 511 years.
3385	2161	2553	Serug died..	330	200	121		17	4	12	847	15	Tuesday, "	3	28	1843	1600	Manetho's 511 years.
3386	2160	2554	.....		201	122		18	5	13	848	14	Wednesday, "	4	29	1844	1601	Manetho's 511 years.
3387	2159	2555	.....		202	123		19	6	14	849	14	Thursday, "	5	1	1845	1602	Manetho's 511 years.
3388	2158	2556	.....		203	124		20	7	15	850	14	Friday, "	6	2	1846	1603	Manetho's 511 years.
3389	2157	2557	17th dynasty begins.		204	125		21	8	16	851	14	Saturday, "	7	3	1847	1604	Manetho's 511 years.
3390	2156	2558	.....		205	126		22	9	17	852	13	Sunday, "	8	4	1848	1605	Manetho's 511 years.
3391	2155	2559	.....		206	127		23	10	18	853	13	Monday, "	9	5	1849	1606	Manetho's 511 years.
3392	2154	2560	.....		207	128		24	11	19	854	13	Tuesday, "	10	6	1850	1607	Manetho's 511 years.
3393	2153	2561	Nahor died..		208	129		25	12	20	855	13	Wednesday, "	11	7	1851	1608	Manetho's 511 years.
3394	2152	2562	Abraham b..			130		26	13	21	856	12	Thursday, "	12	8	1852	1609	Manetho's 511 years.
3395	2151	2563	.....			131	1	27	14	22	857	12	Friday, "	13	9	1853	1610	Manetho's 511 years.
3396	2150	2564	.....			132	2	28	15	23	858	12	Saturday, "	14	10	1854	1611	Manetho's 511 years.
3397	2149	2565	.....			133	3	29	16	24	859	12	Sunday, "	15	11	1855	1612	Manetho's 511 years.
3398	2148	2566	.....			134	4	30	17	25	860	11	Monday, "	16	12	1856	1613	Manetho's 511 years.
3399	2147	2567	.....			135	5	31	18	26	861	11	Tuesday, "	17	13	1857	1614	Manetho's 511 years.
3400	2146	2568	.....			136	6	32	19	27	862	11	Wednesday, "	18	1	1858	1615	Manetho's 511 years.
3401	2145	2569	.....			137	7	33	20	28	863	11	Thursday, "	19	2	1859	1616	Manetho's 511 years.
3402	2144	2570	.....			138	8	34	21	29	864	10	Friday, "	20	3	1860	1617	Manetho's 511 years.
3403	2143	2571	.....			139	9	35	22	30	865	10	Saturday, "	21	4	1861	1618	Manetho's 511 years.
3404	2142	2572	Sarah born..			140	10	36	23	31	866	10	Sunday, "	22	5	1862	1619	Manetho's 511 years.
3405	2141	2573	.....			141	11	37	24	1	867	10	Monday, "	23	6	1863	1620	Manetho's 511 years.
3406	2140	2574	.....			142	12	38	25	2	868	9	Tuesday, "	24	7	1864	1621	Manetho's 511 years.
3407	2139	2575	.....			143	13	39	26	3	869	9	Wednesday, "	25	8	1865	1622	Manetho's 511 years.
3408	2138	2576	.....			144	14	40	27	4	870	9	Thursday, "	26	9	1866	1623	Manetho's 511 years.
3409	2137	2577	.....			145	15	41	28	5	871	9	Friday, "	27	10	1867	1624	Manetho's 511 years.
3410	2136	2578	.....			146	16	42	29	6	872	8	Saturday, "	28	11	1868	1625	Manetho's 511 years.

A. M.	E. C.	A. J. P.	Remarks.	Tern's Years.	Abra'm's Years.	Assyria, Babylon.	Persia.	Cycle.	Days of Month.	Days of the Week.	Shepherd Kings, (Egypt.)	China.	Usherian A. M.	Rabbin. A. M.	Manetho's 511 years.
3411	2135	2579	.....	147	17	31	8	873	8	Sunday, Feb.	4	12	1869	1626	23
3412	2134	2580	.....	148	18	32	9	874	8	Monday, "	5	13	1870	1627	24
3413	2133	2581	.....	149	19	33	10	875	8	Tuesday, "	6	14	1871	1628	25
3414	2132	2582	.....	150	20	34	11	876	7	Wednesday, "	7	15	1872	1629	26
3415	2131	2583	.....	151	21	35	12	877	7	Thursday, "	8	16	1873	1630	27
3416	2130	2584	.....	152	22	36	13	878	7	Friday, "	9	17	1874	1631	28
3417	2129	2585	.....	153	23	37	14	879	7	Saturday, "	10	18	1875	1632	29
3418	2128	2586	.....	154	24	38	15	880	6	Sunday, "	11	19	1876	1633	30
3419	2127	2587	.....	155	25	39	16	881	6	Monday, "	12	20	1877	1634	31
3420	2126	2588	.....	156	26	40	17	882	6	Tuesday, "	13	21	1878	1635	32
3421	2125	2589	.....	157	27	41	18	883	6	Wednesday, "	14	22	1879	1636	33
3422	2124	2590	.....	158	28	42	19	884	5	Thursday, "	15	23	1880	1637	34
3423	2123	2591	.....	159	29	43	20	885	5	Friday, "	16	24	1881	1638	35
3424	2122	2592	.....	160	30	44	21	886	5	Saturday, "	17	25	1882	1639	36
3425	2121	2593	.....	161	31	45	22	887	5	Sunday, "	18	26	1883	1640	37
3426	2120	2594	.....	162	32	46	23	888	4	Monday, "	19	27	1884	1641	38
3427	2119	2595	.....	163	33	47	24	889	4	Tuesday, "	20	28	1885	1642	39
3428	2118	2596	.....	164	34	48	25	890	4	Wednesday, "	21	29	1886	1643	40
3429	2117	2597	.....	165	35	49	26	891	4	Thursday, "	22	30	1887	1644	41
3430	2116	2598	.....	166	36	50	27	892	3	Friday, "	23	31	1888	1645	42
3431	2115	2599	.....	167	37	51	28	893	3	Saturday, "	24	32	1889	1646	43
3432	2114	2600	.....	168	38	52	29	894	3	Sunday, "	25	33	1890	1647	44
3433	2113	2601	.....	169	39	53	30	895	3	Monday, "	26	34	1891	1648	45
3434	2112	2602	.....	170	40	54	31	896	2	Tuesday, "	27	35	1892	1649	46
3435	2111	2603	.....	171	41	55	32	897	2	Wednesday, "	28	36	1893	1650	47
3436	2110	2604	.....	172	42	56	33	898	2	Thursday, "	29	37	1894	1651	48
3437	2109	2605	.....	173	43	57	34	899	2	Friday, "	30	38	1895	1652	49
3438	2108	2606	.....	174	44	58	35	900	1	Saturday, "	31	39	1896	1653	50
3439	2107	2607	.....	175	45	59	36	901	1	Sunday, "	32	40	1897	1654	51
3440	2106	2608	.....	176	46	60	37	902	1	Monday, "	33	41	1898	1655	52
3441	2105	2609	.....	177	47	61	38	903	1	Tuesday, "	34	42	1899	1656	53
3442	2104	2610	.....	178	48	62	39	904	31	Wednesday, Jan.	35	43	1900	1657	54

Zohauk, or Ninus, the conqueror of Persia.

Semiramis.

A. M.	B. C.	A. J. P.	Remarks.	Terah's Years.	Abra'm's Years.	Assyria, Persia and Babylon.	Call of Abraham.	Cycle.	Days of Month.	Days of the Week.	Shepherd Kings. (Egypt.)	China.	Usterian A. M.	Rabbin. A. M.	Manetho's 511 years.
3443	2103	2611	.....	179	49	11		905	31	Thursday, Jan.	36	17	1901	1658	55
3444	2102	2612	.....	180	50	12		906	31	Friday, "	37	18	1902	1659	56
3445	2101	2613	.....	181	51	13		907	31	Saturday, "	38	19	1903	1660	57
3446	2100	2614	.....	182	52	14		908	30	Sunday, "	39	20	1904	1661	58
3447	2099	2615	.....	183	53	15		909	30	Monday, "	40	21	1905	1662	59
3448	2098	2616	.....	184	54	16		910	30	Tuesday, "	41	22	1906	1663	60
3449	2097	2617	.....	185	55	17		911	30	Wednesday, "	42	23	1907	1664	61
3450	2096	2618	.....	186	56	18		912	29	Thursday, "	43	24	1908	1665	62
3451	2095	2619	.....	187	57	19		913	29	Friday, "	44	25	1909	1666	63
3452	2094	2620	.....	188	58	20		914	29	Saturday, "	1	26	1910	1667	64
3453	2093	2621	.....	189	59	21		915	29	Sunday, "	2	27	1911	1668	65
3454	2092	2622	.....	190	60	22		916	28	Monday, "	3	28	1912	1669	66
3455	2091	2623	.....	191	61	23		917	28	Tuesday, "	4	29	1913	1670	67
3456	2090	2624	.....	192	62	24		918	28	Wednesday, "	5	30	1914	1671	68
3457	2089	2625	.....	193	63	25		919	28	Thursday, "	6	31	1915	1672	69
3458	2088	2626	.....	194	64	26		920	27	Friday, "	7	1	1916	1673	70
3459	2087	2627	.....	195	65	27		921	27	Saturday, "	8	2	1917	1674	71
3460	2086	2628	.....	196	66	28		922	27	Sunday, "	9	3	1918	1675	72
3461	2085	2629	.....	197	67	29		923	27	Monday, "	10	4	1919	1676	73
3462	2084	2630	.....	198	68	30		924	26	Tuesday, "	11	5	1920	1677	74
3463	2083	2631	.....	199	69	31		925	26	Wednesday, "	12	6	1921	1678	75
3464	2082	2632	.....	200	70	32		926	26	Thursday, "	13	7	1922	1679	76
3465	2081	2633	.....	201	71	33		927	26	Friday, "	14	8	1923	1680	77
3466	2080	2634	.....	202	72	34		928	25	Saturday, "	15	9	1924	1681	78
3467	2079	2635	.....	203	73	35		929	25	Sunday, "	16	10	1925	1682	79
3468	2078	2636	.....	204	74	36		930	25	Monday, "	17	11	1926	1683	80
3469	2077	2637	.....	205	75	37		931	25	Tuesday, "	18	12	1927	1684	81
3470	2076	2638	Terah died....		76	38		932	24	Wednesday, "	19	13	1928	1685	82
3471	2075	2639	Abram visits E.		77	39		933	24	Thursday, "	20	14	1929	1686	83
3472	2074	2640	.....		78	40		934	24	Friday, "	21	15	1930	1687	84
3473	2073	2641	.....		79	41		935	24	Saturday, "	22	16	1931	1688	85
3474	2072	2642	.....		80	42		936	23	Sunday, "	23	17	1932	1689	86

Call of Abraham at Terah's death, Abib 14, Sunday, March 25th. (Gen. xi, 32; xii, 1-4; Ex. xii, 41; Gal. iii, 17.)

A. M.	B. C.	A. J. P.	Remarks.	Abram's Years.	Isaac's Years.	Aasyria, Persia and Babylon.	Call of Abraham.	Cycle.	Days of Month.	Days of the Week.	Shepherd Kings. (Egypt.)	China.	Usherian A. M.	Rabbin. A. M.	Manetho's 511 years.
3475	2071	2643	.....	81		1	6	937	23	Monday, Jan.	24	27	1933	1690	87
3476	2070	2644	.....	82		2	7	938	23	Tuesday, "	25	28	1934	1691	88
3477	2069	2645	.....	83		3	8	939	23	Wednesday, "	26	29	1935	1692	89
3478	2068	2646	Abram slaugh-	84		4	9	940	22	Thursday, "	27	30	1936	1693	90
3479	2067	2647	ters the kings.	85		5	10	941	22	Friday, "	28	31	1937	1694	91
3480	2066	2648	Ishmael born..	86		6	11	942	22	Saturday, "	29	32	1938	1695	92
3481	2065	2649	.....	87		7	12	943	22	Sunday, "	30	33	1939	1696	93
3482	2064	2650	.....	88		8	13	944	21	Monday, "	31	34	1940	1697	94
3483	2063	2651	.....	89		9	14	945	21	Tuesday, "	32	35	1941	1698	95
3484	2062	2652	.....	90		10	15	946	21	Wednesday, "	33	36	1942	1699	96
3485	2061	2653	.....	91		11	16	947	21	Thursday, "	34	37	1943	1700	97
3486	2060	2654	.....	92		12	17	948	20	Friday, "	35	38	1944	1701	98
3487	2059	2655	.....	93		13	18	949	20	Saturday, "	36	39	1945	1702	99
3488	2058	2656	.....	94		14	19	950	20	Sunday, "	1	40	1946	1703	100
3489	2057	2657	.....	95		15	20	951	20	Monday, "	2	41	1947	1704	101
3490	2056	2658	.....	96		16	21	952	19	Tuesday, "	3	42	1948	1705	102
3491	2055	2659	.....	97		17	22	953	19	Wednesday, "	4	43	1949	1706	103
3492	2054	2660	.....	98		18	23	954	19	Thursday, "	5	44	1950	1707	104
3493	2053	2661	Sodom destro'd.	99		19	24	955	19	Friday, "	6	45	1951	1708	105
3494	2052	2662	Isaac born....	100		20	25	956	18	Saturday, "	7	46	1952	1709	106
3495	2051	2663	.....	101	1	21	26	957	18	Sunday, "	8	47	1953	1710	107
3496	2050	2664	.....	102	2	22	27	958	18	Monday, "	9	48	1954	1711	108
3497	2049	2665	.....	103	3	23	28	959	18	Tuesday, "	10	49	1955	1712	109
3498	2048	2666	.....	104	4	24	29	960	17	Wednesday, "	11	50	1956	1713	110
3499	2047	2667	.....	105	5	25	30	961	17	Thursday, "	12	51	1957	1714	111
3500	2046	2668	.....	106	6	26	31	962	17	Friday, "	13	52	1958	1715	112
3501	2045	2669	.....	107	7	27	32	963	17	Saturday, "	14	53	1959	1716	113
3502	2044	2670	.....	108	8	28	33	964	16	Sunday, "	15	54	1960	1717	114
3503	2043	2671	.....	109	9	29	34	965	16	Monday, "	16	55	1961	1718	115
3504	2042	2672	.....	110	10	30	35	966	16	Tuesday, "	17	56	1962	1719	116
3505	2041	2673	.....	111	11	31	36	967	16	Wednesday, "	18	57	1963	1720	117
3506	2040	2674	.....	112	12	32	37	968	15	Thursday, "	19	58	1964	1721	118

GENERAL TABLE.

319

A. M.	B. C.	A. J. P.	Remarks.	Abra'm's Years.	Isaac's Years.	Assyria, Persia and Babylon.	Call of Abraham.	Cycle.	Days of Month.	Days of the Week.	Shepherd Kings, (Egypt.)	China, hoace.	Uchian A. M.	Rabbin. A. M.	Mancho's 511 years.
3507	2039	2675	.....	113	13	33	38	969	15	Friday,	20	2	1965	1722	119
3508	2038	2676	.....	114	14	34	39	970	15	Saturday,	21	3	1966	1723	120
3509	2037	2677	.....	115	15	35	40	971	15	Sunday,	22	4	1967	1724	121
3510	2036	2678	.....	116	16	36	41	972	14	Monday,	23	5	1968	1725	122
3511	2035	2679	.....	117	17	37	42	973	14	Tuesday,	24	6	1969	1726	123
3512	2034	2680	.....	118	18	38	43	974	14	Wednesday,	25	7	1970	1727	124
3513	2033	2681	.....	119	19	39	44	975	14	Thursday,	26	8	1971	1728	125
3514	2032	2682	.....	120	20	40	45	976	13	Friday,	27	9	1972	1729	126
3515	2031	2683	.....	121	21	41	46	977	13	Saturday,	28	10	1973	1730	127
3516	2030	2684	.....	122	22	42	47	978	13	Sunday,	29	11	1974	1731	128
3517	2029	2685	.....	123	23	43	48	979	13	Monday,	30	12	1975	1732	129
3518	2028	2686	.....	124	24	44	49	980	12	Tuesday,	31	13	1976	1733	130
3519	2027	2687	.....	125	25	45	50	981	12	Wednesday,	32	14	1977	1734	131
3520	2026	2688	.....	126	26	46	51	982	12	Thursday,	33	15	1978	1735	132
3521	2025	2689	.....	127	27	47	52	983	12	Friday,	34	16	1979	1736	133
3522	2024	2690	.....	128	28	48	53	984	11	Saturday,	35	17	1980	1737	134
3523	2023	2691	.....	129	29	49	54	985	11	Sunday,	36	18	1981	1738	135
3524	2022	2692	.....	130	30	50	55	986	11	Monday,	37	19	1982	1739	136
3525	2021	2693	.....	131	31	51	56	987	11	Tuesday,	38	20	1983	1740	137
3526	2020	2694	.....	132	32	52	57	988	10	Wednesday,	39	21	1984	1741	138
3527	2019	2695	.....	133	33	53	58	989	10	Thursday,	40	22	1985	1742	139
3528	2018	2696	.....	134	34	54	59	990	10	Friday,	41	23	1986	1743	140
3529	2017	2697	.....	135	35	55	60	991	10	Saturday,	42	24	1987	1744	141
3530	2016	2698	.....	136	36	56	61	992	9	Sunday,	43	25	1988	1745	142
3531	2015	2699	Sarah died.	137	37	57	62	993	9	Monday,	44	26	1989	1746	143
3532	2014	2700	.....	138	38	58	63	994	9	Tuesday,	45	27	1990	1747	144
3533	2013	2701	.....	139	39	59	64	995	9	Wednesday,	46	28	1991	1748	145
3534	2012	2702	.....	140	40	60	65	996	8	Thursday,	47	29	1992	1749	146
3535	2011	2703	.....	141	41	61	66	997	8	Friday,	48	30	1993	1750	147
3536	2010	2704	.....	142	42	62	67	998	8	Saturday,	49	31	1994	1751	148
3537	2009	2705	.....	143	43	63	68	999	8	Sunday,	50	32	1995	1752	149
3538	2008	2706	.....	144	44	64	69	1000	7	Monday,	51	33	1996	1753	150

A. M.	B. C.	A. J. P.	Remarks.	Abram's Years.	Isaac's Years.	Jacob's Years.	Assyria, Persia and Babylon.	Call of Abraham.	Cycle.	Days of Month.	Days of the Week.	Shepherd Kings. (Egypt.)	China.	Usherian A. M.	Rabbin. A. M.	Manetho's 511 years.
3539	2007	2707	.....	145	45		27	70	1001	7	Tuesday, Jan.	52	8	1997	1754	151
3540	2006	2708	.....	146	46		28	71	1002	7	Wednesday, "	53	9	1998	1755	152
3541	2005	2709	.....	147	47		29	72	1003	7	Thursday, "	54	10	1999	1756	153
3542	2004	2710	.....	148	48		30	73	1004	6	Friday, "	55	11	2000	1757	154
3543	2003	2711	.....	149	49		1	74	1005	6	Saturday, "	56	12	2001	1758	155
3544	2002	2712	.....	150	50		2	75	1006	6	Sunday, "	57	13	2002	1759	156
3545	2001	2713	.....	151	51		3	76	1007	6	Monday, "	58	14	2003	1760	157
3546	2000	2714	.....	152	52		4	77	1008	5	Tuesday, "	59	15	2004	1761	158
3547	1999	2715	.....	153	53		5	78	1009	5	Wednesday, "	60	16	2005	1762	159
3548	1998	2716	.....	154	54		6	79	1010	5	Thursday, "	61	17	2006	1763	160
3549	1997	2717	Usher's Noah died.	155	55		7	80	1011	5	Friday, "	62	18	2007	1764	161
3550	1996	2718	Usher's Abram born.	156	56		8	81	1012	4	Saturday, "	63	19	2008	1765	162
3551	1995	2719	.....	157	57		9	82	1013	4	Sunday, "	64	20	2009	1766	163
3552	1994	2720	.....	158	58		10	83	1014	4	Monday, "	65	21	2010	1767	164
3553	1993	2721	.....	159	59		11	84	1015	4	Tuesday, "	66	22	2011	1768	165
3554	1992	2722	Jacob born....	160	60		12	85	1016	3	Wednesday, "	67	23	2012	1769	166
3555	1991	2723	.....	161	61		13	86	1017	3	Thursday, "	68	24	2013	1770	167
3556	1990	2724	.....	162	62	1	14	87	1018	3	Friday, "	69	25	2014	1771	168
3557	1989	2725	.....	163	63	2	15	88	1019	3	Saturday, "	70	26	2015	1772	169
3558	1988	2726	.....	164	64	3	16	89	1020	2	Sunday, "	71	27	2016	1773	170
3559	1987	2727	.....	165	65	4	17	90	1021	2	Monday, "	72	28	2017	1774	171
3560	1986	2728	.....	166	66	5	18	91	1022	2	Tuesday, "	73	29	2018	1775	172
3561	1985	2729	.....	167	67	6	19	92	1023	2	Wednesday, "	74	30	2019	1776	173
3562	1984	2730	.....	168	68	7	20	93	1024	1	Thursday, "	75	31	2020	1777	174
3563	1983	2731	.....	169	69	8	21	94	1025	1	Friday, "	76	32	2021	1778	175
3564	1982	2732	.....	170	70	9	22	95	1026	1	Saturday, "	77	33	2022	1779	176
3565	1981	2733*	.....	171	71	10	23	96	1027	1	Sunday, "	78	34	2023	1780	177
3566	1980	2734	.....	172	72	11	24	97	1028	31	Monday, Dec.	79	35	2024	1781	178
3567	1979	2735	.....	173	73	12	25	98	1029	31	Tuesday, "	80	36	2025	1782	179
			.....			13			1030	31	Wednesday, "	81	37			180

* Two Egyptian years begin in this Julian year, first and last days.

NOTE.—Each shepherd king's year begins in its parallel Julian year—the years of the cycle of 1461 Egyptian years also.

A. M.	B. C.	A. J. P.	Remarks.	Abraham's Years.	Isaac's Years.	Jacob's Years.	Assyria, Persia and Babylon.	Call of Abraham.	Cycle.	Days of Month.	Days of the Week.	Shepherd Kings. (Egypt.)	China. pō-kian'g.	Usherian A. M.	Rabbin. A. M.	Manetho's 511 years.
3568	1978	2736	.....	174	74	14	26	99	1031	31	Thursday, Dec.	21	3	2026	1783	181
3569	1977	2737	Abraham died.	175	75	15	27	100	1032	30	Friday, "	22	4	2027	1784	182
3570	1976	2738	.....		76	16	28	101	1033	30	Saturday, "	23	5	2028	1785	183
3571	1975	2739	.....		77	17	29	102	1034	30	Sunday, "	24	6	2029	1786	184
3572	1974	2740	.....		78	18	30	103	1035	30	Monday, "	25	7	2030	1787	185
3573	1973	2741	.....		79	19	31	104	1036	29	Tuesday, "	26	8	2031	1788	186
3574	1972	2742	.....		80	20	32	105	1037	29	Wednesday, "	27	9	2032	1789	187
3575	1971	2743	.....		81	21	33	106	1038	29	Thursday, "	28	10	2033	1790	188
3576	1970	2744	.....		82	22	34	107	1039	29	Friday, "	29	11	2034	1791	189
3577	1969	2745	.....		83	23	35	108	1040	28	Saturday, "	30	12	2035	1792	190
3578	1968	2746	.....		84	24	36	109	1041	28	Sunday, "	31	13	2036	1793	191
3579	1967	2747	.....		85	25	37	110	1042	28	Monday, "	32	14	2037	1794	192
3580	1966	2748	.....		86	26	38	111	1043	28	Tuesday, "	33	15	2038	1795	193
3581	1965	2749	.....		87	27	39	112	1044	27	Wednesday, "	34	16	2039	1796	194
3582	1964	2750	.....		88	28	40	113	1045	27	Thursday, "	35	17	2040	1797	195
3583	1963	2751	.....		89	29	Xerxes, or Balaneus.	114	1046	27	Friday, "	36	18	2041	1798	196
3584	1962	2752	.....		90	30	1	115	1047	27	Saturday, "	37	19	2042	1799	197
3585	1961	2753	.....		91	31	2	116	1048	26	Sunday, "	38	20	2043	1800	198
3586	1960	2754	.....		92	32	3	117	1049	26	Monday, "	39	21	2044	1801	199
3587	1959	2755	.....		93	33	4	118	1050	26	Tuesday, "	40	22	2045	1802	200
3588	1958	2756	.....		94	34	5	119	1051	26	Wednesday, "	41	23	2046	1803	201
3589	1957	2757	.....		95	35	6	120	1052	25	Thursday, "	42	24	2047	1804	202
3590	1956	2758	.....		96	36	7	121	1053	25	Friday, "	43	25	2048	1805	203
3591	1955	2759	.....		97	37	8	122	1054	25	Saturday, "	44	26	2049	1806	204
3592	1954	2760	.....		98	38	9	123	1055	25	Sunday, "	45	27	2050	1807	205
3593	1953	2761	.....		99	39	10	124	1056	24	Monday, "	46	28	2051	1808	206
3594	1952	2762	.....		100	40	11	125	1057	24	Tuesday, "	47	29	2052	1809	207
3595	1951	2763	.....		101	41	12	126	1058	24	Wednesday, "	48	30	2053	1810	208
3596	1950	2764	.....		102	42	13	127	1059	24	Thursday, "	49	31	2054	1811	209
3597	1949	2765	.....		103	43	14	128	1060	23	Friday, "	50	32	2055	1812	210
3598	1948	2766	.....		104	44	15	129	1061	23	Saturday, "	1	33	2056	1813	211
3599	1947	2767	.....		105	45	16	130	1062	23	Sunday, "	2	34	2057	1814	212

A. M.	B. C.	A. J. P.	Remarks.	Isaac's Years.	Jacob's Years.	Levi's Years.	Joseph's Years.	Ko- hath's Years.	Assyrin, Persian and Babylon.	Call of Abra'm.	Cycle.	Days of Month.	Days of the Week.	Sheph. Kings, (Egypt.)	China.	Usher, A. M.	Rubbin, A. M.	Moses tho's 511 yrs
3632	1914	2800	.....	138	78	11			20	163	1095	15	Friday,	35	8	2090	1847	245
3633	1913	2801	Issachar born	139	79	12			21	164	1096	14	Saturday,	36	9	2091	1848	246
3634	1912	2802	.....	140	80	13			22	165	1097	14	Sunday,	37	10	2092	1849	247
3635	1911	2803	Zebulon born.	141	81	14			23	166	1098	14	Monday,	38	11	2093	1850	248
3636	1910	2804	.....	142	82	15			24	167	1099	14	Tuesday,	39	12	2094	1851	249
3637	1909	2805	.....	143	83	16			25	168	1100	13	Wednesday,	40	13	2095	1852	250
3638	1908	2806	.....	144	84	17			26	169	1101	13	Thursday,	41	14	2096	1853	251
3639	1907	2807	.....	145	85	18			27	170	1102	13	Friday,	42	15	2097	1854	252
3640	1906	2808	.....	146	86	19			28	171	1103	13	Saturday,	43	16	2098	1855	253
3641	1905	2809	.....	147	87	20			29	172	1104	12	Sunday,	44	17	2099	1856	254
3642	1904	2810	.....	148	88	21			30	173	1105	12	Monday,	45	18	2100	1857	255
3643	1903	2811	.....	149	89	22			31	174	1106	12	Tuesday,	46	19	2101	1858	256
3644	1902	2812	.....	150	90	23			32	175	1107	12	Wednesday,	47	20	2102	1859	257
3645	1901	2813	Joseph born.	151	91	24			33	176	1108	11	Thursday,	48	21	2103	1860	258
3646	1900	2814	.....	152	92	25	1		34	177	1109	11	Friday,	49	22	2104	1861	259
3647	1899	2815	.....	153	93	26	2		35	178	1110	11	Saturday,	1	23	2105	1862	260
3648	1898	2816	.....	154	94	27	3		36	179	1111	11	Sunday,	2	24	2106	1863	261
3649	1897	2817	.....	155	95	28	4		37	180	1112	10	Monday,	3	25	2107	1864	262
3650	1896	2818	.....	156	96	29	5		1	181	1113	10	Tuesday,	4	26	2108	1865	263
3651	1895	2819	Usher's Isaac b.	157	97	30	6		2	182	1114	10	Wednesday,	5	27	2109	1866	264
3652	1894	2820	J'b leaves H.	158	98	31	7		3	183	1115	10	Thursday,	6	28	2110	1867	265
3653	1893	2821	Benjamin b..	159	99	32	8		4	184	1116	9	Friday,	7	29	2111	1868	266
3654	1892	2822	.....	160	100	33	9		5	185	1117	9	Saturday,	8	30	2112	1869	267
3655	1891	2823	Kohath born,	161	101	34	10	1	6	186	1118	9	Sunday,	9	31	2113	1870	268
3656	1890	2824	supposed.	162	102	35	11	2	7	187	1119	9	Monday,	10	32	2114	1871	269
3657	1889	2825	.....	163	103	36	12	3	8	188	1120	8	Tuesday,	11	33	2115	1872	270
3658	1888	2826	.....	164	104	37	13	4	9	189	1121	8	Wednesday,	12	34	2116	1873	271
3659	1887	2827	.....	165	105	38	14	5	10	190	1122	8	Thursday,	13	35	2117	1874	272
3660	1886	2828	.....	166	106	39	15	6	11	191	1123	8	Friday,	14	36	2118	1875	273
3661	1885	2829	.....	167	107	40	16	7	12	192	1124	7	Saturday,	15	37	2119	1876	274
3662	1884	2830	Joseph sold	168	108	41	17	8	13	193	1125	7	Sunday,	16	38	2120	1877	275
3663	1883	2831	into Egypt.	169	109	42	18	9	14	194	1126	7	Monday,	17	39	2121	1878	276

End of Hyksos rule. mosis—or Amenophis I of the monuments—the 18th dyn.

A. M.	B. C.	A. J. P.	Remarks.	Isaac's Years.	Jacob's Years.	Levi's Years.	Joseph's Years.	Kohath's Years.	Assyria and Babylon.	Call of Abraham.	Cycle.	Days of Month.	Days of the Week.	18th Dynasty, (Egypt.)	China.	Usher, A. M.	Rabbin. A. M.	Mene- the 531 years.
3664	1882	2832	.....	170	110	43	19	10	15	195	1127	7	Tuesday, Dec.	18	19	2122	1879	277
3665	1881	2833	.....	171	111	44	20	11	16	196	1128	6	Wednesday, " "	19	20	2123	1880	278
3666	1880	2834	.....	172	112	45	21	12	17	197	1129	6	Thursday, " "	20	21	2124	1881	279
3667	1879	2835	.....	173	113	46	22	13	18	198	1130	6	Friday, " "	21	21	2125	1882	280
3668	1878	2836	.....	174	114	47	23	14	19	199	1131	5	Saturday, " "	22	22	2126	1883	281
3669	1877	2837	.....	175	115	48	24	15	20	200	1132	5	Sunday, " "	23	23	2127	1884	282
3670	1876	2838	.....	176	116	49	25	16	21	201	1133	5	Monday, " "	24	24	2128	1885	283
3671	1875	2839	.....	177	117	50	26	17	22	202	1134	5	Tuesday, " "	25	5	2129	1886	284
3672	1874	2840	.....	178	118	51	27	18	23	203	1135	5	Wednesday, " "	1	6	2130	1887	285
3673	1873	2841	.....	179	119	52	28	19	24	204	1136	4	Thursday, " "	2	7	2131	1888	286
3674	1872	2842	Isaac died...	180	120	53	29	20	25	205	1137	4	Friday, " "	3	8	2132	1889	287
3675	1871	2843	Joseph gov- erns Egypt.		121	54	30	21	26	206	1138	4	Saturday, " "	4	9	2133	1890	288
3676	1870	2844	.....		122	55	31	22	27	207	1139	4	Sunday, " "	5	10	2134	1891	289
3677	1869	2845	.....		123	56	32	23	28	208	1140	3	Monday, " "	6	11	2135	1892	290
3678	1868	2846	.....		124	57	33	24	29	209	1141	3	Tuesday, " "	7	12	2136	1893	291
3679	1867	2847	.....		125	58	34	25	30	210	1142	3	Wednesday, " "	8	13	2137	1894	292
3680	1866	2848	.....		126	59	35	26	31	211	1143	3	Thursday, " "	9	14	2138	1895	293
3681	1865	2849	.....		127	60	36	27	32	212	1144	2	Friday, " "	10	15	2139	1896	294
3682	1864	2850	.....		128	61	37	28	33	213	1145	2	Saturday, " "	11	16	2140	1897	295
3683	1863	2851	.....		129	62	38	29	34	214	1146	2	Sunday, " "	12	17	2141	1898	296
3684	1862	2852	Jacob goes to Egypt.		130	63	39	30	35	215	1147	2	Monday, " "	13	18	2142	1899	297
3685	1861	2853	.....		131	64	40	31	36	216	1148	1	Tuesday, " "	1	19	2143	1900	298
3686	1860	2854	.....		132	65	41	32	37	217	1149	1	Wednesday, " "	2	20	2144	1901	299
3687	1859	2855	.....		133	66	42	33	38	218	1150	1	Thursday, " "	3	21	2145	1902	300
3688	1858	2856	.....		134	67	43	34	39	219	1151	1	Friday, " "	4	22	2146	1903	301
3689	1857	2857	.....		135	68	44	35	40	220	1152	30	Saturday, Nov.	5	23	2147	1904	302
3690	1856	2858	.....		136	69	45	36	41	221	1153	30	Sunday, " "	6	24	2148	1905	303
3691	1855	2859	.....		137	70	46	37	42	222	1154	30	Monday, " "	7	25	2149	1906	304
3692	1854	2860	.....		138	71	47	38	43	223	1155	30	Tuesday, " "	8	26	2150	1907	305
3693	1853	2861	.....		139	72	48	39	44	224	1156	29	Wednesday, " "	9	27	2151	1908	306
3694	1852	2862	.....		140	73	49	40	45	225	1157	29	Thursday, " "	10	28	2152	1909	307
3695	1851	2863	.....		141	74	50	41	46	226	1158	29	Friday, " "	11	29	2153	1910	308

A. M.	B. C.	A. J. P.	Remarks.	Jacob's Years.	Joseph's Years.	Joseph's Kobath's Years.	Am- ram's Years.	Assyria, Persia and Babylon.	Call of Abraham.	Cydo.	Days of Month.	Days of the Week.	18th Dynasty. (Egypt).	China.	Usher, A. M.	Rabbin. A. M.	Mace- tho's 511 years
3696	1850	2864	.....	142	75	51	42	11	227	1159	29	Saturday, Nov.	12	30	2154	1911	309
3697	1849	2865	.....	143	76	52	43	12	228	1160	28	Sunday,	13	31	2155	1912	310
3698	1848	2866	.....	144	77	53	44	13	229	1161	28	Monday,	14	Te	2156	1913	311
3699	1847	2867	.....	145	78	54	45	14	230	1162	28	Tuesday,	15	Te	2157	1914	312
3700	1846	2868	.....	146	79	55	46	15	231	1163	28	Wednesday,	16	Te	2158	1915	313
3701	1845	2869	Usher's Shem d. Jacob died..	147	80	56	47	16	232	1164	27	Thursday,	17	Te	2159	1916	314
3702	1844	2870	.....	81	57	48	48	17	233	1165	27	Friday,	18	Te	2160	1917	315
3703	1843	2871	.....	82	58	49	49	18	234	1166	27	Saturday,	19	Te	2161	1918	316
3704	1842	2872	.....	83	59	50	50	19	235	1167	27	Sunday,	20	Te	2162	1919	317
3705	1841	2873	.....	84	60	51	51	20	236	1168	26	Monday,	21	Te	2163	1920	318
3706	1840	2874	.....	85	61	52	52	21	237	1169	26	Tuesday,	22	Te	2164	1921	319
3707	1839	2875	.....	86	62	53	53	22	238	1170	26	Wednesday,	23	Te	2165	1922	320
3708	1838	2876	.....	87	63	54	54	23	239	1171	26	Thursday,	24	Te	2166	1923	321
3709	1837	2877	.....	88	64	55	55	24	240	1172	25	Friday,	25	Te	2167	1924	322
3710	1836	2878	Usher's Jacob born.	89	65	56	56	25	241	1173	25	Saturday,	26	Te	2168	1925	323
3711	1835	2879	.....	90	66	57	57	26	242	1174	25	Sunday,	27	Te	2169	1926	324
3712	1834	2880	.....	91	67	58	58	27	243	1175	25	Monday,	28	Te	2170	1927	325
3713	1833	2881	.....	92	68	59	59	28	244	1176	24	Tuesday,	29	Te	2171	1928	326
3714	1832	2882	.....	93	69	60	60	29	245	1177	24	Wednesday,	30	Te	2172	1929	327
3715	1831	2883	.....	94	70	61	61	30	246	1178	24	Thursday,	31	Te	2173	1930	328
3716	1830	2884	.....	95	71	62	62	31	247	1179	24	Friday,	1	Te	2174	1931	329
3717	1829	2885	.....	96	72	63	63	32	248	1180	23	Saturday,	2	Te	2175	1932	330
3718	1828	2886	.....	97	73	64	64	33	249	1181	23	Sunday,	3	Te	2176	1933	331
3719	1827	2887	.....	98	74	65	65	34	250	1182	23	Monday,	4	Te	2177	1934	332
3720	1826	2888	.....	99	75	66	66	35	251	1183	23	Tuesday,	5	Te	2178	1935	333
3721	1825	2889	.....	100	76	67	67	36	252	1184	22	Wednesday,	6	Te	2179	1936	334
3722	1824	2890	.....	101	77	68	68	37	253	1185	22	Thursday,	7	Te	2180	1937	335
3723	1823	2891	Amram born,	102	78	69	69	38	254	1186	22	Friday,	8	Te	2181	1938	336
3724	1822	2892	supposed,	103	79	70	70	39	255	1187	22	Saturday,	9	Te	2182	1939	337
3725	1821	2893	Usher's Abra- ham died.	104	80	71	71	40	256	1188	21	Sunday,	10	Te	2183	1940	338
3726	1820	2894	.....	105	81	72	72	41	257	1189	21	Monday,	11	Te	2184	1941	339
3727	1819	2895	.....	106	82	73	73	42	258	1190	21	Tuesday,	12	Te	2185	1942	340

A. M.	B. C.	A. J. P.	Remarks.	Levi's Years.	Joseph's Years.	Kohath's Years.	Amram's Years.	Assyria, Persia, Babylon.	Call of Abra'm.	Cycle.	Days of Month.	Days of the Week.	18th Dynasty. (Egypt.)	China.	Usher. A. M.	Rabbin. A. M.	Mene- thes 511 years.
3728	1818	2896	.....	107	83	74	5	43	259	1191	21	Wednesday, Nov.	3	Xi	2186	1943	341
3729	1817	2897	.....	108	84	75	6	44	260	1192	20	Thursday, "	4	2	2187	1944	342
3730	1816	2898	.....	109	85	76	7	45	261	1193	20	Friday, "	5	or K	2188	1945	343
3731	1815	2899	.....	110	86	77	8	46	262	1194	20	Saturday, "	6	Koei.	2189	1946	344
3732	1814	2900	.....	111	87	78	9	47	263	1195	20	Sunday, "	7	5	2190	1947	345
3733	1813	2901	.....	112	88	79	10	48	264	1196	19	Monday, "	8	6	2191	1948	346
3734	1812	2902	.....	113	89	80	11	49	265	1197	19	Tuesday, "	9	7	2192	1949	347
3735	1811	2903	.....	114	90	81	12	50	266	1198	19	Wednesday, "	10	8	2193	1950	348
3736	1810	2904	.....	115	91	82	13	51	267	1199	19	Thursday, "	11	9	2194	1951	349
3737	1809	2905	.....	116	92	83	14	52	268	1200	18	Friday, "	12	10	2195	1952	350
3738	1808	2906	.....	117	93	84	15	1	269	1201	18	Saturday, "	1	11	2196	1953	351
3739	1807	2907	.....	118	94	85	16	2	270	1202	18	Sunday, "	2	12	2197	1954	352
3740	1806	2908	.....	119	95	86	17	3	271	1203	18	Monday, "	3	13	2198	1955	353
3741	1805	2909	.....	120	96	87	18	4	272	1204	17	Tuesday, "	4	14	2199	1956	354
3742	1804	2910	.....	121	97	88	19	5	273	1205	17	Wednesday, "	5	15	2200	1957	355
3743	1803	2911	.....	122	98	89	20	6	274	1206	17	Thursday, "	6	16	2201	1958	356
3744	1802	2912	.....	123	99	90	21	7	275	1207	17	Friday, "	7	17	2202	1959	357
3745	1801	2913	.....	124	100	91	22	8	276	1208	16	Saturday, "	8	18	2203	1960	358
3746	1800	2914	.....	125	101	92	23	9	277	1209	16	Sunday, "	9	19	2204	1961	359
3747	1799	2915	.....	126	102	93	24	10	278	1210	16	Monday, "	10	20	2205	1962	360
3748	1798	2916	.....	127	103	94	25	11	279	1211	16	Tuesday, "	11	21	2206	1963	361
3749	1797	2917	.....	128	104	95	26	12	280	1212	15	Wednesday, "	12	22	2207	1964	362
3750	1796	2918	.....	129	105	96	27	13	281	1213	15	Thursday, "	13	23	2208	1965	363
3751	1795	2919	.....	130	106	97	28	14	282	1214	15	Friday, "	14	24	2209	1966	364
3752	1794	2920	.....	131	107	98	29	15	283	1215	15	Saturday, "	15	25	2210	1967	365
3753	1793	2921	.....	132	108	99	30	16	284	1216	14	Sunday, "	16	26	2211	1968	366
3754	1792	2922	.....	133	109	100	31	17	285	1217	14	Monday, "	17	27	2212	1969	367
3755	1791	2923	Joseph died.	134	110	101	32	18	286	1218	14	Tuesday, "	18	28	2213	1970	368
3756	1790	2924	.....	135	1	102	33	19	287	1219	14	Wednesday, "	19	29	2214	1971	369
3757	1789	2925	.....	136	2	103	34	20	288	1220	13	Thursday, "	20	30	2215	1972	370
3758	1788	2926	Levi died.	137	3	104	35	21	289	1221	13	Friday, "	21	31	2216	1973	371
3759	1787	2927	.....		4	105	36	22	290	1222	13	Saturday, "	22	32	2217	1974	372

Mephrahtutmosis, or Ameno-
phis II of the monuments.

Altadus, or Sethos, according
to Syncellus. He erected hanging gardens.

From death
of Joseph.

A. M.	B. C.	A. J. P.	Remarks.	From Joseph's Years.	Kolath's Years.	Amnir's Years.	Assyria, Persia and Babylon.	Call of Abrah'm.	Cycle.	Days of Month.	Days of the Week.	18th Dynasty. (Egyptic).	China.	Usher. A. M.	Rabbin. A. M.	Manetho's 511 years.
3760	1786	2928	.....	5	106	37	23	291	1223	13	Sunday, Nov.	23	33	2218	1975	373
3761	1785	2929	.....	6	107	38	24	292	1224	12	Monday, "	24	34	2219	1976	374
3762	1784	2930	.....	7	108	39	25	293	1225	12	Tuesday, "	25	35	2220	1977	375
3763	1783	2931	.....	8	109	40	26	294	1226	12	Wednesday, "	26	36	2221	1978	376
3764	1782	2932	.....	9	110	41	27	295	1227	12	Thursday, "	27	37	2222	1979	377
3765	1781	2933	.....	10	111	42	28	296	1228	11	Friday, "	28	38	2223	1980	378
3766	1780	2934	.....	11	112	43	29	297	1229	11	Saturday, "	29	39	2224	1981	379
3767	1779	2935	.....	12	113	44	30	298	1230	11	Sunday, "	30	40	2225	1982	380
3768	1778	2936	.....	13	114	45	31	299	1231	11	Monday, "	31	41	2226	1983	381
3769	1777	2937	.....	14	115	46	32	300	1232	10	Tuesday, "	32	42	2227	1984	382
3770	1776	2938	.....	15	116	47	33	301	1233	10	Wednesday, "	33	43	2228	1985	383
3771	1775	2939	.....	16	117	48	34	302	1234	10	Thursday, "	34	44	2229	1986	384
3772	1774	2940	.....	17	118	49	35	303	1235	9	Friday, "	35	45	2230	1987	385
3773	1773	2941	.....	18	119	50	36	304	1236	9	Saturday, "	36	46	2231	1988	386
3774	1772	2942	.....	19	120	51	37	305	1237	9	Sunday, "	37	47	2232	1989	387
3775	1771	2943	.....	20	121	52	38	306	1238	9	Monday, "	38	48	2233	1990	388
3776	1770	2944	.....	21	122	53	39	307	1239	9	Tuesday, "	39	49	2234	1991	389
3777	1769	2945	.....	22	123	54	40	308	1240	8	Wednesday, "	40	50	2235	1992	390
3778	1768	2946	.....	23	124	55	41	309	1241	8	Thursday, "	41	51	2236	1993	391
3779	1767	2947	.....	24	125	56	42	310	1242	8	Friday, "	42	52	2237	1994	392
3780	1766	2948	.....	25	126	57	43	311	1243	7	Saturday, "	43	53	2238	1995	393
3781	1765	2949	.....	26	127	58	44	312	1244	7	Sunday, "	44	54	2239	1996	394
3782	1764	2950	.....	27	128	59	45	313	1245	7	Monday, "	45	55	2240	1997	395
3783	1763	2951	.....	28	129	60	46	314	1246	7	Tuesday, "	46	56	2241	1998	396
3784	1762	2952	.....	29	130	61	47	315	1247	7	Wednesday, "	47	57	2242	1999	397
3785	1761	2953	.....	30	131	62	48	316	1248	6	Thursday, "	48	58	2243	2000	398
3786	1760	2954	.....	31	132	63	49	317	1249	6	Friday, "	49	59	2244	2001	399
3787	1759	2955	.....	32	133	64	50	318	1250	6	Saturday, "	50	60	2245	2002	400
3788	1758	2956	Kolath died, supposed.	33		65	51	319	1251	6	Sunday, "	51	61	2246	2003	401
3789	1757	2957	.....	34		66	52	320	1252	5	Monday, "	52	62	2247	2004	402
3790	1756	2958	.....	35		67	53	321	1253	5	Tuesday, "	53	63	2248	2005	403
3791	1755	2959	.....	36		68	54	322	1254	5	Wednesday, "	54	64	2249	2006	404

Ching-tung began the Shang dynasty for 644 years, 28 sovereigns.
 Amenophis III of the monuments. This king must have known Joseph. (See the year from

A. M.	B. C.	A. J. P.	Remarks.	From Joseph's Years.	Amram's Years.	Moses' Years.	Assyria, Persia and Babylon.	Call of Abram.	Cycle.	Events.	Days of Month.	Days of the Week.	18th Dynasty, (Egypt).	China.	Usher. A. M.	Rabbin. A. M.	Manna, tho's 511 yrs
3792	1754	2960	.....	37	69		23	323	1255	.....	5	Thursday, Nov.	21	13	2250	2007	405
3793	1753	2961	.....	38	70		24	324	1256	.....	4	Friday, "	22	1	2251	2008	406
3794	1752	2962	.....	39	71		25	325	1257	.....	4	Saturday, "	23	2	2252	2009	407
3795	1751	2963	.....	40	72		26	326	1258	.....	4	Sunday, "	24	3	2253	2010	408
3796	1750	2964	.....	41	73		27	327	1259	.....	4	Monday, "	25	4	2254	2011	409
3797	1749	2965	.....	42	74		28	328	1260	.....	3	Tuesday, "	26	5	2255	2012	410
3798	1748	2966	.....	43	75		29	329	1261	.....	3	Wednesday, "	27	6	2256	2013	411
3799	1747	2967	.....	44	76		30	330	1262	.....	3	Thursday, "	28	7	2257	2014	412
3800	1746	2968	.....	45	77		1	331	1263	.....	3	Friday, "	29	8	2258	2015	413
3801	1745	2969	.....	46	78		2	332	1264	.....	2	Saturday, "	30	9	2259	2016	414
3802	1744	2970	.....	47	79		3	333	1265	.....	2	Sunday, "	1	10	2260	2017	415
3803	1743	2971	Israelites fill the land of Egypt. Ex. i, 7.	48	80		4	334	1266	.....	2	Monday, "	2	11	2261	2018	416
3804	1742	2972	.....	49	81		5	335	1267	.....	2	Tuesday, "	3	12	2262	2019	417
3805	1741	2973	.....	50	82		6	336	1268	.....	1	Wednesday, "	4	13	2263	2020	418
3806	1740	2974	.....	51	83		7	337	1269	.....	1	Thursday, "	5	14	2264	2021	419
3807	1739	2975	.....	52	84		8	338	1270	.....	1	Friday, "	6	15	2265	2022	420
3808	1738	2976	.....	53	85		9	339	1271	.....	1	Saturday, "	7	16	2266	2023	421
3809	1737	2977	.....	54	86		10	340	1272	.....	31	Sunday, "	8	17	2267	2024	422
3810	1736	2978	.....	55	87		11	341	1273	.....	31	Monday, "	9	18	2268	2025	423
3811	1735	2979	.....	56	88		12	342	1274	.....	31	Tuesday, "	10	19	2269	2026	424
3812	1734	2980	.....	57	89		13	343	1275	.....	31	Wednesday, "	11	20	2270	2027	425
3813	1733	2981	.....	58	90		14	344	1276	.....	30	Thursday, "	12	21	2271	2028	426
3814	1732	2982	.....	59	91		15	345	1277	.....	30	Friday, "	13	22	2272	2029	427
3815	1731	2983	.....	60	92		16	346	1278	.....	30	Saturday, "	14	23	2273	2030	428
3816	1730	2984	Aaron born.	61	93		17	347	1279	.....	30	Sunday, "	15	24	2274	2031	429
3817	1729	2985	.....	62	94		18	348	1280*	.....	29	Monday, "	16	25	2275	2032	430
3818	1728	2986	.....	63	95		19	349	1281†	.....	29	Tuesday, "	17	26	2276	2033	431
3819	1727	2987	Moses born, and hid 3 months. Ex. ii, 2.	64	96		20	350	1282†	.....	29	Wednesday, "	18	27	2277	2034	432
3820	1726	2988	.....	65	97		21	351	1283	.....	29	Thursday, "	19	28	2278	2035	433
3821	1725	2989	.....	66	98		22	352	1284	.....	28	Friday, "	20	29	2279	2036	434
3822	1724	2990	.....	67	99		23	353	1285	.....	28	Saturday, "	21	30	2280	2037	435
3823	1723	2991	.....	68	100		24	354	1286	.....	28	Sunday, "	22	31	2281	2038	436

A. M.	B. C.	A. J. P.	Remarks.	Annan's Years.	Moses's Years.	Asyria, Persia, and Babylon.	Cult of Abram.	Cycle.	Events.	Days of Month.	Days of the Week.	18th Dynasty, (Egypt).	China.	Usher, A. M.	Rabbin. A. M.	Mace- tho's 511 years.
3824	1722	2992	.....	101	5	25	355	1287	.....	28	Monday,	23	32	2282	2039	437
3825	1721	2993	.....	102	6	26	356	1288	.....	27	Tuesday,	24	33	2283	2040	438
3826	1720	2994	.....	103	7	27	357	1289	.....	27	Wednesday,	25	34	2284	2041	439
3827	1719	2995	.....	104	8	28	358	1290	.....	27	Thursday,	26	35	2285	2042	440
3828	1718	2996	.....	105	9	29	359	1291	.....	27	Friday,	27	36	2286	2043	441
3829	1717	2997	.....	106	10	30	360	1292	.....	26	Saturday,	28	37	2287	2044	442
3830	1716	2998	.....	107	11	31	361	1293	.....	26	Sunday,	29	38	2288	2045	443
3831	1715	2999	.....	108	12	32	362	1294	.....	26	Monday,	30	39	2289	2046	444
3832	1714	3000	.....	109	13	33	363	1295	.....	25	Tuesday,	31	40	2290	2047	445
3833	1713	3001	.....	110	14	34	364	1296	.....	25	Wednesday,	32	41	2291	2048	446
3834	1712	3002	.....	111	15	35	365	1297	.....	25	Thursday,	33	42	2292	2049	447
3835	1711	3003	.....	112	16	36	366	1298	.....	25	Friday,	34	43	2293	2050	448
3836	1710	3004	.....	113	17	37	367	1299	.....	25	Saturday,	35	44	2294	2051	449
3837	1709	3005	.....	114	18	38	368	1300	.....	24	Sunday,	36	45	2295	2052	450
3838	1708	3006	.....	115	19	39	369	1301	Achenkeres, daugh- ter, who adopted Moses, (Ex. ii, 9, 10).	24	Monday,	1	46	2296	2053	451
3839	1707	3007	.....	116	20	40	370	1302	.....	24	Tuesday,	2	47	2297	2054	452
3840	1706	3008	.....	117	21	41	371	1303	.....	24	Wednesday,	3	48	2298	2055	453
3841	1705	3009	.....	118	22	42	372	1304	.....	23	Thursday,	4	49	2299	2056	454
3842	1704	3010	.....	119	23	43	373	1305	.....	23	Friday,	5	50	2300	2057	455
3843	1703	3011	.....	120	24	44	374	1306	.....	23	Saturday,	6	51	2301	2058	456
3844	1702	3012	.....	121	25	45	375	1307	.....	23	Sunday,	7	52	2302	2059	457
3845	1701	3013	.....	122	26	46	376	1308	.....	22	Monday,	8	53	2303	2060	458
3846	1700	3014	.....	123	27	47	377	1309	.....	22	Tuesday,	9	54	2304	2061	459
3847	1699	3015	.....	124	28	48	378	1310	.....	22	Wednesday,	10	55	2305	2062	460
3848	1698	3016	.....	125	29	49	379	1311	.....	22	Thursday,	11	56	2306	2063	461
3849	1697	3017	.....	126	30	50	380	1312	.....	21	Friday,	12	57	2307	2064	462
3850	1696	3018	.....	127	31	51	381	1313	Rathotis — Rameses I — son of Horus.	21	Saturday,	1	58	2308	2065	463
3851	1695	3019	.....	128	32	52	382	1314	.....	21	Sunday,	2	59	2309	2066	464
3852	1694	3020	.....	129	33	53	383	1315	.....	21	Monday,	3	60	2310	2067	465
3853	1693	3021	.....	130	34	54	384	1316	.....	20	Tuesday,	4	61	2311	2068	466
3854	1692	3022	.....	131	35	55	385	1317	.....	20	Wednesday,	5	62	2312	2069	467
3855	1691	3023	.....	132	36	56	386	1318	.....	20	Thursday,	6	63	2313	2070	468

A. M.	E. C.	A. J. P.	Remarks.	Amram's Years.	Moses's Years.	Assyria, Persia and Babylon.	Call of Abrah'm.	Cycle.	Events.	Days of Month.	Days of the Week.	18th Dynasty, (Egypt).	China, Keng.	Usher, A. M.	Rabbin. A. M.	Moses thru 341 years.
3856	1690	3024	.....	133	37	7	387	1319	.....	20	Friday,	7	2	2314	2071	469
3857	1689	3025	.....	134	38	8	388	1320	.....	19	Saturday,	8	3	2315	2072	470
3858	1688	3026	.....	135	39	9	389	1321	.....	19	Sunday,	9	4	2316	2073	471
3859	1687	3027	Caleb born...	136	40	10	390	1322	Moses goes to Midian (Ex. 3).	19	Monday,	1	5	2317	2074	472
3860	1686	3028	Amram died..	137	41	11	391	1323	Adonikem, 1st year	19	Tuesday,	2	6	2318	2075	473
3861	1685	3029	.....	42	42	12	392	1324	Adonikem, 2nd year	18	Wednesday,	3	7	2319	2076	474
3862	1684	3030	.....	43	43	13	393	1325	Menephthah I.	18	Thursday,	4	8	2320	2077	475
3863	1683	3031	.....	44	44	14	394	1326	.....	18	Friday,	5	9	2321	2078	476
3864	1682	3032	.....	45	45	15	395	1327	.....	18	Saturday,	6	10	2322	2079	477
3865	1681	3033	.....	46	46	16	396	1328	.....	17	Sunday,	7	11	2323	2080	478
3866	1680	3034	.....	47	47	17	397	1329	.....	17	Monday,	8	12	2324	2081	479
3867	1679	3035	.....	48	48	18	398	1330	.....	17	Tuesday,	9	13	2325	2082	480
3868	1678	3036	.....	49	49	19	399	1331	.....	17	Wednesday,	10	14	2326	2083	481
3869	1677	3037	.....	50	50	20	400	1332	.....	16	Thursday,	11	15	2327	2084	482
3870	1676	3038	.....	51	51	21	401	1333	.....	16	Friday,	12	16	2328	2085	483
3871	1675	3039	.....	52	52	22	402	1334	.....	16	Saturday,	13	17	2329	2086	484
3872	1674	3040	.....	53	53	23	403	1335	.....	16	Sunday,	14	18	2330	2087	485
3873	1673	3041	.....	54	54	24	404	1336	.....	15	Monday,	15	19	2331	2088	486
3874	1672	3042	.....	55	55	25	405	1337	.....	15	Tuesday,	16	20	2332	2089	487
3875	1671	3043	.....	56	56	26	406	1338	.....	15	Wednesday,	17	21	2333	2090	488
3876	1670	3044	.....	57	57	27	407	1339	.....	15	Thursday,	18	22	2334	2091	489
3877	1669	3045	.....	58	58	28	408	1340	.....	15	Friday,	19	23	2335	2092	490
3878	1668	3046	.....	59	59	29	409	1341	.....	14	Saturday,	20	24	2336	2093	491
3879	1667	3047	.....	60	60	30	410	1342	.....	14	Sunday,	21	25	2337	2094	492
3880	1666	3048	.....	61	61	1	411	1343	.....	14	Monday,	22	1	2338	2095	493
3881	1665	3049	.....	62	62	2	412	1344	.....	13	Tuesday,	23	2	2339	2096	494
3882	1664	3050	.....	63	63	3	413	1345	.....	13	Wednesday,	24	3	2340	2097	495
3883	1663	3051	.....	64	64	4	414	1346	.....	13	Thursday,	1	4	2341	2098	496
3884	1662	3052	.....	65	65	5	415	1347	.....	13	Friday,	2	5	2342	2099	497
3885	1661	3053	.....	66	66	6	416	1348	.....	12	Saturday,	3	6	2343	2100	498
3886	1660	3054	.....	67	67	7	417	1349	.....	12	Sunday,	4	7	2344	2101	499
3887	1659	3055	.....	68	68	8	418	1350	.....	12	Monday,	5	8	2345	2102	500

A. M.	B. C.	A. J. P.	Remarks.	Moses's Years.	Assyria, Persia and Babylon.	Call of Abra'm.	Cycle.	Days of Month.	Days of the Week.	18th Dynasty. (Egypt.)	Years of the Exode.	China.	Usher. A. M.	Rabbin. A. M.	Mane- tho's 511 years.
3888	1658	3056	.....	69	9	419	1351	12	Tuesday, Oct.	6	Beginning	9	2346	2103	501
3889	1657	3057	.....	70	10	420	1352	11	Wednesday,	7	Abib 1,	10	2347	2104	502
3890	1656	3058	.....	71	11	421	1353	11	Thursday,	8	March	11	2348	2105	503
3891	1655	3059	.....	72	12	422	1354	11	Friday,	9	13, A. J. P.	12	2349	2106	504
3892	1654	3060	.....	73	13	432	1355	11	Saturday,	10	3067.	13	2350	2107	505
3893	1653	3061	.....	74	14	424	1356	10	Sunday,	11		14	2351	2108	506
3894	1652	3062	.....	75	15	425	1357	10	Monday,	12		15	2352	2109	507
3895	1651	3063	.....	76	16	426	1358	10	Tuesday,	13		16	2353	2110	508
3896	1650	3064	.....	77	17	427	1359	10	Wednesday,	14		17	2354	2111	509
3897	1649	3065	.....	78	18	428	1360	9	Thursday,	1		1	2355	2112	510
3898	1648	3066	.....	79	19	429	1361	9	Friday,	1	Rameses III, 1 year and 4 months.	2	2356	2113	511
3899	1647	3067	Exodus of the Israelites.	80	20	430	1362	9	Saturday,	2	Sesostris, or Amenophis.	3	2357	2114	
3900	1646	3068	.....	81	21		1363	9	Sunday,	3		4	2358	2115	
3901	1645	3069	.....	82	22		1364	8	Monday,	4		5	2359	2116	
3902	1644	3070	.....	83	23		1365	8	Tuesday,	5		6	2360	2117	
3903	1643	3071	.....	84	24		1366	8	Wednesday,	6		7	2361	2118	
3904	1642	3072	.....	85	25		1367	8	Thursday,	7		8	2362	2119	
3905	1641	3073	.....	86	26		1368	7	Friday,	8		9	2363	2120	
3906	1640	3074	.....	87	27		1369	7	Saturday,	9		10	2364	2121	
3907	1639	3075	.....	88	28		1370	7	Sunday,	10		11	2365	2122	
3908	1638	3076	.....	89	29		1371	7	Monday,	11		12	2366	2123	
3909	1637	3077	.....	90	30		1372	6	Tuesday,	12		1	2367	2124	
3910	1636	3078	.....	91	31		1373	6	Wednesday,	13		2	2368	2125	
3911	1635	3079	.....	92	32		1374	6	Thursday,	14		3	2369	2126	
3912	1634	3080	.....	93	33		1375	6	Friday,	15		4	2370	2127	
3913	1633	3081	.....	94	34		1376	5	Saturday,	16		5	2371	2128	
3914	1632	3082	.....	95	35		1377	5	Sunday,	17		6	2372	2129	
3915	1631	3083	.....	96	36		1378	5	Monday,	18		7	2373	2130	
3916	1630	3084	.....	97	37		1379	5	Tuesday,	19		8	2374	2131	
3917	1629	3085	.....	98	38		1380	4	Wednesday,	20		9	2375	2132	
3918	1628	3086	.....	99	39		1381	4	Thursday,	21		10	2376	2133	
3919	1627	3087	.....	100	40		1382	4	Friday,	22		11	2377	2134	

A. M.	B. C.	A. J. P.	Remarks.	Moses's Years.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	18th Dynasty. (Egypt.)	Years of the Exile.	China.	Usher. A. M.	Rabbin. A. M.
3920	1636	3088	.....	101	1	1383	4	Saturday, Oct.	23	21	12	2378	2135
3921	1635	3089	.....	102	2	1384	3	Sunday, " "	24	22	13	2379	2136
3922	1624	3090	.....	103	3	1385	3	Monday, " "	25	23	14	2380	2137
3923	1623	3091	.....	104	4	1386	3	Tuesday, " "	26	24	15	2381	2138
3924	1622	3092	.....	105	5	1387	3	Wednesday, " "	27	25	16	2382	2139
3925	1621	3093	.....	106	6	1388	2	Thursday, " "	28	26	17	2383	2140
3926	1620	3094	.....	107	7	1389	2	Friday, " "	29	27	18	2384	2141
3927	1619	3095	.....	108	8	1390	2	Saturday, " "	30	28	19	2385	2142
3928	1618	3096	.....	109	9	1391	2	Sunday, " "	31	29	20	2386	2143
3929	1617	3097	.....	110	10	1392	1	Monday, " "	32	30	21	2387	2144
3930	1616	3098	.....	111	11	1393	1	Tuesday, " "	33	31	22	2388	2145
3931	1615	3099	.....	112	12	1394	1	Wednesday, " "	34	32	23	2389	2146
3932	1614	3100	.....	113	13	1395	1	Thursday, " "	35	33	24	2390	2147
3933	1613	3101	.....	114	14	1396	30	Friday, Sept.	36	34	25	2391	2148
3934	1612	3102	.....	115	15	1397	30	Saturday, " "	37	35	26	2392	2149
3935	1611	3103	.....	116	16	1398	30	Sunday, " "	38	36	27	2393	2150
3936	1610	3104	.....	117	17	1399	30	Monday, " "	39	37	28	2394	2151
3937	1609	3105	.....	118	18	1400	29	Tuesday, " "	40	38	29	2395	2152
3938	1608	3106	.....	119	19	1401	29	Wednesday, " "	41	39	30	2396	2153
3939	1607	3107	Moses and Aaron died.....	120	20	1402	29	Thursday, " "	42	40	31	2397	2154
3940	1606	3108	Joshua and elders. (See Joshua's Antiq. b. v, ch. 1, sec. 29.)	1	21	1403	29	Friday, " "	43	41	32	2398	2155
3941	1605	3109	.....	2	22	1404	28	Saturday, " "	44	42	33	2399	2156
3942	1604	3110	.....	3	23	1405	28	Sunday, " "	45	43	34	2400	2157
3943	1603	3111	.....	4	24	1406	28	Monday, " "	46	44	35	2401	2158
3944	1602	3112	First division of lands, and Caleb then 85. (On Caleb's age then, see Joshua xiv, 7-10, and of this work, chap. xii, sec. 1.)	5	25	1407	28	Tuesday, " "	47	45	36	2402	2159
3945	1601	3113	.....	6	26	1408	27	Wednesday, " "	48	46	37	2403	2160
3946	1600	3114	.....	7	27	1409	27	Thursday, " "	49	47	38	2404	2161
3947	1599	3115	.....	8	28	1410	27	Friday, " "	50	48	39	2405	2162
3948	1598	3116	.....	9	29	1411	27	Saturday, " "	51	49	40	2406	2163
3949	1597	3117	.....	10	30	1412	26	Sunday, " "	52	50	41	2407	2164
3950	1596	3118	.....	11	31	1413	26	Monday, " "	53	51	42	2408	2165
3951	1595	3119	.....	12	32	1414	26	Tuesday, " "	54	52	43	2409	2166

A. M.	B. C.	A. J. P.	Remarks.	Inmelten.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	1st Dynasty, (Egypt.)	Years of the Exile.	China.	Usher, A. M.	Rabbin. A. M.
3952	1594	3120	.....	13	33	1415	26	Wednesday, Sep.	55	53	44	2410	2167
3953	1593	3121	.....	14	34	1416	25	Thursday, "	56	54	45	2411	2168
3954	1592	3122	.....	15	35	1417	25	Friday, "	57	55	46	2412	2169
3955	1591	3123	.....	16	36	1418	25	Saturday, "	58	56	47	2413	2170
3956	1590	3124	.....	17	37	1419	25	Sunday, "	59	57	48	2414	2171
3957	1589	3125	.....	18	38	1420	24	Monday, "	60	58	49	2415	2172
3958	1588	3126	.....	19	1	1421	24	Tuesday, "	61	59	50	2416	2173
3959	1587	3127	.....	20	2	1422	24	Wednesday, "	62	60	51	2417	2174
3960	1586	3128	.....	21	3	1423	24	Thursday, "	63	61	52	2418	2175
3961	1585	3129	.....	22	4	1424	23	Friday, "	64	62	53	2419	2176
3962	1584	3130	.....	23	5	1425	23	Saturday, "	65	63	54	2420	2177
3963	1583	3131	.....	24	6	1426	23	Sunday, "	66	64	55	2421	2178
3964	1582	3132	Joshua died, aged 110.....	25	7	1427	23	Monday, "	67	65	56	2422	2179
3965	1581	3133	Anarchy. (Judges, 17th to	1	8	1428	22	Tuesday, "	1	66	57	2423	2180
3966	1580	3134	21st chapters inclusive.)	2	9	1429	22	Wednesday, "	2	67	58	2424	2181
3967	1579	3135	.....	3	10	1430	22	Thursday, "	3	68	59	2425	2182
3968	1578	3136	.....	4	11	1431	22	Friday, "	4	69	60	2426	2183
3969	1577	3137	.....	5	12	1432	21	Saturday, "	5	70	61	2427	2184
3970	1576	3138	.....	6	13	1433	21	Sunday, "	6	71	62	2428	2185
3971	1575	3139	.....	7	14	1434	21	Monday, "	7	72	63	2429	2186
3972	1574	3140	.....	8	15	1435	21	Tuesday, "	8	73	64	2430	2187
3973	1573	3141	.....	9	16	1436	20	Wednesday, "	9	74	65	2431	2188
3974	1572	3142	Begin to serve Mesopotami-	10	17	1437	20	Thursday, "	10	75	66	2432	2189
3975	1571	3143	ans. (Judges iii, 8.)	1	18	1438	20	Friday, "	11	76	67	2433	2190
3976	1570	3144	.....	2	19	1439	20	Saturday, "	12	77	68	2434	2191
3977	1569	3145	.....	3	20	1440	19	Sunday, "	13	78	69	2435	2192
3978	1568	3146	.....	4	21	1441	19	Monday, "	14	79	70	2436	2193
3979	1567	3147	.....	5	22	1442	19	Tuesday, "	15	80	71	2437	2194
3980	1566	3148	.....	6	23	1443	19	Wednesday, "	16	81	72	2438	2195
3981	1565	3149	Beginning of Othniel. (Judg.	7	24	1444	18	Thursday, "	17	82	73	2439	2196
3982	1564	3150	iii, 11.)	8	25	1445	18	Friday, "	18	83	74	2440	2197
3983	1563	3151	.....	1	26	1446	18	Saturday, "	19	84	75	2441	2198

A. M.	B. C.	A. J. P.	Remarks.	Isaellites.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	18th Dynasty. (Egypt.)	Years of the Exode.	China.	Usher. A. M.	Rabbin. A. M.
3984	1562	3152	.....	2	27	1447	18	Sunday, Sep.	17	85	1	2442	2199
3985	1561	3153	.....	3	28	1448	17	Monday, "	18	86	2	2443	2200
3986	1560	3154	.....	4	29	1449	17	Tuesday, "	19	87	3	2444	2201
3987	1559	3155	.....	5	30	1450	17	Wednesday, "	20	88	4	2445	2202
3988	1558	3156	.....	6	31	1451	17	Thursday, "	1	89	5	2446	2203
3989	1557	3157	.....	7	32	1452	16	Friday, "	2	90	6	2447	2204
3990	1556	3158	.....	8	33	1453	16	Saturday, "	3	91	7	2448	2205
3991	1555	3159	.....	9	34	1454	16	Sunday, "	4	92	8	2449	2206
3992	1554	3160	.....	10	35	1455	16	Monday, "	5	93	9	2450	2207
3993	1553	3161	.....	11	36	1456	15	Tuesday, "	6	94	10	2451	2208
3994	1552	3162	.....	12	37	1457	15	Wednesday, "	7	95	11	2452	2209
3995	1551	3163	.....	13	38	1458	15	Thursday, "	8	96	12	2453	2210
3996	1550	3164	.....	14	39	1459	15	Friday, "	9	97	13	2454	2211
3997	1549	3165	.....	15	40	1460	14	Saturday, "	10	98	1	2455	2212
3998	1548	3166	Cycle ends Sunday, 13th, next	16	41	1461	14	Sunday, "	11	99	2	2456	2213
3999	1547	3167	beginning Monday, Septem-	17	42	1	14	Monday, "	12	100	3	2457	2214
4000	1546	3168	ber 14, A. J. P. 3167, being	18	43	2	14	Tuesday, "	13	101	4	2458	2215
4001	1545	3169	Tisri 1, A. M. 4000.	19	44	3	13	Wednesday, "	14	102	5	2459	2216
4002	1544	3170	.....	20	45	4	13	Thursday, "	15	103	6	2460	2217
4003	1543	3171	.....	21	46	5	13	Friday, "	16	104	7	2461	2218
4004	1542	3172	.....	22	47	6	13	Saturday, "	17	105	8	2462	2219
4005	1541	3173	.....	23	48	7	13	Sunday, "	18	106	9	2463	2220
4006	1540	3174	.....	24	49	8	12	Monday, "	19	107	10	2464	2221
4007	1539	3175	.....	25	50	9	12	Tuesday, "	20	108	11	2465	2222
4008	1538	3176	.....	26	51	10	12	Wednesday, "	21	109	12	2466	2223
4009	1537	3177	.....	27	52	11	11	Thursday, "	22	110	13	2467	2224
4010	1536	3178	.....	28	53	12	11	Friday, "	23	111	14	2468	2225
4011	1535	3179	.....	29	54	13	11	Saturday, "	24	112	15	2469	2226
4012	1534	3180	.....	30	55	14	11	Sunday, "	25	113	1	2470	2227
4013	1533	3181	.....	31	56	15	10	Monday, "	26	114	2	2471	2228
4014	1532	3182	.....	32	57	16	10	Tuesday, "	27	115	3	2472	2229
4015	1531	3183	.....	33	58	17	10	Wednesday, "	28	116	4	2473	2230

GENERAL TABLE.

335

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia, and Babylon.	Cycle.	Days of Month.	Days of the Week.	19th Dynasty, (2657-2686)	Years of Exile.	China.	Usher, A. M.	Rabbin, A. M.
4016	1530	3184	.....	34	14	18	10	Thursday, Sep.	.....	117	5	2474	2231
4017	1529	3185	.....	35	15	19	9	Friday, "	.....	118	6	2475	2232
4018	1528	3186	.....	36	16	20	9	Saturday, "	.....	119	7	2476	2233
4019	1527	3187	.....	37	17	21	9	Sunday, "	.....	120	8	2477	2234
4020	1526	3188	.....	38	18	22	9	Monday, "	.....	121	9	2478	2235
4021	1525	3189	.....	39	19	23	8	Tuesday, "	.....	122	1	2479	2236
4022	1524	3190	Begin to serve Moabites	40	20	24	8	Wednesday, "	.....	123	2	2480	2237
4023	1523	3191	(Judges iii, 14.)	1	21	25	8	Thursday, "	.....	124	3	2481	2238
4024	1522	3192	.....	Moabites.	22	26	8	Friday, "	.....	125	4	2482	2239
4025	1521	3193	.....	3	23	27	7	Saturday, "	.....	126	5	2483	2240
4026	1520	3194	.....	4	24	28	7	Sunday, "	.....	127	6	2484	2241
4027	1519	3195	.....	5	25	29	7	Monday, "	.....	128	7	2485	2242
4028	1518	3196	.....	6	1	30	7	Tuesday, "	.....	129	8	2486	2243
4029	1517	3197	.....	7	2	31	6	Wednesday, "	.....	130	9	2487	2244
4030	1516	3198	.....	8	3	32	6	Thursday, "	.....	131	10	2488	2245
4031	1515	3199	.....	9	4	33	6	Friday, "	.....	132	11	2489	2246
4032	1514	3200	.....	10	5	34	6	Saturday, "	.....	133	12	2490	2247
4033	1513	3201	.....	11	6	35	5	Sunday, "	.....	134	13	2491	2248
4034	1512	3202	.....	12	7	36	5	Monday, "	.....	135	14	2492	2249
4035	1511	3203	.....	13	8	37	5	Tuesday, "	.....	136	15	2493	2250
4036	1510	3204	.....	14	9	38	5	Wednesday, "	.....	137	16	2494	2251
4037	1509	3205	.....	15	10	39	4	Thursday, "	.....	138	17	2495	2252
4038	1508	3206	.....	16	11	40	4	Friday, "	.....	139	18	2496	2253
4039	1507	3207	.....	17	12	41	4	Saturday, "	.....	140	19	2497	2254
4040	1506	3208	.....	18	13	42	4	Sunday, "	.....	141	1	2498	2255
4041	1505	3209	Beginning of Ehud and Shamgar. (Judges iii, 30, 31.)	1	14	43	3	Monday, "	.....	142	2	2499	2256
4042	1504	3210	.....	2	15	44	3	Tuesday, "	.....	143	3	2500	2257
4043	1503	3211	.....	3	16	45	3	Wednesday, "	.....	144	4	2501	2258
4044	1502	3212	.....	4	17	46	3	Thursday, "	.....	145	5	2502	2259
4045	1501	3213	.....	5	18	47	2	Friday, "	.....	146	6	2503	2260
4046	1500	3214	.....	6	19	48	2	Saturday, "	.....	147	7	2504	2261
4047	1499	3215	.....	7	20	49	2	Sunday, "	.....	148	8	2505	2262

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	19th Dynasty. (Egypt.)	Years of the Exode.	China.	Usher. A. M.	Rabbin. A. M.
4048	1498	3216	.....	8	21	50	2	Monday, Sep.	.....	149	9	2506	2263
4049	1497	3217	.....	9	22	51	1	Tuesday, "	.....	150	10	2507	2264
4050	1496	3218	.....	10	23	52	1	Wednesday, "	.....	151	11	2508	2265
4051	1495	3219	.....	11	24	53	1	Thursday, "	.....	152	12	2509	2266
4052	1494	3220	.....	12	25	54	1	Friday, "	.....	153	13	2510	2267
4053	1493	3221	.....	13	26	55	1	Saturday, Aug.	.....	154	14	2511	2268
4054	1492	3222	.....	14	27	56	31	Sunday, "	.....	155	15	2512	2269
4055	1491	3223	.....	15	28	57	31	Monday, "	.....	156	16	2513	2270
4056	1490	3224	Usher's Exodus.....	16	29	58	31	Tuesday, "	.....	157	17	2514	2271
4057	1489	3225	.....	17	30	59	30	Wednesday, "	.....	158	18	2515	2272
4058	1488	3226	.....	18	1	60	30	Thursday, "	.....	159	19	2516	2273
4059	1487	3227	.....	19	2	61	30	Friday, "	.....	160	20	2517	2274
4060	1486	3228	.....	20	3	62	30	Saturday, "	.....	161	21	2518	2275
4061	1485	3229	.....	21	4	63	29	Sunday, "	.....	162	22	2519	2276
4062	1484	3230	.....	22	5	64	29	Monday, "	.....	163	23	2520	2277
4063	1483	3231	.....	23	6	65	29	Tuesday, "	.....	164	24	2521	2278
4064	1482	3232	.....	24	7	66	29	Wednesday, "	.....	165	25	2522	2279
4065	1481	3233	.....	25	8	67	28	Thursday, "	.....	166	26	2523	2280
4066	1480	3234	.....	26	9	68	28	Friday, "	.....	167	27	2524	2281
4067	1479	3235	.....	27	10	69	28	Saturday, "	.....	168	28	2525	2282
4068	1478	3236	.....	28	11	70	28	Sunday, "	.....	169	29	2526	2283
4069	1477	3237	.....	29	12	71	27	Monday, "	.....	170	30	2527	2284
4070	1476	3238	.....	30	13	72	27	Tuesday, "	.....	171	31	2528	2285
4071	1475	3239	.....	31	14	73	27	Wednesday, "	.....	172	1	2529	2286
4072	1474	3240	.....	32	15	74	27	Thursday, "	.....	173	2	2530	2287
4073	1473	3241	.....	33	16	75	26	Friday, "	.....	174	3	2531	2288
4074	1472	3242	.....	34	17	76	26	Saturday, "	.....	175	4	2532	2289
4075	1471	3243	.....	35	18	77	26	Sunday, "	.....	176	5	2533	2290
4076	1470	3244	.....	36	19	78	26	Monday, "	.....	177	6	2534	2291
4077	1469	3245	.....	37	20	79	25	Tuesday, "	.....	178	7	2535	2292
4078	1468	3246	.....	38	21	80	25	Wednesday, "	.....	179	8	2536	2293
4079	1467	3247	.....	39	22	81	25	Thursday, "	.....	180	9	2537	2294

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Ausyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	19th Dynasty. (Egypt.)	Years of the Exode.	China.	Usher. A. M.	Rabbin. A. M.
4080	1466	3248	.....	40	23	82	25	Friday,	.....	181	25	2538	2295
4081	1465	3249	.....	41	24	83	24	Saturday,	.....	182	26	2539	2296
4082	1464	3250	.....	42	25	84	24	Sunday,	.....	183	27	2540	2297
4083	1463	3251	.....	43	26	85	24	Monday,	.....	184	28	2541	2298
4084	1462	3252	.....	44	27	86	24	Tuesday,	.....	185	29	2542	2299
4085	1461	3253	.....	45	28	87	23	Wednesday,	.....	186	30	2543	2300
4086	1460	3254	.....	46	29	88	23	Thursday,	.....	187	31	2544	2301
4087	1459	3255	.....	47	30	89	23	Friday,	.....	188	1	2545	2302
4088	1458	3256	.....	48	31	90	23	Saturday,	.....	189	2	2546	2303
4089	1457	3257	.....	49	1	91	22	Sunday,	.....	190	3	2547	2304
4090	1456	3258	.....	50	2	92	22	Monday,	.....	191	4	2548	2305
4091	1455	3259	.....	51	3	93	22	Tuesday,	.....	192	5	2549	2306
4092	1454	3260	.....	52	4	94	22	Wednesday,	.....	193	6	2550	2307
4093	1453	3261	.....	53	5	95	21	Thursday,	.....	194	7	2551	2308
4094	1452	3262	.....	54	6	96	21	Friday,	.....	195	8	2552	2309
4095	1451	3263	.....	55	7	97	21	Saturday,	.....	196	9	2553	2310
4096	1450	3264	.....	56	8	98	21	Sunday,	.....	197	10	2554	2311
4097	1449	3265	.....	57	9	99	20	Monday,	.....	198	11	2555	2312
4098	1448	3266	.....	58	10	100	20	Tuesday,	.....	199	12	2556	2313
4099	1447	3267	.....	59	11	101	20	Wednesday,	.....	200	13	2557	2314
4100	1446	3268	.....	60	12	102	20	Thursday,	.....	201	14	2558	2315
4101	1445	3269	.....	61	13	103	19	Friday,	.....	202	15	2559	2316
4102	1444	3270	.....	62	14	104	19	Saturday,	.....	203	16	2560	2317
4103	1443	3271	.....	63	15	105	19	Sunday,	.....	204	17	2561	2318
4104	1442	3272	.....	64	16	106	19	Monday,	.....	205	18	2562	2319
4105	1441	3273	.....	65	17	107	18	Tuesday,	.....	206	19	2563	2320
4106	1440	3274	.....	66	18	108	18	Wednesday,	.....	207	20	2564	2321
4107	1439	3275	.....	67	19	109	18	Thursday,	.....	208	21	2565	2322
4108	1438	3276	.....	68	20	110	18	Friday,	.....	209	22	2566	2323
4109	1437	3277	.....	69	1	111	17	Saturday,	.....	210	23	2567	2324
4110	1436	3278	.....	70	2	112	17	Sunday,	.....	211	24	2568	2325
4111	1435	3279	.....	71	3	113	17	Monday,	.....	212	25	2569	2326

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	19th Dynasty. (Egypt.)	Years of the Exile.	China.	Usher. A. M.	Rubbin. A. M.
4112	1434	3250	.....	72	5	114	17	Tuesday, Aug.	.....	213	32	2570	2327
4113	1433	3251	.....	73	6	115	16	Wednesday, "	.....	214	31	2571	2328
4114	1432	3252	.....	74	7	116	16	Thursday, "	.....	215	2	2572	2329
4115	1431	3253	.....	75	8	117	16	Friday, "	.....	216	3	2573	2330
4116	1430	3254	.....	76	9	118	16	Saturday, "	.....	217	4	2574	2331
4117	1429	3255	.....	77	10	119	15	Sunday, "	.....	218	5	2575	2332
4118	1428	3256	.....	78	11	120	15	Monday, "	.....	219	6	2576	2333
4119	1427	3257	.....	79	12	121	15	Tuesday, "	.....	220	7	2577	2334
4120	1426	3258	.....	80	13	122	15	Wednesday, "	.....	221	8	2578	2335
4121	1425	3259	Begin to serve Canaanites, (Judges iv, 3.)	1	14	123	14	Thursday, "	.....	222	9	2579	2336
4122	1424	3260	.....	2	15	124	14	Friday, "	.....	223	10	2580	2337
4123	1423	3261	.....	3	16	125	14	Saturday, "	.....	224	11	2581	2338
4124	1422	3262	.....	4	17	126	14	Sunday, "	.....	225	12	2582	2339
4125	1421	3263	.....	5	18	127	13	Monday, "	.....	226	13	2583	2340
4126	1420	3264	.....	6	19	128	13	Tuesday, "	.....	227	14	2584	2341
4127	1419	3265	.....	7	20	129	13	Wednesday, "	.....	228	15	2585	2342
4128	1418	3266	.....	8	21	130	13	Thursday, "	.....	229	16	2586	2343
4129	1417	3267	.....	9	22	131	12	Friday, "	.....	230	17	2587	2344
4130	1416	3268	.....	10	23	132	12	Saturday, "	.....	231	18	2588	2345
4131	1415	3269	.....	11	24	133	12	Sunday, "	.....	232	19	2589	2346
4132	1414	3300	.....	12	25	134	12	Monday, "	.....	233	20	2590	2347
4133	1413	3301	.....	13	26	135	11	Tuesday, "	.....	234	21	2591	2348
4134	1412	3302	.....	14	27	136	11	Wednesday, "	.....	235	22	2592	2349
4135	1411	3303	.....	15	28	137	11	Thursday, "	.....	236	23	2593	2350
4136	1410	3304	.....	16	29	138	11	Friday, "	.....	237	24	2594	2351
4137	1409	3305	.....	17	30	139	10	Saturday, "	.....	238	25	2595	2352
4138	1408	3306	.....	18	1	140	10	Sunday, "	.....	239	26	2596	2353
4139	1407	3307	.....	19	2	141	10	Monday, "	.....	240	27	2597	2354
4140	1406	3308	Beginning of Deborah and Barak. (Judges v, 31.)	20	3	142	10	Tuesday, "	.....	241	28	2598	2355
4141	1405	3309	.....	21	4	143	9	Wednesday, "	.....	242	29	2599	2356
4142	1404	3310	.....	22	5	144	9	Thursday, "	.....	243	30	2600	2357
4143	1403	3311	.....	23	6	145	9	Friday, "	.....	244	31	2601	2358

A. M.	E. C.	A. J. P.	Remarks.	Ismaelites.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	19th Dynasty, (Egypt.)	Years of the Exode.	China.	Usher, A. M.	Rabbin. A. M.
4144	1402	3312	.....	4	7	146	9	Saturday, Aug.	.....	245	7	2602	2359
4145	1401	3313	.....	5	8	147	8	Sunday, "	.....	246	1	2603	2360
4146	1400	3314	.....	6	9	148	8	Monday, "	.....	247	2	2604	2361
4147	1399	3315	.....	7	10	149	8	Tuesday, "	.....	248	3	2605	2362
4148	1398	3316	.....	8	11	150	8	Wednesday, "	.....	249	4	2606	2363
4149	1397	3317	.....	9	12	151	7	Thursday, "	.....	250	5	2607	2364
4150	1396	3318	.....	10	13	152	7	Friday, "	.....	251	6	2608	2365
4151	1395	3319	.....	11	14	153	7	Saturday, "	.....	252	7	2609	2366
4152	1394	3320	.....	12	15	154	7	Sunday, "	.....	253	8	2610	2367
4153	1393	3321	.....	13	16	155	6	Monday, "	.....	254	9	2611	2368
4154	1392	3322	.....	14	17	156	6	Tuesday, "	.....	255	10	2612	2369
4155	1391	3323	.....	15	18	157	6	Wednesday, "	.....	256	11	2613	2370
4156	1390	3324	.....	16	19	158	6	Thursday, "	.....	257	12	2614	2371
4157	1389	3325	.....	17	20	159	5	Friday, "	.....	258	13	2615	2372
4158	1388	3326	.....	18	21	160	5	Saturday, "	.....	259	14	2616	2373
4159	1387	3327	.....	19	22	161	5	Sunday, "	.....	260	15	2617	2374
4160	1386	3328	.....	20	23	162	5	Monday, "	.....	261	16	2618	2375
4161	1385	3329	.....	21	24	163	4	Tuesday, "	.....	262	17	2619	2376
4162	1384	3330	.....	22	25	164	4	Wednesday, "	.....	263	18	2620	2377
4163	1383	3331	.....	23	26	165	4	Thursday, "	.....	264	19	2621	2378
4164	1382	3332	.....	24	27	166	4	Friday, "	.....	265	20	2622	2379
4165	1381	3333	.....	25	28	167	3	Saturday, "	.....	266	21	2623	2380
4166	1380	3334	.....	26	29	168	3	Sunday, "	.....	267	22	2624	2381
4167	1379	3335	.....	27	30	169	3	Monday, "	.....	268	23	2625	2382
4168	1378	3336	.....	28	31	170	3	Tuesday, "	.....	269	24	2626	2383
4169	1377	3337	.....	29	32	171	2	Wednesday, "	.....	270	25	2627	2384
4170	1376	3338	.....	30	33	172	2	Thursday, "	.....	271	26	2628	2385
4171	1375	3339	.....	31	34	173	2	Friday, "	.....	272	27	2629	2386
4172	1374	3340	.....	32	35	174	2	Saturday, "	.....	273	28	2630	2387
4173	1373	3341	.....	33	36	175	1	Sunday, "	.....	274	1	2631	2388
4174	1372	3342	.....	34	37	176	1	Monday, "	.....	275	2	2632	2389
4175	1371	3343	.....	35	38	177	1	Tuesday, "	.....	276	3	2633	2390

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	19th Dynasty. (Egypt.)	Years of the Exode.	China	Usher. A. M.	Rabbin. A. M.
4176	1370	3344	.....	36	39	178	1	Wednesday, Aug.	.....	277	4	2634	2391
4177	1369	3345	.....	37	40	179	31	Thursday, " "	.....	278	5	2635	2392
4178	1368	3346	.....	38	1	180	31	Friday, " "	.....	279	6	2636	2393
4179	1367	3347	.....	39	2	181	31	Saturday, " "	.....	280	7	2637	2394
4180	1366	3348	Begin to serve Midianites.	40	3	182	31	Sunday, " "	.....	281	8	2638	2395
4181	1365	3349	(Judges vi, 1.)	1	4	183	30	Monday, " "	.....	282	9	2639	2396
4182	1364	3350	.....	2	5	184	30	Tuesday, " "	.....	283	10	2640	2397
4183	1363	3351	.....	3	6	185	30	Wednesday, " "	19th dyn. ends.	284	11	2641	2398
4184	1362	3352	.....	4	7	186	30	Thursday, " "	20th dynasty begins of 228 years.	285	12	2642	2399
4185	1361	3353	.....	5	8	187	29	Friday, " "	.....	286	13	2643	2400
4186	1360	3354	.....	6	9	188	29	Saturday, " "	.....	287	14	2644	2401
4187	1359	3355	Beginning of Gideon. (Judg. viii, 28.)	7	10	189	29	Sunday, " "	.....	288	15	2645	2402
4188	1358	3356	.....	1	11	190	29	Monday, " "	.....	289	16	2646	2403
4189	1357	3357	.....	2	12	191	28	Tuesday, " "	.....	290	17	2647	2404
4190	1356	3358	.....	3	13	192	28	Wednesday, " "	.....	291	18	2648	2405
4191	1355	3359	.....	4	14	193	28	Thursday, " "	.....	292	19	2649	2406
4192	1354	3360	.....	5	15	194	28	Friday, " "	.....	293	20	2650	2407
4193	1353	3361	.....	6	16	195	27	Saturday, " "	.....	294	21	2651	2408
4194	1352	3362	.....	7	17	196	27	Sunday, " "	.....	295	22	2652	2409
4195	1351	3363	.....	8	18	197	27	Monday, " "	.....	296	23	2653	2410
4196	1350	3364	.....	9	19	198	27	Tuesday, " "	.....	297	24	2654	2411
4197	1349	3365	.....	10	20	199	26	Wednesday, " "	.....	298	25	2655	2412
4198	1348	3366	.....	11	21	200	26	Thursday, " "	.....	299	26	2656	2413
4199	1347	3367	.....	12	22	201	26	Friday, " "	.....	300	27	2657	2414
4200	1346	3368	.....	13	23	202	26	Saturday, " "	.....	301	28	2658	2415
4201	1345	3369	.....	14	24	203	25	Sunday, " "	.....	302	29	2659	2416
4202	1344	3370	.....	15	25	204	25	Monday, " "	.....	303	30	2660	2417
4203	1343	3371	.....	16	26	205	25	Tuesday, " "	.....	304	31	2661	2418
4204	1342	3372	.....	17	27	206	25	Wednesday, " "	.....	305	1	2662	2419
4205	1341	3373	.....	18	28	207	24	Thursday, " "	.....	306	2	2663	2420
4206	1340	3374	.....	19	29	208	24	Friday, " "	.....	307	3	2664	2421
4207	1339	3375	.....	20	30	209	24	Saturday, " "	.....	308	4	2665	2422

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyrian, Persian, Babylonian.	Cycle.	Days of Month.	Days of the Week.	90th Dynasty, (Egyptic).	Years of the Exile.	China.	Usher. A. M.	Rabbin. A. M.
4208	1338	3376	.....	21	9	210	24	Sunday, July	.....	309	15	2666	2423
4209	1337	3377	.....	22	10	211	23	Monday, "	.....	310	16	2667	2424
4210	1336	3378	.....	23	11	212	23	Tuesday, "	.....	311	17	2668	2425
4211	1335	3379	.....	24	12	213	23	Wednesday, "	.....	312	18	2669	2426
4212	1334	3380	.....	25	13	214	23	Thursday, "	.....	313	19	2670	2427
4213	1333	3381	.....	26	14	215	22	Friday, "	.....	314	20	2671	2428
4214	1332	3382	.....	27	15	216	22	Saturday, "	.....	315	21	2672	2429
4215	1331	3383	.....	28	16	217	22	Sunday, "	.....	316	22	2673	2430
4216	1330	3384	.....	29	17	218	22	Monday, "	.....	317	23	2674	2431
4217	1329	3385	.....	30	18	219	21	Tuesday, "	.....	318	24	2675	2432
4218	1328	3386	.....	31	19	220	21	Wednesday, "	.....	319	25	2676	2433
4219	1327	3387	.....	32	20	221	21	Thursday, "	.....	320	26	2677	2434
4220	1326	3388	.....	33	21	222	21	Friday, "	.....	321	27	2678	2435
4221	1325	3389	.....	34	22	223	20	Saturday, "	.....	322	28	2679	2436
4222	1324	3390	.....	35	23	224	20	Sunday, "	.....	323	28	2680	2437
4223	1323	3391	.....	36	24	225	20	Monday, "	.....	324	28	2681	2438
4224	1322	3392	.....	37	25	226	20	Tuesday, "	.....	325	28	2682	2439
4225	1321	3393	.....	38	26	227	19	Wednesday, "	.....	326	28	2683	2440
4226	1320	3394	.....	39	27	228	19	Thursday, "	.....	327	28	2684	2441
4227	1319	3395	Beginning of Abimelech. (Judges ix, 22.)	40	1	229	19	Friday, "	.....	328	28	2685	2442
4228	1318	3396	.....	1	2	230	19	Saturday, "	.....	329	28	2686	2443
4229	1317	3397	.....	2	3	231	18	Sunday, "	.....	330	28	2687	2444
4230	1316	3398	.....	3	4	232	18	Monday, "	.....	331	28	2688	2445
4231	1315	3399	Beginning of Tola. (Judges x, 2.)	4	5	233	18	Tuesday, "	.....	332	28	2689	2446
4232	1314	3400	.....	5	6	234	18	Wednesday, "	.....	333	28	2690	2447
4233	1313	3401	.....	6	7	235	17	Thursday, "	.....	334	28	2691	2448
4234	1312	3402	.....	7	8	236	17	Friday, "	.....	335	28	2692	2449
4235	1311	3403	.....	8	9	237	17	Saturday, "	.....	336	28	2693	2450
4236	1310	3404	.....	9	10	238	17	Sunday, "	.....	337	28	2694	2451
4237	1309	3405	.....	10	11	239	16	Monday, "	.....	338	28	2695	2452
4238	1308	3406	.....	11	12	240	16	Tuesday, "	.....	339	28	2696	2453
4239	1307	3407	.....	12	13	241	16	Wednesday, "	.....	340	28	2697	2454

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	30th Dynasty, (Egypt).	Years of the Exile.	China.	Usher, A. M.	Rabbin. A. M.
4240	1306	3408	.....	10	14	242	16	Thursday, July	.....	341	19	2698	2455
4241	1305	3409	.....	11	15	243	15	Friday, " "	.....	342	20	2699	2456
4242	1304	3410	.....	12	16	244	15	Saturday, " "	.....	343	21	2700	2457
4243	1303	3411	.....	13	17	245	15	Sunday, " "	.....	344	22	2701	2458
4244	1302	3412	.....	14	18	246	15	Monday, " "	.....	345	23	2702	2459
4245	1301	3413	.....	15	19	247	14	Tuesday, " "	.....	346	24	2703	2460
4246	1300	3414	.....	16	20	248	14	Wednesday, " "	.....	347	25	2704	2461
4247	1299	3415	.....	17	21	249	14	Thursday, " "	.....	348	26	2705	2462
4248	1298	3416	.....	18	22	250	14	Friday, " "	.....	349	27	2706	2463
4249	1297	3417	.....	19	23	251	13	Saturday, " "	.....	350	28	2707	2464
4250	1296	3418	.....	20	24	252	13	Sunday, " "	.....	351	29	2708	2465
4251	1295	3419	.....	21	25	253	13	Monday, " "	.....	352	30	2709	2466
4252	1294	3420	.....	22	26	254	13	Tuesday, " "	.....	353	31	2710	2467
4253	1293	3421	.....	23	27	255	12	Wednesday, " "	.....	354	32	2711	2468
4254	1292	3422	Beginning of Jair. (Judges x, 3.)	24	28	256	12	Thursday, " "	.....	355	33	2712	2469
4255	1291	3423	.....	25	29	257	12	Friday, " "	.....	356	34	2713	2470
4256	1290	3424	.....	26	30	258	12	Saturday, " "	.....	357	35	2714	2471
4257	1289	3425	.....	27	31	259	11	Sunday, " "	.....	358	36	2715	2472
4258	1288	3426	.....	28	32	260	11	Monday, " "	.....	359	37	2716	2473
4259	1287	3427	.....	29	33	261	11	Tuesday, " "	.....	360	38	2717	2474
4260	1286	3428	.....	30	34	262	11	Wednesday, " "	.....	361	39	2718	2475
4261	1285	3429	.....	31	35	263	10	Thursday, " "	.....	362	40	2719	2476
4262	1284	3430	.....	32	36	264	10	Friday, " "	.....	363	41	2720	2477
4263	1283	3431	.....	33	37	265	10	Saturday, " "	.....	364	42	2721	2478
4264	1282	3432	.....	34	38	266	10	Sunday, " "	.....	365	43	2722	2479
4265	1281	3433	.....	35	39	267	9	Monday, " "	.....	366	44	2723	2480
4266	1280	3434	.....	36	40	268	9	Tuesday, " "	.....	367	45	2724	2481
4267	1279	3435	.....	37	41	269	9	Wednesday, " "	.....	368	46	2725	2482
4268	1278	3436	.....	38	42	270	9	Thursday, " "	.....	369	47	2726	2483
4269	1277	3437	.....	39	43	271	8	Friday, " "	.....	370	48	2727	2484
4270	1276	3438	.....	40	44	272	8	Saturday, " "	.....	371	49	2728	2485
4271	1275	3439	.....	41	45	273	8	Sunday, " "	.....	372	50	2729	2486

A. M.	B. C.	A. J. P.	Remarks.	Israelites, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	90th Dynasty, (Egypt.)	Years of the Exoda.	China.	Usher, A. M.	Rabbin. A. M.
4272	1274	3440	.....	19	274	8	Monday,	.....	373	51	2730	2487
4273	1273	3441	.....	20	275	7	Tuesday,	.....	374	52	2731	2488
4274	1272	3442	.....	21	276	7	Wednesday,	.....	375	53	2732	2489
4275	1271	3443	.....	22	277	7	Thursday,	.....	376	54	2733	2490
4276	1270	3444	Begin to serve Amorites. (Judges x, 8.)	22	277	7	Friday,	.....	377	55	2734	2491
4277	1269	3445	.....	1	278	7	Saturday,	.....	378	56	2735	2492
4278	1268	3446	.....	2	279	6	Sunday,	.....	379	57	2736	2493
4279	1267	3447	.....	3	280	6	Monday,	.....	380	58	2737	2494
4280	1266	3448	.....	4	281	6	Tuesday,	.....	381	59	2738	2495
4281	1265	3449	.....	5	282	5	Wednesday,	.....	382	1	2739	2496
4282	1264	3450	.....	6	283	5	Thursday,	.....	383	2	2740	2497
4283	1263	3451	.....	7	284	5	Friday,	.....	384	3	2741	2498
4284	1262	3452	.....	8	285	5	Saturday,	.....	385	4	2742	2499
4285	1261	3453	.....	9	286	4	Sunday,	.....	386	5	2743	2500
4286	1260	3454	.....	10	287	4	Monday,	.....	387	6	2744	2501
4287	1259	3455	.....	11	288	4	Tuesday,	.....	388	7	2745	2502
4288	1258	3456	.....	12	289	4	Wednesday,	.....	389	1	2746	2503
4289	1257	3457	.....	13	290	3	Thursday,	.....	390	2	2747	2504
4290	1256	3458	.....	14	291	3	Friday,	.....	391	3	2748	2505
4291	1255	3459	.....	15	292	3	Saturday,	.....	392	4	2749	2506
4292	1254	3460	.....	16	293	3	Sunday,	.....	393	5	2750	2507
4293	1253	3461	Beginning of Jephtha. (Judg. xii, 7.)	17	294	3	Monday,	.....	394	6	2751	2508
4294	1252	3462	.....	18	295	2	Tuesday,	.....	395	7	2752	2509
4295	1251	3463	.....	1	296	2	Wednesday,	.....	396	8	2753	2510
4296	1250	3464	.....	2	297	2	Thursday,	.....	397	9	2754	2511
4297	1249	3465	.....	3	298	2	Friday,	.....	398	10	2755	2512
4298	1248	3466	.....	4	299	1	Saturday,	.....	399	11	2756	2513
4299	1247	3467	Beginning of Ibzan. (Judges xii, 9.)	5	300	1	Sunday,	.....	400	12	2757	2514
4300	1246	3468	.....	6	301	1	Monday,	.....	401	13	2758	2515
4301	1245	3469	.....	1	302	1	Tuesday,	.....	402	14	2759	2516
4302	1244	3470	.....	2	303	30	Wednesday,	.....	403	15	2760	2517
4303	1243	3471	.....	3	304	30	Thursday,	.....	404	16	2761	2518
			.....	4	305	30		.....			
			.....	Typ. 1 cells.								

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	Cycle.	Trays of Month.	Days of the Week.	90th D. Sunday, (Egypt).	Years of Exile.	China.	Usher, A. M.	Rabbin, A. M.
4304	1242	3472	.....	5	2	306	30	Friday,	.....	405	17	2762	2519
4305	1241	3473	.....	6	3	307	29	Saturday,	.....	406	18	2763	2520
4306	1240	3474	Beginning of Elon. (Judges xii, 11.)	7	4	308	29	Sunday,	.....	407	19	2764	2521
4307	1239	3475	.....	1	5	309	29	Monday,	.....	408	20	2765	2522
4308	1238	3476	.....	2	6	310	29	Tuesday,	.....	409	21	2766	2523
4309	1237	3477	.....	3	7	311	28	Wednesday,	.....	410	22	2767	2524
4310	1236	3478	.....	4	8	312	28	Thursday,	.....	411	23	2768	2525
4311	1235	3479	.....	5	9	313	28	Friday,	.....	412	24	2769	2526
4312	1234	3480	.....	6	10	314	28	Saturday,	.....	413	25	2770	2527
4313	1233	3481	.....	7	11	315	27	Sunday,	.....	414	26	2771	2528
4314	1232	3482	.....	8	12	316	27	Monday,	.....	415	27	2772	2529
4315	1231	3483	.....	9	13	317	27	Tuesday,	.....	416	28	2773	2530
4316	1230	3484	Beginning of Abdon. (Judg. xii, 14.)	10	14	318	27	Wednesday,	.....	417	29	2774	2531
4317	1229	3485	.....	1	15	319	26	Thursday,	.....	418	30	2775	2532
4318	1228	3486	.....	2	16	320	26	Friday,	.....	419	31	2776	2533
4319	1227	3487	.....	3	17	321	26	Saturday,	.....	420	32	2777	2534
4320	1226	3488	.....	4	18	322	26	Sunday,	.....	421	33	2778	2535
4321	1225	3489	.....	5	19	323	25	Monday,	.....	422	Lin-sin.	2779	2536
4322	1224	3490	.....	6	20	324	25	Tuesday,	.....	423	1	2780	2537
4323	1223	3491	.....	7	21	325	25	Wednesday,	.....	424	2	2781	2538
4324	1222	3492	Begin to serve the Philistines, (Judges xiii, 1.) including	8	22	326	25	Thursday,	.....	425	3	2782	2539
4325	1221	3493	20 years of Samson. (See	1	23	327	24	Friday,	.....	426	4	2783	2540
4326	1220	3494	chapters 13-16 inclusive.)	2	24	328	24	Saturday,	.....	427	5	2784	2541
4327	1219	3495	.....	3	25	329	24	Sunday,	.....	428	6	2785	2542
4328	1218	3496	.....	4	26	330	24	Monday,	.....	429	1	2786	2543
4329	1217	3497	.....	5	27	331	23	Tuesday,	.....	430	2	2787	2544
4330	1216	3498	.....	6	28	332	23	Wednesday,	.....	431	3	2788	2545
4331	1215	3499	.....	7	29	333	23	Thursday,	.....	432	4	2789	2546
4332	1214	3500	.....	8	30	334	23	Friday,	.....	433	5	2790	2547
4333	1213	3501	.....	9	31	335	22	Saturday,	.....	434	6	2791	2548
4334	1212	3502	.....	10	32	336	22	Sunday,	.....	435	7	2792	2549
4335	1211	3503	.....	11	33	337	22	Monday,	.....	436	8	2793	2550

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	30th Dynasty. (Egypt.)	Years of the Exile.	China.	Usher. A. M.	Rabbin. A. M.
4336	1210	3504	.....	12	34	338	22	Tuesday, June	.....	437	10	2794	2551
4337	1209	3505	.....	13	35	339	21	Wednesday, "	.....	438	11	2795	2552
4338	1208	3506	.....	14	36	340	21	Thursday, "	.....	439	12	2796	2553
4339	1207	3507	.....	15	37	341	21	Friday, "	.....	440	13	2797	2554
4340	1206	3508	.....	16	38	342	21	Saturday, "	.....	441	14	2798	2555
4341	1205	3509	.....	17	39	343	20	Sunday, "	.....	442	15	2799	2556
4342	1204	3510	.....	18	40	344	20	Monday, "	.....	443	16	2800	2557
4343	1203	3511	.....	19	41	345	20	Tuesday, "	.....	444	17	2801	2558
4344	1202	3512	.....	20	42	346	20	Wednesday, "	.....	445	18	2802	2559
4345	1201	3513	.....	21	43	347	19	Thursday, "	.....	446	19	2803	2560
4346	1200	3514	.....	22	44	348	19	Friday, "	.....	447	20	2804	2561
4347	1199	3515	.....	23	45	349	19	Saturday, "	.....	448	21	2805	2562
4348	1198	3516	.....	24	46	350	19	Sunday, "	.....	449	21	2806	2563
4349	1197	3517	.....	25	47	351	18	Monday, "	.....	450	22	2807	2564
4350	1196	3518	.....	26	48	352	18	Tuesday, "	.....	451	23	2808	2565
4351	1195	3519	.....	27	49	353	18	Wednesday, "	.....	452	24	2809	2566
4352	1194	3520	.....	28	50	354	18	Thursday, "	.....	453	1	2810	2567
4353	1193	3521	.....	29	51	355	17	Friday, "	.....	454	2	2811	2568
4354	1192	3522	.....	30	52	356	17	Saturday, "	.....	455	3	2812	2569
4355	1191	3523	.....	31	53	357	17	Sunday, "	.....	456	1	2813	2570
4356	1190	3524	Troy destroyed.....	32	54	358	17	Monday, "	.....	457	2	2814	2571
4357	1189	3525	.....	33	55	359	16	Tuesday, "	.....	458	3	2815	2572
4358	1188	3526	.....	34	56	360	16	Wednesday, "	.....	459	4	2816	2573
4359	1187	3527	.....	35	57	361	16	Thursday, "	.....	460	5	2817	2574
4360	1186	3528	.....	36	58	362	16	Friday, "	.....	461	6	2818	2575
4361	1185	3529	Troy destroyed according to Dionysius, of Halicarnas- sus.	37	59	363	15	Saturday, "	.....	462	7	2819	2576
4362	1184	3530	.....	38	60	364	15	Sunday, "	.....	463	8	2820	2577
4363	1183	3531	.....	39	61	365	15	Monday, "	.....	464	9	2821	2578
4364	1182	3532	Beginning of Eli. (1 Sam- uel iv, 18.) These forty years include the first ten years of Samuel. (See Acts	40	62	366	15	Tuesday, "	.....	465	10	2822	2579
4365	1181	3533	.....	Eli. 2	63	367	14	Wednesday, "	.....	466	11	2823	2580
4366	1180	3534	.....	1	64	368	14	Thursday, "	.....	467	12	2824	2581
4367	1179	3535	.....	3	65	369	14	Friday, "	.....	468	13	2825	2582

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	30th Dynasty. (Egyptic.)	Years of the Exodo.	China.	Usher. A. M.	Rabbin. A. M.
4368	1178	3536	xiii. 19, 20.) From the first	4	66	370	14	Saturday,	.....	469	14	2826	2583
4369	1177	3537	division of lands, B. C. 1602,	5	67	371	13	Sunday,	.....	470	15	2827	2584
4370	1176	3538	to the 30th year of Eli, B.	6	68	372	13	Monday,	.....	471	16	2828	2585
4371	1175	3539	C. 1152, makes Paul's 450	7	69	373	13	Tuesday,	.....	472	17	2829	2586
4372	1174	3540	years.	8	70	374	13	Wednesday,	.....	473	18	2830	2587
4373	1173	3541	.....	9	71	375	12	Thursday,	.....	474	19	2831	2588
4374	1172	3542	.....	10	72	376	12	Friday,	.....	475	20	2832	2589
4375	1171	3543	.....	11	73	377	12	Saturday,	.....	476	21	2833	2590
4376	1170	3544	.....	12	74	378	12	Sunday,	.....	477	22	2834	2591
4377	1169	3545	.....	13	75	379	11	Monday,	.....	478	23	2835	2592
4378	1168	3546	.....	14	76	380	11	Tuesday,	.....	479	24	2836	2593
4379	1167	3547	.....	15	77	381	11	Wednesday,	.....	480	25	2837	2594
4380	1166	3548	.....	16	78	382	11	Thursday,	.....	481	26	2838	2595
4381	1165	3549	.....	17	79	383	10	Friday,	.....	482	27	2839	2596
4382	1164	3550	.....	18	80	384	10	Saturday,	.....	483	28	2840	2597
4383	1163	3551	.....	19	81	385	10	Sunday,	.....	484	29	2841	2598
4384	1162	3552	.....	20	82	386	10	Monday,	.....	485	30	2842	2599
4385	1161	3553	.....	21	83	387	9	Tuesday,	.....	486	31	2843	2600
4386	1160	3554	.....	22	84	388	9	Wednesday,	.....	487	32	2844	2601
4387	1159	3555	.....	23	85	389	9	Thursday,	.....	488	33	2845	2602
4388	1158	3556	.....	24	86	390	9	Friday,	.....	489	34	2846	2603
4389	1157	3557	.....	25	87	391	8	Saturday,	.....	490	35	2847	2604
4390	1156	3558	.....	26	88	392	8	Sunday,	.....	491	36	2848	2605
4391	1155	3559	.....	27	89	393	8	Monday,	.....	492	37	2849	2606
4392	1154	3560	.....	28	90	394	8	Tuesday,	.....	493	38	2850	2607
4393	1153	3561	.....	29	91	395	7	Wednesday,	.....	494	39	2851	2608
4394	1152	3562	.....	30	92	396	7	Thursday,	.....	495	40	2852	2609
4395	1151	3563	.....	31	93	397	7	Friday,	.....	496	41	2853	2610
4396	1150	3564	.....	32	94	398	7	Saturday,	.....	497	42	2854	2611
4397	1149	3565	.....	33	95	399	6	Sunday,	.....	498	43	2855	2612
4398	1148	3566	.....	34	96	400	6	Monday,	.....	499	44	2856	2613
4399	1147	3567	.....	35	97	401	6	Tuesday,	.....	500	45	2857	2614

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Amyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	9th Dynasty, (Egypt).	Years of Exile.	China.	Usher. A. M.	Rabbin. A. M.
4400	1146	3568	.....	36	98	402	6	Wednesday, June	.....	501	9	2858	2615
4401	1145	3569	.....	37	99	403	5	Thursday, "	.....	502	10	2859	2616
4402	1144	3570	.....	38	100	404	5	Friday, "	.....	503	11	2860	2617
4403	1143	3571	.....	39	101	405	5	Saturday, "	.....	504	12	2861	2618
4404	1142	3572	Began to serve the Philistines, (1 Samuel vii, 2.)	40	102	406	5	Sunday, "	.....	505	13	2862	2619
4405	1141	3573	.....	1	103	407	4	Monday, "	.....	506	14	2863	2620
4406	1140	3574	.....	2	104	408	4	Tuesday, "	.....	507	15	2864	2621
4407	1139	3575	.....	3	105	409	4	Wednesday, "	.....	508	16	2-65	2622
4408	1138	3576	.....	4	106	410	4	Thursday, "	.....	509	17	2866	2623
4409	1137	3577	.....	5	107	411	3	Friday, "	.....	510	18	2867	2624
4410	1136	3578	.....	6	108	412	3	Saturday, "	.....	511	19	2868	2625
4411	1135	3579	.....	7	109	413	3	Sunday, "	.....	512	20	2869	2626
4412	1134	3580	.....	8	110	414	3	Monday, "	.....	513	21	2870	2627
4413	1133	3581	.....	9	111	415	2	Tuesday, "	.....	514	22	2871	2628
4414	1132	3582	.....	10	112	416	2	Wednesday, "	.....	515	23	2872	2629
4415	1131	3583	.....	11	113	417	2	Thursday, "	.....	516	24	2873	2630
4416	1130	3584	.....	12	114	418	2	Friday, "	.....	517	25	2874	2631
4417	1129	3585	.....	13	115	419	1	Saturday, "	.....	518	26	2875	2632
4418	1128	3586	.....	14	116	420	1	Sunday, "	.....	519	27	2876	2633
4419	1127	3587	.....	15	117	421	1	Monday, "	.....	520	28	2877	2634
4420	1126	3588	.....	16	118	422	1	Tuesday, "	.....	521	29	2878	2635
4421	1125	3589	.....	17	119	423	1	Wednesday, May	.....	522	30	2879	2636
4422	1124	3590	.....	18	120	424	31	Thursday, "	.....	523	31	2880	2637
4423	1123	3591	.....	19	121	425	31	Friday, "	.....	524	32	2881	2638
4424	1122	3592	Beginning of Samuel to de-	20	122	426	31	Saturday, "	.....	525	33	2882	2639
4425	1121	3593	liver and judge Israel be-	1	123	427	30	Sunday, "	.....	526	1	2883	2640
4426	1120	3594	fore Saul was anointed.	2	124	428	30	Monday, "	.....	527	2	2884	2641
4427	1119	3595	(See 1 Samuel vii, 3, etc.,	3	125	429	30	Tuesday, "	.....	528	3	2885	2642
4428	1118	3596	and Josephus's Antiq. b. v,	4	126	430	30	Wednesday, "	.....	529	4	2886	2643
4429	1117	3597	sec. 5.) To count ascend-	5	127	431	29	Thursday, "	.....	530	5	2887	2644
4430	1116	3598	ing from Christ also proves	6	128	432	29	Friday, "	.....	531	6	2888	2645
4431	1115	3599	the same to be true.	7	129	433	29	Saturday, "	.....	532	7	2889	2646

Wu-wang began the
Chau dyn. of 513 years.

21st dynasty begins
of 139 years.

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	21st Dynasty. (Egyptic.)	Years of the Exode.	China.	Usher, A. M.	Rabbin. A. M.
4432	1114	3600	.....	8	14	434	29	Sunday,	.....	533	1	2890	2647
4433	1113	3601	.....	9	15	435	28	Monday,	.....	534	2	2891	2648
4434	1112	3602	.....	10	16	436	28	Tuesday,	.....	535	3	2892	2649
4435	1111	3603	.....	11	17	437	28	Wednesday,	.....	536	4	2893	2650
4436	1110	3604	Saul begins to be king. (Acts xiii, 21.)	12	18	438	28	Thursday,	.....	537	5	2894	2651
4437	1109	3605	.....	13	19	439	27	Friday,	.....	538	6	2895	2652
4438	1108	3606	.....	14	20	440	27	Saturday,	.....	539	7	2896	2653
4439	1107	3607	.....	15	21	441	27	Sunday,	.....	540	8	2897	2654
4440	1106	3608	.....	16	22	442	27	Monday,	.....	541	9	2898	2655
4441	1105	3609	.....	17	23	443	26	Tuesday,	.....	542	10	2899	2656
4442	1104	3610	.....	18	24	444	26	Wednesday,	.....	543	11	2900	2657
4443	1103	3611	.....	19	25	445	26	Thursday,	.....	544	12	2901	2658
4444	1102	3612	.....	20	26	446	26	Friday,	.....	545	13	2902	2659
4445	1101	3613	.....	21	27	447	25	Saturday,	.....	546	14	2903	2660
4446	1100	3614	David born. (2 Sam. v, 4.)	22	28	448	25	Sunday,	.....	547	15	2904	2661
4447	1099	3615	.....	23	29	449	25	Monday,	.....	548	16	2905	2662
4448	1098	3616	.....	24	30	450	25	Tuesday,	.....	549	17	2906	2663
4449	1097	3617	.....	25	1	451	24	Wednesday,	.....	550	18	2907	2664
4450	1096	3618	.....	26	2	452	24	Thursday,	.....	551	19	2908	2665
4451	1095	3619	.....	27	3	453	24	Friday,	.....	552	20	2909	2666
4452	1094	3620	.....	28	4	454	24	Saturday,	.....	553	21	2910	2667
4453	1093	3621	.....	29	5	455	23	Sunday,	.....	554	22	2911	2668
4454	1092	3622	.....	30	6	456	23	Monday,	.....	555	23	2912	2669
4455	1091	3623	.....	31	7	457	23	Tuesday,	.....	556	24	2913	2670
4456	1090	3624	.....	32	8	458	23	Wednesday,	.....	557	25	2914	2671
4457	1089	3625	.....	33	9	459	22	Thursday,	.....	558	26	2915	2672
4458	1088	3626	.....	34	10	460	22	Friday,	.....	559	27	2916	2673
4459	1087	3627	.....	35	11	461	22	Saturday,	.....	560	28	2917	2674
4460	1086	3628	.....	36	12	462	22	Sunday,	.....	561	29	2918	2675
4461	1085	3629	.....	37	13	463	21	Monday,	.....	562	30	2919	2676
4462	1084	3630	.....	38	14	464	21	Tuesday,	.....	563	31	2920	2677
4463	1083	3631	.....	39	15	465	21	Wednesday,	.....	564	32	2921	2678

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	Cycle.	Days of the Month.	Days of the Week.	21st Dynasty. (Egypt.)	Years of the Exile.	China.	Usher. A. M.	Rabbin. A. M.
4464	1082	3632	.....	28	16	466	21	Thursday, May	.....	565	33	2922	2679
4465	1081	3633	.....	29	17	467	20	Friday, "	.....	566	34	2923	2680
4466	1080	3634	.....	30	18	468	20	Saturday, "	.....	567	35	2924	2681
4467	1079	3635	.....	31	19	469	20	Sunday, "	.....	568	36	2925	2682
4468	1078	3636	.....	32	20	470	20	Monday, "	.....	569	37	2926	2683
4469	1077	3637	.....	33	21	471	19	Tuesday, "	.....	570	King-wang.	2927	2684
4470	1076	3638	.....	34	22	472	19	Wednesday, "	.....	571	2	2928	2685
4471	1075	3639	David at 95 appointed by Samuel. (1 Samuel xvi, 13.)	35	23	473	19	Thursday, "	.....	572	3	2929	2686
4472	1074	3640	David at Nob, the 26th year of his life. (1 Sam. xxi.)	36	24	474	19	Friday, "	.....	573	4	2930	2687
4473	1073	3641	Samuel died.	37	25	475	18	Saturday, "	.....	574	5	2931	2688
4474	1072	3642	.....	38	26	476	18	Sunday, "	.....	575	6	2932	2689
4475	1071	3643	.....	39	27	477	18	Monday, "	.....	576	7	2933	2690
4476	1070	3644	David begins to be king. (1 Kings ii, 11.)	40	28	478	18	Tuesday, "	.....	577	8	2934	2691
4477	1069	3645	.....	David.	29	479	17	Wednesday, "	.....	578	9	2935	2692
4478	1068	3646	.....	1	30	480	17	Thursday, "	.....	579	10	2936	2693
4479	1067	3647	.....	2	31	481	17	Friday, "	.....	580	11	2937	2694
4480	1066	3648	.....	3	32	482	17	Saturday, "	.....	581	12	2938	2695
4481	1065	3649	.....	4	33	483	16	Sunday, "	.....	582	13	2939	2696
4482	1064	3650	.....	5	34	484	16	Monday, "	.....	583	14	2940	2697
4483	1063	3651	.....	6	35	485	16	Tuesday, "	.....	584	15	2941	2698
4484	1062	3652	.....	7	36	486	16	Wednesday, "	.....	585	16	2942	2699
4485	1061	3653	.....	8	37	487	15	Thursday, "	.....	586	17	2943	2700
4486	1060	3654	.....	9	38	488	15	Friday, "	.....	587	18	2944	2701
4487	1059	3655	.....	10	39	489	15	Saturday, "	.....	588	19	2945	2702
4488	1058	3656	.....	11	40	490	15	Sunday, "	.....	589	20	2946	2703
4489	1057	3657	.....	12	Eupaemes, or Eupalos.	491	14	Monday, "	.....	590	21	2947	2704
4490	1056	3658	.....	13	1	492	14	Tuesday, "	.....	591	22	2948	2705
4491	1055	3659	.....	14	2	493	14	Wednesday, "	.....	592	23	2949	2706
4492	1054	3660	.....	15	3	494	14	Thursday, "	.....	593	24	2950	2707
4493	1053	3661	.....	16	4	495	13	Friday, "	.....	594	25	2951	2708
4494	1052	3662	.....	17	5	496	13	Saturday, "	.....	595	26	2952	2709
4495	1051	3663	.....	18	6	497	13	Sunday, "	.....	596	Chao 1	2953	2710
			.....	19	7								

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	Cycle.	Days of Month.	Days of the Week.	1st Dynasty, (Egypt.)	Years of the Exode.	China.	Usher, A. M.	Rabbin. A. M.
4496	1050	3664	.....	20	8	498	13	Monday,	.....	597	2	2954	2711
4497	1049	3665	.....	21	9	499	12	Tuesday,	.....	598	3	2955	2712
4498	1048	3666	.....	22	10	500	12	Wednesday,	.....	599	4	2956	2713
4499	1047	3667	.....	23	11	501	12	Thursday,	.....	600	5	2957	2714
4500	1046	3668	.....	24	12	502	12	Friday,	.....	601	6	2958	2715
4501	1045	3669	.....	25	13	503	11	Saturday,	.....	602	7	2959	2716
4502	1044	3670	.....	26	14	504	11	Sunday,	.....	603	8	2960	2717
4503	1043	3671	.....	27	15	505	11	Monday,	.....	604	9	2961	2718
4504	1042	3672	.....	28	16	506	11	Tuesday,	.....	605	10	2962	2719
4505	1041	3673	.....	29	17	507	10	Wednesday,	.....	606	11	2963	2720
4506	1040	3674	.....	30	18	508	10	Thursday,	.....	607	12	2964	2721
4507	1039	3675	.....	31	19	509	10	Friday,	.....	608	13	2965	2722
4508	1038	3676	.....	32	20	510	10	Saturday,	.....	609	14	2966	2723
4509	1037	3677	.....	33	21	511	9	Sunday,	.....	610	15	2967	2724
4510	1036	3678	.....	34	22	512	9	Monday,	.....	611	16	2968	2725
4511	1035	3679	.....	35	23	513	9	Tuesday,	.....	612	17	2969	2726
4512	1034	3680	.....	36	24	514	9	Wednesday,	.....	613	18	2970	2727
4513	1033	3681	.....	37	25	515	8	Thursday,	.....	614	19	2971	2728
4514	1032	3682	.....	38	26	516	8	Friday,	.....	615	20	2972	2729
4515	1031	3683	.....	39	27	517	8	Saturday,	.....	616	21	2973	2730
4516	1030	3684	Solomon king. (1 Kings xi, 42.)	40	28	518	8	Sunday,	.....	617	22	2974	2731
4517	1029	3685	.....	41	29	519	7	Monday,	.....	618	23	2975	2732
4518	1028	3686	.....	42	30	520	7	Tuesday,	.....	619	24	2976	2733
4519	1027	3687	.....	43	31	521	7	Wednesday,	.....	620	25	2977	2734
4520	1026	3688	.....	44	32	522	7	Thursday,	.....	621	26	2978	2735
4521	1025	3689	.....	45	33	523	6	Friday,	.....	622	27	2979	2736
4522	1024	3690	.....	46	34	524	6	Saturday,	.....	623	28	2980	2737
4523	1023	3691	.....	47	35	525	6	Sunday,	.....	624	29	2981	2738
4524	1022	3692	.....	48	36	526	6	Monday,	.....	625	30	2982	2739
4525	1021	3693	.....	49	37	527	5	Tuesday,	.....	626	31	2983	2740
4526	1020	3694	.....	50	38	528	5	Wednesday,	.....	627	32	2984	2741
4527	1019	3695	Dedication of the Temple,	51	Lams-I	529	5	Thursday,	.....	628	M 1	2985	2742

GENERAL TABLE.

351

A. M.	B. C.	A. J. P.	Remarks.	Israelites.	Assyria, Persia and Babylon.	House of Israel.	Reigns corrected.	Cycle.	Days of Month.	Days of the Week.	21st Dynasty. (Egypt.)	Years of the Exode.	China.	Usher. A. M.	Rabbin. A. M.
4528	1018	3696	Saturday, 17th September. (2 Chron. vii, 9.)	12	2	The years of the kings of Israel, from their frequent disagreement with those of the kings of Judah, it is very likely began their count from the seventh, or rather the eighth month, when their feast of tabernacles was held. (1 Kings xii, 32.) Those of Judah began the first month.	Reigns of the kings of the house of Israel according to a proposed correction.	530	5	Friday,	.....	629	2	2986	2743
4529	1017	3697		13	3			531	4	Saturday,	.....	630	3	2987	2744
4530	1016	3698		14	4			532	4	Sunday,	.....	631	4	2988	2745
4531	1015	3699		15	5			533	4	Monday,	.....	632	5	2989	2746
4532	1014	3700		16	6			534	4	Tuesday,	.....	633	6	2990	2747
4533	1013	3701		17	7			535	4	Wednesday,	.....	634	7	2991	2748
4534	1012	3702		18	8			536	3	Thursday,	.....	635	8	2992	2749
4535	1011	3703		19	9			537	3	Friday,	.....	636	9	2993	2750
4536	1010	3704		20	10			538	3	Saturday,	.....	637	10	2994	2751
4537	1009	3705		21	11			539	3	Sunday,	.....	638	11	2995	2752
4538	1008	3706		22	12			540	2	Monday,	.....	639	12	2996	2753
4539	1007	3707		23	13			541	2	Tuesday,	.....	640	13	2997	2754
4540	1006	3708		24	14			542	2	Wednesday,	.....	641	14	2998	2755
4541	1005	3709		25	15			543	1	Thursday,	.....	642	15	2999	2756
4542	1004	3710		26	16			544	1	Friday,	.....	643	16	3000	2757
4543	1003	3711		27	17			545	1	Saturday,	.....	644	17	3001	2758
4544	1002	3712		28	18			546	1	Sunday,	.....	645	18	3002	2759
4545	1001	3713		29	19			547	30	Monday,	.....	646	19	3003	2760
4546	1000	3714		30	20			548	30	Tuesday,	.....	647	20	3004	2761
4547	999	3715		31	21			549	30	Wednesday,	.....	648	21	3005	2762
4548	998	3716		32	22			550	30	Thursday,	.....	649	22	3006	2763
4549	997	3717		33	23			551	29	Friday,	.....	650	23	3007	2764
4550	996	3718		34	24			552	29	Saturday,	.....	651	24	3008	2765
4551	995	3719		35	25			553	29	Sunday,	.....	652	25	3009	2766
4552	994	3720		36	26			554	29	Monday,	.....	653	26	3010	2767
4553	993	3721		37	27			555	28	Tuesday,	.....	654	27	3011	2768
4554	992	3722		38	28			556	28	Wednesday,	.....	655	28	3012	2769
4555	991	3723		39	29			557	28	Thursday,	.....	656	29	3013	2770
4556	990	3724	Beginning of Rehoboam, k. (1 Kings xiv, 21.)	40	30			558	28	Friday,	.....	657	30	3014	2771
4557	989	3725		1	31			559	27	Saturday,	.....	658	31	3015	2772
4558	988	3726		2	32			560	27	Sunday,	.....	659	32	3016	2773
4559	987	3727		3	33			561	27	Monday,	.....	660	33	3017	2774

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Assyria, Persia and Babylon.	House of Israel.	Reigns corrected	Cycle.	Days of Month.	Days of the Week.	221 Days, (Egypt.)	Years of Exile.	China.	Usher, A. M.	Rabbin, A. M.
4560	986	3728	.....	4	34	4	4	562	27	Tuesday, April	10	661	34	3018	2775
4561	985	3729	.....	5	35	5	5	563	26	Wednesday, "	11	662	35	3019	2776
4562	984	3730	.....	6	36	6	6	564	26	Thursday, "	12	663	36	3020	2777
4563	983	3731	.....	7	37	7	7	565	26	Friday, "	13	664	37	3021	2778
4564	982	3732	.....	8	38	8	8	566	26	Saturday, "	14	665	38	3022	2779
4565	981	3733	.....	9	39	9	9	567	25	Sunday, "	15	666	39	3023	2780
4566	980	3734	.....	10	40	10	10	568	25	Monday, "	16	667	40	3024	2781
4567	979	3735	.....	11	41	11	11	569	25	Tuesday, "	17	668	41	3025	2782
4568	978	3736	.....	12	42	12	12	570	25	Wednesday, "	18	669	42	3026	2783
4569	977	3737	.....	13	43	13	13	571	24	Thursday, "	19	670	43	3027	2784
4570	976	3738	.....	14	44	14	14	572	24	Friday, "	20	671	44	3028	2785
4571	975	3739	.....	15	45	15	15	573	24	Saturday, "	21	672	45	3029	2786
4572	974	3740	.....	16	46	16	16	574	23	Sunday, "	22	673	46	3030	2787
4573	973	3741	Begins Abijam, king. (1 Kings xv, 1, 2.)	17	47	17	17	575	23	Monday, "	23	674	47	3031	2788
4574	972	3742	.....	18	48	18	18	576	23	Tuesday, "	24	675	48	3032	2789
4575	971	3743	.....	19	49	19	19	577	23	Wednesday, "	25	676	49	3033	2790
4576	970	3744	Begins Asa, king. (1 Kings xv, 10.)	20	50	20	20	578	23	Thursday, "	26	677	50	3034	2791
4577	969	3745	.....	21	51	21	21	579	22	Friday, "	27	678	51	3035	2792
4578	968	3746	.....	22	52	22	22	580	22	Saturday, "	28	679	52	3036	2793
4579	967	3747	.....	23	53	23	23	581	22	Sunday, "	29	680	53	3037	2794
4580	966	3748	.....	24	54	24	24	582	22	Monday, "	30	681	54	3038	2795
4581	965	3749	.....	25	55	25	25	583	21	Tuesday, "	31	682	55	3039	2796
4582	964	3750	.....	26	56	26	26	584	21	Wednesday, "	1	683	56	3040	2797
4583	963	3751	.....	27	57	27	27	585	21	Thursday, "	2	684	57	3041	2798
4584	962	3752	.....	28	58	28	28	586	21	Friday, "	3	685	58	3042	2799
4585	961	3753	.....	29	59	29	29	587	20	Saturday, "	4	686	59	3043	2800
4586	960	3754	.....	30	60	30	30	588	20	Sunday, "	5	687	60	3044	2801
4587	959	3755	.....	31	61	31	31	589	20	Monday, "	6	688	61	3045	2802
4588	958	3756	.....	32	62	32	32	590	20	Tuesday, "	7	689	62	3046	2803
4589	957	3757	.....	33	63	33	33	591	19	Wednesday, "	8	690	63	3047	2804
4590	956	3758	.....	34	64	34	34	592	19	Thursday, "	9	691	64	3048	2805
4591	955	3759	.....	35	65	35	35	593	19	Friday, "	10	692	65	3049	2806

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Assyria, Babylon, Media and Persia.	House of Israel.	Reigns corrected.	Cycle.	Days of Month.	Days of the Week.	2d Dynasty. (657 B.C.)	Years of the Exile.	China.	Usher, A. M.	Rabbin. A. M.
4592	954	3760	.....	16	21	12	14	594	19	Saturday,	.....	693	11	3050	2807
4593	953	3761	.....	17	22	13	15	595	18	Sunday,	.....	694	12	3051	2808
4594	952	3762	.....	18	23	14	16	596	18	Monday,	.....	695	12	3052	2809
4595	951	3763	.....	19	24	15	17	597	18	Tuesday,	.....	696	12	3053	2810
4596	950	3764	.....	20	25	16	18	598	18	Wednesday,	.....	697	12	3054	2811
4597	949	3765	.....	21	26	17	19	599	17	Thursday,	.....	698	12	3055	2812
4598	948	3766	.....	22	27	18	20	600	17	Friday,	.....	699	5	3056	2813
4599	947	3767	.....	23	28	19	21	601	17	Saturday,	.....	700	6	3057	2814
4600	946	3768	.....	24	29	20	22	602	17	Sunday,	.....	701	7	3058	2815
4601	945	3769	.....	25	30	21	23	603	16	Monday,	.....	702	8	3059	2816
4602	944	3770	.....	26	1	22	24	604	16	Tuesday,	.....	703	9	3060	2817
4603	943	3771	.....	27	2	23	25	605	16	Wednesday,	.....	704	10	3061	2818
4604	942	3772	.....	28	3	24	26	606	16	Thursday,	.....	705	11	3062	2819
4605	941	3773	.....	29	4	25	27	607	15	Friday,	.....	706	12	3063	2820
4606	940	3774	.....	30	5	26	28	608	15	Saturday,	.....	707	13	3064	2821
4607	939	3775	.....	31	6	27	29	609	15	Sunday,	.....	708	14	3065	2822
4608	938	3776	.....	32	7	28	30	610	15	Monday,	.....	709	15	3066	2823
4609	937	3777	.....	33	8	29	31	611	15	Tuesday,	.....	710	16	3067	2824
4610	936	3778	.....	34	9	30	32	612	14	Wednesday,	.....	711	17	3068	2825
4611	935	3779	.....	35	10	31	33	613	14	Thursday,	.....	712	18	3069	2826
4612	934	3780	.....	36	11	1	34	614	14	Friday,	.....	713	19	3070	2827
4613	933	3781	.....	37	12	2	35	615	13	Saturday,	.....	714	20	3071	2828
4614	932	3782	.....	38	13	3	36	616	13	Sunday,	.....	715	21	3072	2829
4615	931	3783	.....	39	14	4	37	617	13	Monday,	.....	716	22	3073	2830
4616	930	3784	.....	40	15	5	38	618	13	Tuesday,	.....	717	23	3074	2831
4617	929	3785	Begins Jehoshaphat. (1 Kings xxii, 42.)	41	16	6	39	619	12	Wednesday,	.....	718	24	3075	2832
4618	928	3786	.....	1	17	7	40	620	12	Thursday,	.....	719	25	3076	2833
4619	927	3787	.....	2	18	8	41	621	12	Friday,	.....	720	25	3077	2834
4620	926	3788	.....	3	19	9	42	622	12	Saturday,	.....	721	25	3078	2835
4621	925	3789	.....	4	20	10	43	623	11	Sunday,	.....	722	25	3079	2836
4622	924	3790	.....	5	21	11	44	624	11	Monday,	.....	723	25	3080	2837
4623	923	3791	.....	6	22	12	45	625	11	Tuesday,	.....	724	25	3081	2838

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Assyria, Persia and Babylon.	House of Israel.	Reigns corrected.	Cycle.	Days of Month.	Days of the Week.	2d Dynasty, (Egypt.)	Years of the Exode.	China.	Usher. A. M.	Rabbin. A. M.
4624	922	3792	.....	7	2	9	11	626	11	Wednesday, Apr.	.....	725	6	3082	2839
4625	921	3793	.....	8	3	10	12	627	10	Thursday, "	.....	726	7	3083	2840
4626	920	3794	.....	9	4	11	13	628	10	Friday, "	.....	727	8	3084	2841
4627	919	3795	.....	10	5	12	14	629	10	Saturday, "	.....	728	9	3085	2842
4628	918	3796	.....	11	6	13	15	630	10	Sunday, "	.....	729	10	3086	2843
4629	917	3797	.....	12	7	14	16	631	9	Monday, "	.....	730	11	3087	2844
4630	916	3798	.....	13	8	15	17	632	9	Tuesday, "	.....	731	12	3088	2845
4631	915	3799	.....	14	9	16	18	633	9	Wednesday, "	.....	732	13	3089	2846
4632	914	3800	.....	15	10	17	19	634	9	Thursday, "	.....	733	14	3090	2847
4633	913	3801	.....	16	11	18	20	635	8	Friday, "	.....	734	15	3091	2848
4634	912	3802	.....	17	12	19	21	636	8	Saturday, "	.....	735	1	3092	2849
4635	911	3803	.....	18	13	20	22	637	8	Sunday, "	.....	736	2	3093	2850
4636	910	3804	.....	19	14	21	23	638	8	Monday, "	.....	737	3	3094	2851
4637	909	3805	.....	20	15	22	24	639	7	Tuesday, "	.....	738	4	3095	2852
4638	908	3806	.....	21	16	23	25	640	7	Wednesday, "	.....	739	5	3096	2853
4639	907	3807	.....	22	17	24	26	641	7	Thursday, "	.....	740	6	3097	2854
4640	906	3808	.....	23	18	25	27	642	7	Friday, "	.....	741	7	3098	2855
4641	905	3809	.....	24	19	26	28	643	6	Saturday, "	.....	742	8	3099	2856
4642	904	3810	.....	25	20	27	29	644	6	Sunday, "	.....	743	9	3100	2857
4643	903	3811	Begins Jehoram. (2 Kings viii, 17.)	26	21	28	30	645	6	Monday, "	.....	744	10	3101	2858
4644	902	3812	.....	27	22	29	31	646	6	Tuesday, "	.....	745	11	3102	2859
4645	901	3813	.....	28	23	30	32	647	5	Wednesday, "	.....	746	12	3103	2860
4646	900	3814	.....	29	24	31	33	648	5	Thursday, "	.....	747	13	3104	2861
4647	899	3815	.....	30	25	1	34	649	5	Friday, "	.....	748	14	3105	2862
4648	898	3816	.....	31	26	2	35	650	5	Saturday, "	.....	749	15	3106	2863
4649	897	3817	.....	32	27	3	36	651	4	Sunday, "	.....	750	16	3107	2864
4650	896	3818	Begins Ahaziah. (2 Kings viii, 26.)	33	28	4	37	652	4	Monday, "	.....	751	1	3108	2865
4651	895	3819	.....	34	29	5	38	653	4	Tuesday, "	.....	752	2	3109	2866
4652	894	3820	Athaliah. (2 Kings xi, 3.)	35	30	6	39	654	4	Wednesday, "	.....	753	3	3110	2867
4653	893	3821	.....	36	31	7	40	655	3	Thursday, "	.....	754	4	3111	2868
4654	892	3822	.....	37	32	8	41	656	3	Friday, "	.....	755	5	3112	2869
4655	891	3823	.....	38	33	9	42	657	3	Saturday, "	.....	756	6	3113	2870

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Assyria, Persia and Babylon.	House of Israel.	Cycle.	Days of Month.	Days of the Week.	23d dynasty (Egypt.)	Years of Exile.	China.	Usher, A. M.	Rabbin, A. M.
4656	890	3824	.....	5	34	5	658	3	Sunday, April	.....	757	7	3114	2871
4657	889	3825	Begins Jehoash, or Jehoash. (2 Kings xii, 1.)	6	35	6	659	2	Monday, "	.....	758	8	3115	2872
4658	888	3826	.....	1	36	7	660	2	Tuesday, "	.....	759	9	3116	2873
4659	887	3827	.....	2	37	8	661	2	Wednesday, "	.....	760	10	3117	2874
4660	886	3828	.....	3	38	9	662	2	Thursday, "	.....	761	11	3118	2875
4661	885	3829	.....	4	39	10	663	1	Friday, "	.....	762	12	3119	2876
4662	884	3830	.....	5	40	11	664	1	Saturday, "	.....	763	13	3120	2877
4663	883	3831	.....	6	41	12	665	1	Sunday, "	.....	764	14	3121	2878
4664	882	3832	.....	7	42	13	666	1	Monday, "	.....	765	15	3122	2879
4665	881	3833	.....	8	43	14	667	31	Tuesday, March	.....	766	16	3123	2880
4666	880	3834	.....	9	44	15	668	31	Wednesday, "	.....	767	17	3124	2881
4667	879	3835	.....	10	45	16	669	31	Thursday, "	.....	768	18	3125	2882
4668	878	3836	.....	11	46	17	670	31	Friday, "	.....	769	19	3126	2883
4669	877	3837	.....	12	47	18	671	30	Saturday, "	.....	770	20	3127	2884
4670	876	3838	.....	13	48	19	672	30	Sunday, "	.....	771	21	3128	2885
4671	875	3839	.....	14	49	20	673	30	Monday, "	.....	772	22	3129	2886
4672	874	3840	.....	15	50	21	674	30	Tuesday, "	.....	773	23	3130	2887
4673	873	3841	.....	16	51	22	675	29	Wednesday, "	.....	774	24	3131	2888
4674	872	3842	.....	17	52	23	676	29	Thursday, "	.....	775	25	3132	2889
4675	871	3843	.....	18	1	24	677	29	Friday, "	.....	776	26	3133	2890
4676	870	3844	.....	19	2	25	678	29	Saturday, "	.....	777	27	3134	2891
4677	869	3845	.....	20	3	26	679	28	Sunday, "	.....	778	28	3135	2892
4678	868	3846	.....	21	4	27	680	28	Monday, "	.....	779	29	3136	2893
4679	867	3847	.....	22	5	28	681	28	Tuesday, "	.....	780	30	3137	2894
4680	866	3848	.....	23	6	1	682	28	Wednesday, "	.....	781	31	3138	2895
4681	865	3849	.....	24	7	2	683	27	Thursday, "	.....	782	32	3139	2896
4682	864	3850	.....	25	8	3	684	27	Friday, "	.....	783	33	3140	2897
4683	863	3851	.....	26	9	4	685	27	Saturday, "	.....	784	34	3141	2898
4684	862	3852	.....	27	10	5	686	27	Sunday, "	.....	785	35	3142	2899
4685	861	3853	.....	28	11	6	687	26	Monday, "	.....	786	36	3143	2900
4686	860	3854	.....	29	12	7	688	26	Tuesday, "	.....	787	37	3144	2901
4687	859	3855	.....	30	13	8	689	26	Wednesday, "	.....	788	38	3145	2902

23d dyn.
end.
Petubas-
tes begins

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Assyria, Persia and Babylon.	House of Israel.	Cycle.	Days of Month.	Days of the Week.	23d Dynasty, (Egypt.)	Years of the Exode.	China.	Usher. A. M.	Rabbin. A. M.
4688	858	3856	.....	31	14	9	690	26	Thursday, March	4	789	39	3146	2903
4689	857	3857	.....	32	15	10	691	25	Friday, "	5	790	40	3147	2904
4690	856	3858	.....	33	16	11	692	25	Saturday, "	6	791	41	3148	2905
4691	855	3859	.....	34	17	12	693	25	Sunday, "	7	792	42	3149	2906
4692	854	3860	.....	35	18	13	694	25	Monday, "	8	793	43	3150	2907
4693	853	3861	.....	36	19	14	695	24	Tuesday, "	9	794	44	3151	2908
4694	852	3862	.....	37	20	15	696	24	Wednesday, "	10	795	45	3152	2909
4695	851	3863	.....	38	21	16	697	24	Thursday, "	11	796	46	3153	2910
4696	850	3864	.....	39	22	17	698	24	Friday, "	12	797	47	3154	2911
4697	849	3865	Begins Amaziah. (2 Kings xiv, 1, 2.)	40	23	1	699	23	Saturday, "	13	798	48	3155	2912
4698	848	3866	.....	1	24	2	700	23	Sunday, "	14	799	49	3156	2913
4699	847	3867	.....	2	25	3	701	23	Monday, "	15	800	50	3157	2914
4700	846	3868	.....	3	26	4	702	23	Tuesday, "	16	801	51	3158	2915
4701	845	3869	.....	4	27	5	703	22	Wednesday, "	17	802	52	3159	2916
4702	844	3870	.....	5	28	6	704	22	Thursday, "	18	803	53	3160	2917
4703	843	3871	.....	6	29	7	705	22	Friday, "	19	804	54	3161	2918
4704	842	3872	.....	7	30	8	706	22	Saturday, "	20	805	55	3162	2919
4705	841	3873	.....	8	31	9	707	21	Sunday, "	21	806	56	3163	2920
4706	840	3874	.....	9	32	10	708	21	Monday, "	22	807	57	3164	2921
4707	839	3875	.....	10	33	11	709	21	Tuesday, "	23	808	58	3165	2922
4708	838	3876	.....	11	34	12	710	21	Wednesday, "	24	809	59	3166	2923
4709	837	3877	.....	12	35	13	711	20	Thursday, "	25	810	60	3167	2924
4710	836	3878	.....	13	36	14	712	20	Friday, "	26	811	61	3168	2925
4711	835	3879	.....	14	37	15	713	20	Saturday, "	27	812	62	3169	2926
4712	834	3880	.....	15	38	16	714	20	Sunday, "	28	813	63	3170	2927
4713	833	3881	.....	16	39	1	715	19	Monday, "	29	814	64	3171	2928
4714	832	3882	.....	17	40	2	716	19	Tuesday, "	30	815	65	3172	2929
4715	831	3883	.....	18	41	3	717	19	Wednesday, "	31	816	66	3173	2930
4716	830	3884	.....	19	42	4	718	19	Thursday, "	32	817	67	3174	2931
4717	829	3885	.....	20	43	5	719	18	Friday, "	33	818	68	3175	2932
4718	828	3886	.....	21	44	6	720	18	Saturday, "	34	819	69	3176	2933
4719	827	3887	.....	22	45	7	721	18	Sunday, "	35	820	70	3177	2934

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Amylin, Persia and Babylon.	House of Israel.	Cycle.	Days of Month.	Days of the Week.	2d Dynasty. (Egypt.)	Years of the Exode.	China.	Usher. A. M.	Rabbin. A. M.
4720	826	3588	.....	23	4	8	722	18	Monday, March	36	821	20	3178	2935
4721	825	3589	.....	24	5	9	723	17	Tuesday, " "	37	822	21	3179	2936
4722	824	3590	.....	25	6	10	724	17	Wednesday, " "	38	823	22	3180	2937
4723	823	3591	.....	26	7	11	725	17	Thursday, " "	39	824	23	3181	2938
4724	822	3592	.....	27	8	12	726	17	Friday, " "	40	825	24	3182	2939
4725	821	3593	.....	28	9	13	727	16	Saturday, " "	1	826	25	3183	2940
4726	820	3594	.....	29	10	14	728	16	Sunday, " "	2	827	26	3184	2941
4727	819	3595	.....	Minority of Uz- ziah, or Azariah. (2	11	15	729	16	Monday, " "	3	828	27	3185	2942
4728	818	3596	.....	Kings xiv, 21.)	12	16	730	16	Tuesday, " "	4	829	28	3186	2943
4729	817	3597	.....	.....	13	17	731	15	Wednesday, " "	5	830	29	3187	2944
4730	816	3598	.....	.....	14	18	732	15	Thursday, " "	6	831	30	3188	2945
4731	815	3599	.....	.....	15	19	733	15	Friday, " "	7	832	31	3189	2946
4732	814	3600	.....	.....	16	20	734	15	Saturday, " "	8	833	32	3190	2947
4733	813	3601	.....	.....	17	21	735	14	Sunday, " "	Psammus.	834	33	3191	2948
4734	812	3602	.....	.....	18	22	736	14	Monday, " "	1	835	34	3192	2949
4735	811	3603	.....	.....	19	23	737	14	Tuesday, " "	2	836	35	3193	2950
4736	810	3604	.....	.....	20	24	738	14	Wednesday, " "	3	837	36	3194	2951
4737	809	3605	.....	.....	21	25	739	13	Thursday, " "	4	838	37	3195	2952
4738	808	3606	Begins Uz- ziah. (2 Kings	11	22	26	740	13	Friday, " "	5	839	38	3196	2953
4739	807	3607	xiv, 21, and xv, 2.)	.....	Abaris.	27	741	13	Saturday, " "	6	840	39	3197	2954
4740	806	3608	.....	.....	2	28	742	13	Sunday, " "	7	841	40	3198	2955
4741	805	3609	.....	.....	3	29	743	12	Monday, " "	8	842	41	3199	2956
4742	804	3610	.....	.....	4	30	744	12	Tuesday, " "	9	843	42	3200	2957
4743	803	3611	.....	.....	5	31	745	12	Wednesday, " "	10	844	43	3201	2958
4744	802	3612	.....	.....	6	32	746	12	Thursday, " "	1	845	44	3202	2959
4745	801	3613	.....	.....	7	33	747	11	Friday, " "	2	846	45	3203	2960
4746	800	3614	.....	.....	8	34	748	11	Saturday, " "	3	847	46	3204	2961
4747	799	3615	.....	.....	9	35	749	11	Sunday, " "	4	848	1	3205	2962
4748	798	3616	.....	.....	10	36	750	11	Monday, " "	5	849	2	3206	2963
4749	797	3617	.....	.....	11	37	751	10	Tuesday, " "	6	850	3	3207	2964
4750	796	3618	.....	.....	12	38	752	10	Wednesday, " "	7	851	4	3208	2965
4751	795	3619	.....	.....	13	39	753	10	Thursday, " "	8	852	5	3209	2966
					14					9		Yeou-wang.		

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Assyria, Persia and Babylon.	House of Israel.	Olympic years.	Cycle.	Days of Month.	Days of the Week.	23d Dynasty. (Egypt.)	Years of the Exode.	China.	Usher. A. M.	Rabbin. A. M.
4752	794	3920	.....	15	17	40		754	10	Friday,	10	853	6	3210	2967
4753	793	3921	.....	16	18	41		755	9	Saturday,	11	854	7	3211	2968
4754	792	3922	.....	17	19	42		756	9	Sunday,	12	855	8	3212	2969
4755	791	3923	.....	18	20	43		757	9	Monday,	13	856	9	3213	2970
4756	790	3924	.....	19	21	44		758	9	Tuesday,	14	857	10	3214	2971
4757	789	3925	.....	20	22	45		759	8	Wednesday,	15	858	11	3215	2972
4758	788	3926	.....	21	23	46		760	8	Thursday,	16	859	11	3216	2973
4759	787	3927	.....	22	24	47		761	8	Friday,	17	860	2	3217	2974
4760	786	3928	.....	23	25	48		762	8	Saturday,	18	861	3	3218	2975
4761	785	3929	.....	24	26	49		763	7	Sunday,	19	862	4	3219	2976
4762	784	3930	.....	25	27	50		764	7	Monday,	20	863	5	3220	2977
4763	783	3931	.....	26	28	51		765	7	Tuesday,	21	864	6	3221	2978
4764	782	3932	.....	27	29	52		766	7	Wednesday,	22	865	7	3222	2979
4765	781	3933	.....	28	30	53		767	6	Thursday,	23	866	8	3223	2980
4766	780	3934	.....	29	31	54		768	6	Friday,	24	867	9	3224	2981
4767	779	3935	.....	30	32	55		769	6	Saturday,	25	868	10	3225	2982
4768	778	3936	.....	31	33	56		770	6	Sunday,	26	869	11	3226	2983
4769	777	3937	.....	32	34	57		771	5	Monday,	27	870	12	3227	2984
4770	776	3938	1st Olympic year.	33	35	58		772	5	Tuesday,	28	871	13	3228	2985
4771	775	3939	.....	34	36	59		773	5	Wednesday,	29	872	14	3229	2986
4772	774	3940	.....	35	37	60		774	5	Thursday,	30	873	15	3230	2987
4773	773	3941	.....	36	38	61		775	4	Friday,	31	874	16	3231	2988
4774	772	3942	.....	37	39	62		776	4	Saturday,	1	875	17	3232	2989
4775	771	3943	.....	38	40	63		777	4	Sunday,	2	876	18	3233	2990
4776	770	3944	.....	39	41	64		778	4	Monday,	3	877	19	3234	2991
4777	769	3945	.....	40	42	65		779	3	Tuesday,	4	878	20	3235	2992
4778	768	3946	.....	41	43	66		780	3	Wednesday,	5	879	21	3236	2993
4779	767	3947	.....	42	44	67		781	3	Thursday,	6	880	22	3237	2994
4780	766	3948	.....	43	45	68		782	3	Friday,	7	881	23	3238	2995
4781	765	3949	.....	44	46	69		783	2	Saturday,	8	882	24	3239	2996
4782	764	3950	.....	45	47	70		784	2	Sunday,	9	883	25	3240	2997
4783	763	3951	.....	46	48	71		785	2	Monday,	10	884	26	3241	2998

These years end next to their respective numbers.

July 1 1 2 3 4 5 6 7 8 9 10 11 12 13 14

*Zachariah 6 17 m. + Shallum 1 m. (2 Kings xv, 2-14.)
Began an interregnum. (2 Kings xv, 8.)
Menahem. (2 Kings xv, 17.)

Pol. (2 Kings xv, 19, 20.)

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Assyria, Babylon.	Assyria, Babylon.	House of Israel.	Olympic years.	A. U. C.	Cycle.	Days of Month.	Days of the Week.	9th Dras. (Hegyr.)	Years of Exile.	China.	Usher, A. M.	Tablin, A. M.
4784	762	3952	.....	47	16		8	15	That is, years from the building the city of Rome, (April 21), and end the next Julian year after the respective number.	786	2	Tuesday, March	11	885	27	3242	2999
4785	761	3953	.....	48	17		9	16		787	1	Wednesday, "	12	886	28	3243	3000
4786	760	3954	.....	49	18		10	17		788	1	Thursday, "	13	887	29	3244	3001
4787	759	3955	.....	50	19		11	18		789	1	Friday, "	14	888	30	3245	3002
4788	758	3956	.....	51	20		2	19		790	1	Saturday, "	15	889	31	3246	3003
4789	757	3957	Begins Jotham.	52	21		21	20		791	29	Sunday, Feb.	16	890	32	3247	3004
4790	756	3958	(2 Kings xv, 32.)	Jotham.	22		3	21		792	28	Monday, "	17	891	33	3248	3005
4791	755	3959	.....	3	23		3	22		793	28	Tuesday, "	18	892	34	3249	3006
4792	754	3960	.....	4	24		4	23		794	28	Wednesday, "	19	893	35	3250	3007
4793	753	3961	.....	5	25		5	24		795	28	Thursday, "	20	894	36	3251	3008
4794	752	3962	1st year Rome.	6	26		6	25		796	27	Friday, "	21	895	37	3252	3009
4795	751	3963	.....	7	27		7	26		797	27	Saturday, "	22	896	38	3253	3010
4796	750	3964	.....	8	28		8	27		798	27	Sunday, "	23	897	39	3254	3011
4797	749	3965	.....	9	29		9	28		799	27	Monday, "	24	898	40	3255	3012
4798	748	3966	The 800th year	10	30		10	29		800	26	Tuesday, "	25	899	41	3256	3013
4799	747	3967	2d Egyptian	11	1		11	30		Era of Nabonassar from the canon of Ptolemy, beginning Thoth 1; that is, February 25.	1	Wednesday, "	26	900	42	3257	3014
4800	746	3968	cycle ends	12	2		12	31			2	26	Thursday, "	27	901	43	3258	3015
4801	745	3969	Tuesday be-	13	3		13	32			3	Friday, "	28	902	44	3259	3016
4802	744	3970	fore era of	14	4		14	33			4	Saturday, "	29	903	45	3260	3017
4803	743	3971	Nabonassar	15	5		15	34		5	25	Sunday, "	30	904	46	3261	3018
4804	742	3972	begins.	16	6		16	35		6	25	Monday, "	31	905	47	3262	3019
4805	741	3973	Begins. Ahaz.	17	7		17	36		7	25	Tuesday, "	32	906	48	3263	3020
4806	740	3974	(2 Kings xvi, 2.)	Ahaz.	8		18	37		8	24	Wednesday, "	33	907	49	3264	3021
4807	739	3975	.....	1	9		19	38		9	24	Thursday, "	34	908	50	3265	3022
4808	738	3976	.....	2	10		20	39		10	24	Friday, "	35	909	51	3266	3023
4809	737	3977	.....	3	11		1	40		11	23	Saturday, "	36	910	52	3267	3024
4810	736	3978	.....	4	12		2	41		12	23	Sunday, "	37	911	53	3268	3025
4811	735	3979	.....	5	13		3	42		13	23	Monday, "	38	912	54	3269	3026
4812	734	3980	.....	6			4	43		14	23	Tuesday, "	39	913	55	3270	3027
4813	733	3981	.....	7	14		5	44		15	23	Wednesday, "	40	914	56	3271	3028
4814	732	3982	.....	8	1		6	45		16	22	Thursday, "	41	915	57	3272	3029
4815	731	3983	.....	9	2		7	46		17	22	Friday, "	42	916	58	3273	3030

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Babylon.	Assyria.	House of Israel.	Kingdom of the Medes.	Olympic years.	A. U. C.	E. of Nabonassar.	Days of Month.	Days of the Week.	94th Dynasty (Egypt).	Years of the Exile.	China.	Uaher. A. M.	Rabbin. A. M.
4816	730	3984	.....	11	2	18	8	Dejoces, the founder of this kingdom, revolted from the Assyrians.	47	24	18	22	Saturday, Feb.	43	917	8	3274	3031
4817	729	3985	.....	12	3	1	9		48	25	19	22	Sunday, "	44	918	9	3275	3032
4818	728	3986	.....	13	4	2	10		49	26	20	21	Monday, "	45	919	10	3276	3033
4819	727	3987	.....	14	5	3	11		50	27	21	21	Tuesday, "	46	920	11	3277	3034
4820	726	3988	.....	15	1	4	2		51	28	22	21	Wednesday, "	47	921	12	3278	3035
4821	725	3989	Begins Hezekiah. (2 Kings xviii, 1, 2.)	16	2	5	3		52	29	23	21	Thursday, "	48	922	13	3279	3036
4822	724	3990	.....	1	3	6	4		53	30	24	20	Friday, "	49	923	14	3280	3037
4823	723	3991	.....	2	4	7	5		54	31	25	20	Saturday, "	50	924	15	3281	3038
4824	722	3992	.....	3	5	8	6		55	32	26	20	Sunday, "	51	925	16	3282	3039
4825	721	3993	.....	4	1	9	7		56	33	27	20	Monday, "	52	926	17	3283	3040
4826	720	3994	.....	5	2	10	8		57	34	28	19	Tuesday, "	53	927	18	3284	3041
4827	719	3995	.....	6	3	11	9		58	35	29	19	Wednesday, "	54	928	19	3285	3042
4828	718	3996	.....	7	4	12	10		59	36	30	19	Thursday, "	55	929	20	3286	3043
4829	717	3997	.....	8	5	13	11		60	37	31	19	Friday, "	56	930	21	3287	3044
4830	716	3998	.....	9	6	14	12		61	38	32	18	Saturday, "	57	931	22	3288	3045
4831	715	3999	.....	10	7	15	13		62	39	33	18	Sunday, "	58	932	23	3289	3046
4832	714	4000	.....	11	8	16	14		63	40	34	18	Monday, "	59	933	24	3290	3047
4833	713	4001	.....	12	9	1	15	Dejoces.	64	41	35	18	Tuesday, "	60	934	25	3291	3048
4834	712	4002	.....	13	10	2	16		65	42	36	17	Wednesday, "	61	935	26	3292	3049
4835	711	4003	.....	14	11	3	17		66	43	37	17	Thursday, "	62	936	27	3293	3050
4836	710	4004	.....	15	12	4	18		67	44	38	17	Friday, "	63	937	28	3294	3051
4837	709	4005	.....	16	1	5	19		68	45	39	17	Saturday, "	64	938	29	3295	3052
4838	708	4006	.....	17	2	6	20		69	46	40	16	Sunday, "	65	939	30	3296	3053
4839	707	4007	.....	18	3	7	21		70	47	41	16	Monday, "	66	940	31	3297	3054
4840	706	4008	.....	19	4	8	22		71	48	42	16	Tuesday, "	67	941	1	3298	3055
4841	705	4009	.....	20	5	9	23		72	49	43	16	Wednesday, "	68	942	2	3299	3056
4842	704	4010	.....	21	6	10	24		73	50	44	15	Thursday, "	69	943	3	3300	3057
4843	703	4011	.....	22	7	11	25		74	51	45	15	Friday, "	70	944	4	3301	3058
4844	702	4012	.....	23	8	12	26		75	52	46	15	Saturday, "	71	945	5	3302	3059
4845	701	4013	.....	24	9	13	27		76	53	47	15	Sunday, "	72	946	6	3303	3060
4846	700	4014	.....	25	10	14	28		77	54	48	14	Monday, "	73	947	7	3304	3061
4847	699	4015	.....	26	11	15	29		78	55	49	14	Tuesday, "	74	948	8	3305	3062

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Babylon, etc.	Assyria, etc.	King's (in) Mother.	Olympic years.	A. U. C.	Year of Nabonassar.	Days of the Week.	25th Primarily, (Ogylis).	Years of the Exile.	Chim. wang.	Uahor, A. M.	Rabbin, A. M.
4818	698	4016	.....	27	2	16	18	79	56	50	14	7	949	2	3306	3063
4819	697	4017	.....	28	3	17	19	80	57	51	14	8	950	3	3307	3064
4850	696	4018	Begins Manasseh. (2 K'gs xxi, 1.)	29	4	18	20	81	58	52	13	9	951	4	3308	3065
4851	695	4019	.....	1	5	19	21	82	59	53	13	10	952	5	3309	3066
4852	694	4020	.....	2	6	20	22	83	60	54	13	11	953	1	3310	3067
4853	693	4021	.....	3	7	21	23	84	61	55	13	12	954	2	3311	3068
4854	692	4022	.....	4	8	22	24	85	62	56	12	13	955	3	3312	3069
4855	691	4023	.....	5	9	23	25	86	63	57	12	14	956	4	3313	3070
4856	690	4024	.....	6	10	24	26	87	64	58	12	15	957	5	3314	3071
4857	689	4025	.....	7	11	25	27	88	65	59	12	16	958	6	3315	3072
4858	688	4026	.....	8	12	26	28	89	66	60	11	17	959	7	3316	3073
4859	687	4027	.....	9	13	27	29	90	67	61	11	18	960	8	3317	3074
4860	686	4028	.....	10	14	28	30	91	68	62	11	19	961	9	3318	3075
4861	685	4029	.....	11	15	29	31	92	69	63	11	20	962	10	3319	3076
4862	684	4030	.....	12	16	30	32	93	70	64	10	21	963	11	3320	3077
4863	683	4031	.....	13	17	31	33	94	71	65	10	22	964	12	3321	3078
4864	682	4032	.....	14	18	32	34	95	72	66	10	23	965	13	3322	3079
4865	681	4033	.....	15	19	33	35	96	73	67	10	24	966	14	3323	3080
4866	680	4034	.....	16	20	34	36	97	74	68	9	25	967	15	3324	3081
4867	679	4035	.....	17	21	35	37	98	75	69	9	26	968	16	3325	3082
4868	678	4036	.....	18	22	36	38	99	76	70	9	27	969	17	3326	3083
4869	677	4037	.....	19	23	37	39	100	77	71	9	28	970	18	3327	3084
4870	676	4038	.....	20	24	38	40	101	78	72	8	29	971	19	3328	3085
4871	675	4039	.....	21	25	39	41	102	79	73	8	30	972	20	3329	3086
4872	674	4040	.....	22	26	40	42	103	80	74	8	31	973	21	3330	3087
4873	673	4041	.....	23	27	41	43	104	81	75	8	32	974	22	3331	3088
4874	672	4042	.....	24	28	42	44	105	82	76	7	33	975	23	3332	3089
4875	671	4043	.....	25	29	43	45	106	83	77	7	34	976	24	3333	3090
4876	670	4044	.....	26	30	44	46	107	84	78	7	35	977	25	3334	3091
4877	669	4045	.....	27	31	45	47	108	85	79	7	36	978	26	3335	3092
4878	668	4046	.....	28	32	46	48	109	86	80	6	37	979	27	3336	3093
4879	667	4047	.....	29	33	47	49	110	87	81	6	38	980	28	3337	3094

Stephinetes begins 26th dynasty of 159 years. Nerepsus, or Ne-Nechas I.

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Babylon, etc.	Assyria, etc.	King's in the Medes.	Olympic years.	A. U. C.	Era of Nations.	Days of Month.	Days of the Week.	36th Dynast. (Egypt.)	Years of the Exile.	China.	Usher. A. M.	Rabbin. A. M.
4880	666	4048	.....	30	2	2	50	111	88	82	6	Sunday, Feb.	6	981	wang.	3338	3095
4881	665	4049	.....	31	3	3	51	112	89	83	6	Monday, "	7	982	5	3339	3096
4882	664	4050	.....	32	4	4	52	113	90	84	5	Tuesday, "	8	983	6	3340	3097
4883	663	4051	.....	33	5	5	53	114	91	85	5	Wednesday, "	1	984	7	3341	3098
4884	662	4052	.....	34	6	6	1	115	92	86	5	Thursday, "	2	985	8	3342	3099
4885	661	4053	.....	35	7	7	2	116	93	87	5	Friday, "	3	986	9	3343	3100
4886	660	4054	.....	36	8	8	3	117	94	88	4	Saturday, "	4	987	10	3344	3101
4887	659	4055	.....	37	9	9	4	118	95	89	4	Sunday, "	5	988	11	3345	3102
4888	658	4056	.....	38	10	10	5	119	96	90	4	Monday, "	6	989	12	3346	3103
4889	657	4057	.....	39	11	11	6	120	97	91	4	Tuesday, "	7	990	13	3347	3104
4890	656	4058	.....	40	12	12	7	121	98	92	3	Wednesday, "	8	991	14	3348	3105
4891	655	4059	.....	41	13	13	8	122	99	93	3	Thursday, "	9	992	15	3349	3106
4892	654	4060	.....	42	14	14	9	123	100	94	3	Friday, "	10	993	16	3350	3107
4893	653	4061	.....	43	15	15	10	124	101	95	3	Saturday, "	11	994	17	3351	3108
4894	652	4062	.....	44	16	16	11	125	102	96	2	Sunday, "	12	995	18	3352	3109
4895	651	4063	.....	45	17	17	12	126	103	97	2	Monday, "	13	996	19	3353	3110
4896	650	4064	.....	46	18	18	13	127	104	98	2	Tuesday, "	14	997	20	3354	3111
4897	649	4065	.....	47	19	19	14	128	105	99	2	Wednesday, "	15	998	21	3355	3112
4898	648	4066	.....	48	20	20	15	129	106	100	1	Thursday, "	16	999	22	3356	3113
4899	647	4067	.....	49	1	21	16	130	107	101	1	Friday, "	17	1000	23	3357	3114
4900	646	4068	.....	50	2	1	17	131	108	102	1	Saturday, "	18	1001	24	3358	3115
4901	645	4069	.....	51	3	2	18	132	109	103	1	Sunday, "	19	1002	25	3359	3116
4902	644	4070	.....	52	4	3	19	133	110	104	31	Monday, Jan.	20	1003	26	3360	3117
4903	643	4071	.....	53	5	4	20	134	111	105	31	Tuesday, "	21	1004	27	3361	3118
4904	642	4072	.....	54	6	5	21	135	112	106	31	Wednesday, "	22	1005	28	3362	3119
4905	641	4073	Begins Amon. (2 Kings xxi, 19.)	55	7	6	22	136	113	107	31	Thursday, "	23	1006	29	3363	3120
4906	640	4074	(2 Kings xxi, 19.)	56	8	7	1	137	114	108	30	Friday, "	24	1007	30	3364	3121
4907	639	4075	Josiah. (2 Kings xxii, 1.)	57	9	8	2	138	115	109	30	Saturday, "	25	1008	31	3365	3122
4908	638	4076	.....	58	10	9	3	139	116	110	30	Sunday, "	26	1009	32	3366	3123
4909	637	4077	.....	59	11	10	4	140	117	111	30	Monday, "	27	1010	33	3367	3124
4910	636	4078	.....	60	12	11	5	141	118	112	29	Tuesday, "	28	1011	34	3368	3125
4911	635	4079	.....	61	13	12	6	142	119	113	29	Wednesday, "	29	1012	35	3369	3126

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Babylon, etc.	Assyria, Nineveh	Kingdom of the Medes.	Olym. years.	A. U. C.	Era of Nabonassar.	Days of Month.	Days of the Week.	36th Dynast. (Egypt).	Year of the Exode.	China.	70 yrs captivity.	Usher. A. M.	Rabbin. A. M.
4912	634	4080	.....	5	14	13	7	143	120	114	29	Thursday, Jan.	30	1013	3	from about the first of A. J. P. 4109, and in the last of the year of the exode of Israel 1012, and with the era of Nabonassar 143.	3370	3127
4913	633	4081	.....	6	15	14	8	144	121	115	29	Friday, "	31	1014	4		3371	3128
4914	632	4082	.....	7	16	15	9	145	122	116	28	Saturday, "	32	1015	5		3372	3129
4915	631	4083	.....	8	17	16	10	146	123	117	28	Sunday, "	33	1016	6		3373	3130
4916	630	4084	.....	9	18	17	11	147	124	118	28	Monday, "	34	1017	1		3374	3131
4917	629	4085	.....	10	19	18	12	148	125	119	28	Tuesday, "	35	1018	2		3375	3132
4918	628	4086	.....	11	20	19	13	149	126	120	27	Wednesday, "	36	1019	3		3376	3133
4919	627	4087	.....	12	21	20	14	150	127	121	27	Thursday, "	37	1020	4		3377	3134
4920	626	4088	.....	13	22	21	15	151	128	122	27	Friday, "	38	1021	5		3378	3135
4921	625	4089	.....	14	23	22	16	152	129	123	27	Saturday, "	39	1022	6		3379	3136
4922	624	4090	.....	15	24	23	17	153	130	124	26	Sunday, "	40	1023	1		3380	3137
4923	623	4091	.....	16	25	24	18	154	131	125	26	Monday, "	41	1024	2		3381	3138
4924	622	4092	.....	17	26	25	19	155	132	126	26	Tuesday, "	42	1025	3		3382	3139
4925	621	4093	.....	18	27	26	20	156	133	127	26	Wednesday, "	43	1026	4		3383	3140
4926	620	4094	.....	19	28	27	21	157	134	128	25	Thursday, "	44	1027	5		3384	3141
4927	619	4095	.....	20	29	28	22	158	135	129	25	Friday, "	45	1028	6		3385	3142
4928	618	4096	.....	21	30	29	23	159	136	130	25	Saturday, "	46	1029	7		3386	3143
4929	617	4097	.....	22	31	30	24	160	137	131	25	Sunday, "	47	1030	8		3387	3144
4930	616	4098	.....	23	1	31	25	161	138	132	24	Monday, "	48	1031	9		3388	3145
4931	615	4099	.....	24	2	32	26	162	139	133	24	Tuesday, "	49	1032	10	3389	3146	
4932	614	4100	.....	25	3	33	27	163	140	134	24	Wednesday, "	50	1033	11	3390	3147	
4933	613	4101	.....	26	4	34	28	164	141	135	24	Thursday, "	51	1034	12	3391	3148	
4934	612	4102	.....	27	5	35	29	165	142	136	23	Friday, "	52	1035	13	3392	3149	
4935	611	4103	.....	28	6	36	30	166	143	137	23	Saturday, "	53	1036	14	3393	3150	
4936	610	4104	.....	29	7	37	31	167	144	138	23	Sunday, "	54	1037	15	3394	3151	
4937	609	4105	.....	30	8	38	32	168	145	139	23	Monday, "	55	1038	16	3395	3152	
4938	608	4106	Begins Jehoa-	31	9	39	33	169	146	140	22	Tuesday, "	56	1039	17	3396	3153	
4939	607	4107	haz and Jeho-	32	10	40	34	170	147	141	22	Wednesday, "	57	1040	18	3397	3154	
4940	606	4108	hoiakim. (2)	33	11	41	35	171	148	142	22	Thursday, "	58	1041	19	3398	3155	
4941	605	4109	K'gs xxiii, 31,	34	12	42	36	172	149	143	22	Friday, "	59	1042	20	3399	3156	
4942	604	4110	34, 36; Dan, i,	35	13	43	37	173	150	144	21	Saturday, "	60	1043	21	2400	3157	
4943	603	4111	1; see Calmet;	5	3	44	38	174	151	145	21	Sunday, "	Sum 1	1044	22	3401	3158	

A. M.	B. C.	A. J. P.	Remarks.	House of Judah.	Babylon, Assyria, etc.	King, chief of Medes.	Olym years.	A. U. C.	End of Nabonassar.	Days of the Month.	Days of the Week.	25th Decem. (Egypt).	Years of Exile.	China, wang.	70 yrs captivity.	Jehoi. From captiv. Temp.	Usher. A. M.	Rabbin. A. M.
4944	602	4112	Jeremiah xlv, 1; Dan. ii, 1.)	6	4	3	39	175	152	146	21	Monday, January	2	1045	4	First year of the captivity of Jehoiakim, or Jechoniah, begins the 10th of Thammuz; An. Ex. Isr. 1050, June 16, A. J. P. 4111. (2 Chr. xxxvi, 9.)	3402	3153
4945	601	4113	.....	7	5	4	40	176	153	147	21	Tuesday, "	3	1046	5	Captivity from burning the Temple again.	3403	3160
4946	600	4114	.....	8	6	5	1	177	154	148	20	Wednesday, "	4	1047	6		3404	3161
4947	599	4115	.....	9	7	6	2	178	155	149	20	Thursday, "	5	1048	7		3405	3162
4948	598	4116	.....	10	8	7	3	179	156	150	20	Friday, "	6	1049	8		3406	3163
4949	597	4117	Begins Jehoiakim and Zedekiah. (2 K. xxiv, 8, 18.)	11	9	8	4	180	157	151	20	Saturday, "	7	1050	9		3407	3164
4950	596	4118	.....	12	10	9	5	181	158	152	19	Sunday, "	8	1051	10		3408	3165
4951	595	4119	.....	13	11	10	6	182	159	153	19	Monday, "	9	1052	11		3409	3166
4952	594	4120	.....	14	12	11	7	183	160	154	19	Tuesday, "	10	1053	12		3410	3167
4953	593	4121	.....	15	13	12	8	184	161	155	19	Wednesday, "	11	1054	13		3411	3168
4954	592	4122	.....	16	14	13	9	185	162	156	18	Thursday, "	12	1055	14		3412	3169
4955	591	4123	.....	17	15	14	10	186	163	157	18	Friday, "	13	1056	15		3413	3170
4956	590	4124	.....	18	16	15	11	187	164	158	18	Saturday, "	14	1057	16		3414	3171
4957	589	4125	.....	19	17	16	12	188	165	159	18	Sunday, "	15	1058	17		3415	3172
4958	588	4126	.....	20	18	17	13	189	166	160	17	Monday, "	16	1059	18		3416	3173
4959	587	4127	Temple burnt	21	19	18	14	190	167	161	17	Tuesday, "	17	1060	19		3417	3174
4960	586	4128	July 18th, on Tuesday, B. C. 587.	22	20	19	15	191	168	162	17	Wednesday, "	18	1061	20		3418	3175
4961	585	4129	.....	23	21	20	16	192	169	163	17	Thursday, "	19	1062	21		3419	3176
4962	584	4130	.....	24	22	21	17	193	170	164	16	Friday, "	20	1063	22		3420	3177
4963	583	4131	.....	25	23	22	18	194	171	165	16	Saturday, "	21	1064	23		3421	3178
4964	582	4132	.....	26	24	23	19	195	172	166	16	Sunday, "	22	1065	24		3422	3179
4965	581	4133	.....	27	25	24	20	196	173	167	16	Monday, "	23	1066	25		3423	3180
4966	580	4134	.....	28	26	25	21	197	174	168	15	Tuesday, "	24	1067	26		3424	3181
4967	579	4135	.....	29	27	26	22	198	175	169	15	Wednesday, "	25	1068	27		3425	3182
4968	578	4136	.....	30	28	27	23	199	176	170	15	Thursday, "	26	1069	28		3426	3183
4969	577	4137	.....	31	29	28	24	200	177	171	15	Friday, "	27	1070	29		3427	3184
4970	576	4138	.....	32	30	29	25	201	178	172	14	Saturday, "	28	1071	30		3428	3185
4971	575	4139	.....	33	31	30	26	202	179	173	14	Sunday, "	29	1072	31		3429	3186
4972	574	4140	.....	34	32	31	27	203	180	174	14	Monday, "	30	1073	32		3430	3187
4973	573	4141	.....	35	33	32	28	204	181	175	14	Tuesday, "	31	1074	33		3431	3188
4974	572	4142	.....	36	34	33	29	205	182	176	13	Wednesday, "	32	1075	34		3432	3189
4975	571	4143	.....	37	35	34	30	206	183	177	13	Thursday, "	33	1076	35		3433	3190

A. M.	B. C.	A. J. P.	Remarks.	Babylon, Assyria, etc.	King- d'm of Medes.	Peria.	Olym. years.	A. U. C.	Fm. of Nabo- nassar.	Days of the Month.	Days of the Week.	26th Dynasty, (B.C. 664).	Years of the Exile.	China.	70 years captivity.	John kin's captivity.	From burning of Temp.	Usher, A. M.	Rabbin, A. M.
4976	570	4144	.....	36 35	31		207	184	178	13	Friday, January	19	1077	20	36	28	18	3434	3191
4977	569	4145	.....	37 36	32		208	185	179	13	Saturday, "	1	1078	21	37	29	19	3435	3192
4978	568	4146	.....	38 37	33		209	186	180	12	Sunday, "	2	1079	22	38	30	20	3436	3193
4979	567	4147	.....	39 38	34		210	187	181	12	Monday, "	3	1080	23	39	31	21	3437	3194
4980	566	4148	.....	40 39	35		211	188	182	12	Tuesday, "	4	1081	24	40	32	22	3438	3195
4981	565	4149	.....	41 40	1		212	189	183	12	Wednesday, "	5	1082	25	41	33	23	3439	3196
4982	564	4150	.....	42 41	2		213	190	184	11	Thursday, "	6	1083	26	42	34	24	3440	3197
4983	563	4151	.....	43 42	3		214	191	185	11	Friday, "	7	1084	27	43	35	25	3441	3198
4984	562	4152	.....	44 43	4		215	192	186	11	Saturday, "	8	1085	28	44	36	26	3442	3199
4985	561	4153	.....	45 44	5		216	193	187	11	Sunday, "	9	1086	29	45	37	27	3443	3200
4986	560	4154	.....	46 45	6		217	194	188	10	Monday, "	10	1087	30	46	28	28	3444	3201
4987	559	4155	.....	47 46	7		218	195	189	10	Tuesday, "	11	1088	31	47	29	29	3445	3202
4988	558	4156	.....	48 47	8		219	196	190	10	Wednesday, "	12	1089	1	48	30	30	3446	3203
4989	557	4157	.....	49 48	9		220	197	191	10	Thursday, "	13	1090	2	49	31	31	3447	3204
4990	556	4158	.....	50 49	10		221	198	192	9	Friday, "	14	1091	3	50	32	32	3448	3205
4991	555	4159	.....	51 50	11		222	199	193	9	Saturday, "	15	1092	4	51	33	33	3449	3206
4992	554	4160	Dream of Dan-iel, Dan. vii, 1.	52 51	12		223	200	194	9	Sunday, "	16	1093	5	52	34	34	3450	3207
4993	553	4161	Vision of Dan-iel, (Dan. viii, 1.)	53 52	13		224	201	195	9	Monday, "	17	1094	6	53	35	35	3451	3208
4994	552	4162	.....	54 53	14		225	202	196	8	Tuesday, "	18	1095	7	54	36	36	3452	3209
4995	551	4163	.....	55 54	15		226	203	197	8	Wednesday, "	19	1096	8	55	37	37	3453	3210
4996	550	4164	.....	56 55	16		227	204	198	8	Thursday, "	20	1097	9	56	38	38	3454	3211
4997	549	4165	.....	57 56	17		228	205	199	8	Friday, "	21	1098	10	57	39	39	3455	3212
4998	548	4166	.....	58 57	18		229	206	200	7	Saturday, "	22	1099	11	58	40	40	3456	3213
4999	547	4167	.....	59 58	19		230	207	201	7	Sunday, "	23	1100	12	59	41	41	3457	3214
5000	546	4168	.....	60 59	20		231	208	202	7	Monday, "	24	1101	13	60	42	42	3458	3215
5001	545	4169	.....	61 60	21		232	209	203	7	Tuesday, "	25	1102	14	61	43	43	3459	3216
5002	544	4170	.....	62 61	22		233	210	204	6	Wednesday, "	26	1103	15	62	44	44	3460	3217
5003	543	4171	.....	63 62	23		234	211	205	6	Thursday, "	27	1104	16	63	45	45	3461	3218
5004	542	4172	.....	64 63	24		235	212	206	6	Friday, "	28	1105	17	64	46	46	3462	3219
5005	541	4173	.....	65 64	25		236	213	207	6	Saturday, "	29	1106	18	65	47	47	3463	3220
5006	540	4174	.....	66 65	26		237	214	208	5	Sunday, "	30	1107	19	66	48	48	3464	3221
5007	539	4175	Daniel v, 30.	67 66	27		238	215	209	5	Monday, "	31	1108	20	67	49	49	3465	3222

A. M.	B. C.	A. J. P.	Remarks.	Medo-per- sian Em- pire.	Olympic years.	A. U. C.	Era of Nabona- sar.	Days of the Month.	Days of the Week.	26th Dynasty, (Egypt.)	High priests of Judah.	Years of the Exode.	70 yrs from captivity to Temp.	China.	Usher, A. M.	Rabbin, A. M.
5008	538	4176	Daniel v, 31...	1	239	216	210	5	Tuesday, Jan.	32		1109	68	25	3466	3223
5009	537	4177	.....	2	240	217	211	5	Wednesday, "	33		1110	69	26	3467	3224
5010	536	4178	.....	1	241	218	212	4	Thursday, "	34		1111	70	27	3468	3225
5011	535	4179	Temple began.	2	242	219	213	4	Friday, "	35	1	1112	53	28	3469	3226
5012	534	4180	(Ezra iii, 8.)	3	243	220	214	4	Saturday, "	36	2	1113	54	29	3470	3227
5013	533	4181	.....	4	244	221	215	4	Sunday, "	37	3	1114	55	30	3471	3228
5014	532	4182	.....	5	245	222	216	3	Monday, "	38	4	1115	56	31	3472	3229
5015	531	4183	.....	6	246	223	217	3	Tuesday, "	39	5	1116	57	32	3473	3230
5016	530	4184	.....	7	247	224	218	3	Wednesday, "	40	6	1117	58	33	3474	3231
5017	529	4185	.....	1	248	225	219	3	Thursday, "	41	7	1118	59	34	3475	3232
5018	528	4186	.....	2	249	226	220	2	Friday, "	42	8	1119	60	35	3476	3233
5019	527	4187	.....	3	250	227	221	2	Saturday, "	43	9	1120	61	36	3477	3234
5020	526	4188	.....	4	251	228	222	2	Sunday, "	44	10	1121	62	37	3478	3235
5021	525	4189	.....	5	252	229	223	2	Monday, "	1	11	1122	63	38	3479	3236
5022	524	4190	.....	6	253	230	224	1	Tuesday, "	2	12	1123	64	39	3480	3237
5023	523	4191	.....	1	254	231	225	1	Wednesday, "	3	13	1124	65	40	3481	3238
5024	522	4192	.....	2	255	232	226	1	Thursday, "	4	14	1125	66	41	3482	3239
5025	521	4193	Two Egyptian years begin in this Julian year.	3	256	233	227	1	Friday, Dec.	5	15	1126	67	42	3483	3240
5026	520	4194	.....	4	257	234	228	31	Saturday, "	6	16	1127	68	43	3484	3241
5027	519	4195	.....	5	258	235	229	31	Sunday, "	7	17	1127	68	43	3484	3241
5028	518	4196	.....	6	259	236	230	31	Monday, "	8	18	1128	69	44	3485	3242
5029	517	4197	.....	7	260	237	231	31	Tuesday, "	9	19	1129	70		3486	3243
5030	516	4198	.....	8	261	238	232	30	Wednesday, "	10	20	1130			3487	3244
5031	515	4199	.....	9	262	239	233	30	Thursday, "	11	21	1131			3488	3245
5032	514	4200	.....	10	263	240	234	30	Friday, "	12	22	1132			3489	3246
5033	513	4201	.....	11	264	241	236	29	Saturday, "	13	23	1133			3490	3247
5034	512	4202	.....	12	265	242	237	29	Sunday, "	14	24	1134			3491	3248
5035	511	4203	.....	13	266	243	238	29	Monday, "	15	25	1135			3492	3249
5036	510	4204	.....	14	267	244	239	29	Tuesday, "	16	26	1136			3493	3250
5037	509	4205	.....	15	268	245	240	28	Wednesday, "	17	27	1137			3494	3251
5038	508	4206	.....	16	269	246	241	28	Thursday, "	18	28	1138			3495	3252
											29	1139			3496	3253

(See Ezra vi, 15.)

Conquered by Cambyses.
27th dyn. Smerdis
Darius Hystaspes.

This dynasty continued 121 years.

A. M.	B. C.	A. J. P.	Remarks.	Metopert- sian Em- pire.	Olympic years.	A. U. C.	Era of Nabonas- sar.	Days of the Month.	Days of the Week.	27th Dynasty, (Egypt.)	High Priests of Judah.	Years of the Exile.	Usher, A. M.	Rabbin, A. M.
5039	507	4207	.....	17	270	247	242	28	Saturday, Dec.	17	30	1140	3497	3254
5040	506	4208	.....	18	271	248	243	28	Sunday, "	18	31	1141	3498	3255
5041	505	4209	.....	19	272	249	244	27	Monday, "	19	32	1142	3499	3256
5042	504	4210	.....	20	273	250	245	27	Tuesday, "	20	33	1143	3500	3257
5043	503	4211	.....	21	274	251	246	27	Wednesday, "	21	34	1144	3501	3258
5044	502	4212	.....	22	275	252	247	27	Thursday, "	22	35	1145	3502	3259
5045	501	4213	.....	23	276	253	248	26	Friday, "	23	36	1146	3503	3260
5046	500	4214	.....	24	277	254	249	26	Saturday, "	24	37	1147	3504	3261
5047	499	4215	.....	25	278	255	250	26	Sunday, "	25	38	1148	3505	3262
5048	498	4216	.....	26	279	256	251	26	Monday, "	26	39	1149	3506	3263
5049	497	4217	.....	27	280	257	252	25	Tuesday, "	27	40	1150	3507	3264
5050	496	4218	.....	28	281	258	253	25	Wednesday, "	28	41	1151	3508	3265
5051	495	4219	.....	29	282	259	254	25	Thursday, "	29	42	1152	3509	3266
5052	494	4220	.....	30	283	260	255	25	Friday, "	30	43	1153	3510	3267
5053	493	4221	.....	31	284	261	256	24	Saturday, "	31	44	1154	3511	3268
5054	492	4222	.....	32	285	262	257	24	Sunday, "	32	45	1155	3512	3269
5055	491	4223	.....	33	286	263	258	24	Monday, "	33	46	1156	3513	3270
5056	490	4224	.....	34	287	264	259	24	Tuesday, "	34	47	1157	3514	3271
5057	489	4225	.....	35	288	265	260	23	Wednesday, "	35	48	1158	3515	3272
5058	488	4226	.....	36	289	266	261	23	Thursday, "	36	49	1159	3516	3273
5059	487	4227	.....	37	290	267	262	23	Friday, "	37	50	1160	3517	3274
5060	486	4228	.....	38	291	268	263	23	Saturday, "	38	51	1161	3518	3275
5061	485	4229	.....	39	292	269	264	22	Sunday, "	39	52	1162	3519	3276
5062	484	4230	.....	40	293	270	265	22	Monday, "	40	53	1163	3520	3277
5063	483	4231	.....	41	294	271	266	22	Tuesday, "	41	54	1164	3521	3278
5064	482	4232	.....	42	295	272	267	22	Wednesday, "	42	55	1165	3522	3279
5065	481	4233	.....	43	296	273	268	21	Thursday, "	43	56	1166	3523	3280
5066	480	4234	.....	44	297	274	269	21	Friday, "	44	57	1167	3524	3281
5067	479	4235	.....	45	298	275	270	21	Saturday, "	45	58	1168	3525	3282
5068	478	4236	.....	46	299	276	271	20	Sunday, "	46	59	1169	3526	3283
5069	477	4237	.....	47	300	277	272	20	Monday, "	47	60	1170	3527	3284
5070	476	4238	.....	48	301	278	273	20	Tuesday, "	48	61	1171	3528	3285

A. M.	E. C.	A. J. P.	Remarks.	Medo- per- sian Em- pire.	Olympic years.	A. U. C.	Era of Nabonas- sar.	Days of the Month.	Days of the Week.	27th Dynasty, (Egypt.)	High Priests of Judah.	70 weeks of Daniel.	Years of the Exile.	Usher, A. M.	Rabbin. A. M.
5071	475	4239	.....	13	302	279	274	20	Wednesday, Dec.	13	9	(Daniel ix, 24-27.) Command- ment about Era of Nabo. 289.	1172	3529	3286
5072	474	4240	.....	14	303	280	275	20	Thursday, "	14	10		1173	3530	3287
5073	473	4241	.....	15	304	281	276	19	Friday, "	15	11		1174	3531	3288
5074	472	4242	.....	16	305	282	277	19	Saturday, "	16	12		1175	3532	3289
5075	471	4243	.....	17	306	283	278	19	Sunday, "	17	13		1176	3533	3290
5076	470	4244	.....	18	307	284	279	19	Monday, "	18	14		1177	3534	3291
5077	469	4245	.....	19	308	285	280	18	Tuesday, "	19	15		1178	3535	3292
5078	468	4246	.....	20	309	286	281	18	Wednesday, "	20	16		1179	3536	3293
5079	467	4247	.....	21	310	287	282	18	Thursday, "	21	17		1180	3537	3294
5080	466	4248	.....	1 * Artaxerxes	311	288	283	18	Friday, "	1	18		1181	3538	3295
5081	465	4249	.....	2	312	289	284	17	Saturday, "	2	19		1182	3539	3296
5082	464	4250	.....	3	313	290	285	17	Sunday, "	3	20		1183	3540	3297
5083	463	4251	.....	4	314	291	286	17	Monday, "	4	21		1184	3541	3298
5084	462	4252	.....	5	315	292	287	17	Tuesday, "	5	22		1185	3542	3299
5085	461	4253	.....	6	316	293	288	16	Wednesday, "	6	23		1186	3543	3300
5086	460	4254	About Dec. 30th decree to Ezra.	7	317	294	289	16	Thursday, "	7	24		1187	3544	3301
5087	459	4255	(Ezra vii.)	8	318	295	290	16	Friday, "	8	25	1	1188	3545	3302
5088	458	4256	.....	9	319	296	291	16	Saturday, "	9	26	2	1189	3546	3303
5089	457	4257	.....	10	320	297	292	15	Sunday, "	10	27	3	1190	3547	3304
5090	456	4258	.....	11	321	298	293	15	Monday, "	11	28	4	1191	3548	3305
5091	455	4259	.....	12	322	299	294	15	Tuesday, "	12	29	5	1192	3549	3306
5092	454	4260	.....	13	323	300	295	15	Wednesday, "	13	30	6	1193	3550	3307
5093	453	4261	.....	14	324	301	296	14	Thursday, "	14	1	7	1194	3551	3308
5094	452	4262	.....	15	325	302	297	14	Friday, "	15	2	8	1195	3552	3309
5095	451	4263	.....	16	326	303	298	14	Saturday, "	16	3	9	1196	3553	3310
5096	450	4264	.....	17	327	304	299	14	Sunday, "	17	4	10	1197	3554	3311
5097	449	4265	.....	18	328	305	300	13	Monday, "	18	5	11	1198	3555	3312
5098	448	4266	.....	19	329	306	301	13	Tuesday, "	19	6	12	1199	3556	3313

* A previous correction, according to Josephus's Antiquities, book xi, chap. 2, sec. 2, in giving Cambysea only six years, requires that Smerdis, Darius Hystaspes, Xerxes, and Artaxerxes Longimanus begin each a year sooner than the canon of Ptolemy demands; but according to Ctesias, who examined the records of Persia, the last-named king should have forty-two instead of forty-one years, thus agreeing with the canon. This most important correction will make "the seventh year" of this king—Ezra vii, 7—harmonize exactly with the prophecy of Daniel. (Daniel ix, 25-27.)

A. M.	E. C.	A. J. P.	Remarks.	Metopereism Empties.	Olympic years.	A. U. C.	Era of Nabonassar.	Days of the Month.	Days of the Week.	27th Dynasty. (Egyptic.)	High priests of Judah.	70 weeks of Daniel.	Years of the Exile.	Usher. A. M.	Rabbin. A. M.
5099	447	4267	.....	20	330	307	302	13	Wednesday, Dec.	20	7	13	1200	3557	3314
5100	446	4268	.....	21	331	308	303	13	Thursday, "	21	8	14	1201	3558	3315
5101	445	4269	.....	22	332	309	304	12	Friday, "	22	9	15	1202	3559	3316
5102	444	4270	.....	23	333	310	305	12	Saturday, "	23	10	16	1203	3560	3317
5103	443	4271	.....	24	334	311	306	12	Sunday, "	24	11	17	1204	3561	3318
5104	442	4272	.....	25	335	312	307	12	Monday, "	25	12	18	1205	3562	3319
5105	441	4273	.....	26	336	313	308	11	Tuesday, "	26	13	19	1206	3563	3320
5106	440	4274	.....	27	337	314	309	11	Wednesday, "	27	14	20	1207	3564	3321
5107	439	4275	.....	28	338	315	310	11	Thursday, "	28	15	21	1208	3565	3322
5108	438	4276	.....	29	339	316	311	11	Friday, "	29	16	22	1209	3566	3323
5109	437	4277	.....	30	340	317	312	10	Saturday, "	30	17	23	1210	3567	3324
5110	436	4278	.....	31	341	318	313	10	Sunday, "	31	18	24	1211	3568	3325
5111	435	4279	.....	32	342	319	314	10	Monday, "	32	19	25	1212	3569	3326
5112	434	4280	.....	33	343	320	315	10	Tuesday, "	33	20	26	1213	3570	3327
5113	433	4281	.....	34	344	321	316	9	Wednesday, "	34	21	27	1214	3571	3328
5114	432	4282	.....	35	345	322	317	9	Thursday, "	35	22	28	1215	3572	3329
5115	431	4283	.....	36	346	323	318	9	Friday, "	36	23	29	1216	3573	3330
5116	430	4284	Peloponnesian war begins in the spring.	37	347	324	319	8	Saturday, "	37	24	30	1217	3574	3331
5117	429	4285	.....	38	348	325	320	8	Sunday, "	38	25	31	1218	3575	3332
5118	428	4286	.....	39	349	326	321	8	Monday, "	39	26	32	1219	3576	3333
5119	427	4287	.....	40	350	327	322	8	Tuesday, "	40	27	33	1220	3577	3334
5120	426	4288	.....	41	351	328	323	8	Wednesday, "	41	28	34	1221	3578	3335
5121	425	4289	.....	42	352	329	324	7	Thursday, "	42	29	35	1222	3579	3336
5122	424	4290	.....	43	353	330	325	7	Friday, "	43	30	36	1223	3580	3337
5123	423	4291	.....	44	354	331	326	7	Saturday, "	44	31	37	1224	3581	3338
5124	422	4292	.....	45	355	332	327	7	Sunday, "	45	32	38	1225	3582	3339
5125	421	4293	.....	46	356	333	328	6	Monday, "	46	33	39	1226	3583	3340
5126	420	4294	.....	47	357	334	329	6	Tuesday, "	47	34	40	1227	3584	3341
5127	419	4295	.....	48	358	335	330	6	Wednesday, "	48	35	41	1228	3585	3342
5128	418	4296	.....	49	359	336	331	6	Thursday, "	49	36	42	1229	3586	3343
5129	417	4297	.....	50	360	337	332	5	Friday, "	50	37	43	1230	3587	3344
5130	416	4298	.....	51	361	338	333	5	Saturday, "	51	38	44	1231	3588	3345

Darius the last re-
of this dynasty. Egypt re-

Nothus—16

A. M.	B. C.	A. J. P.	Remarks.	Medop- er- sin Em- pire.	Olympic years.	A. U. C.	Era of Nabon- asar.	Days of the Month.	Days of the Week.	27th Dynasty. (Egypt.)	High Priests of Judah.	70 weeks of Daniel.	Years of the Exile.	Usher, A. M.	Rabbin, A. M.
5131	415	4299	.....	10	362	339	334	5	Sunday, Dec.	10	39	45	1232	3589	3346
5132	414	4300	.....	11	363	340	335	5	Monday, " "	11	40	46	1233	3590	3347
5133	413	4301	.....	12	364	341	336	4	Tuesday, " "	12	41	47	1234	3591	3348
5134	412	4302	Reform of the	13	365	342	337	4	Wednesday, " "	13	42	48	1235	3592	3349
5135	411	4303	Church finished.	14	366	343	338	4	Thursday, " "	14	43	*49	1236	3593	3350
5136	410	4304	.....	15	367	344	339	4	Friday, " "	15	44	*50	1237	3594	3351
5137	409	4305	.....	16	368	345	340	3	Saturday, " "	16	45	*51	1238	3595	3352
5138	408	4306	.....	17	369	346	341	3	Sunday, " "	17	46	52	1239	3596	3353
5139	407	4307	.....	18	370	347	342	3	Monday, " "	18	47	53	1240	3597	3354
5140	406	4308	.....	19	371	348	343	3	Tuesday, " "	19	48	54	1241	3598	3355
5141	405	4309	.....	1	372	349	344	2	Wednesday, " "	1	49	55	1242	3599	3356
5142	404	4310	.....	2	373	350	345	2	Thursday, " "	2	50	56	1243	3600	3357
5143	403	4311	.....	3	374	351	346	2	Friday, " "	3	51	57	1244	3601	3358
5144	402	4312	.....	4	375	352	347	2	Saturday, " "	4	52	58	1245	3602	3359
5145	401	4313	.....	5	376	353	348	1	Sunday, " "	5	53	59	1246	3603	3360
5146	400	4314	.....	6	377	354	349	1	Monday, " "	6	54	60	1247	3604	3361
5147	399	4315	.....	7	378	355	350	1	Tuesday, " "	7	55	61	1248	3605	3362
5148	398	4316	.....	8	379	356	351	1	Wednesday, " "	8	56	62	1249	3606	3363
5149	397	4317	.....	9	380	357	352	1	Thursday, Nov.	9	57	63	1250	3607	3364
5150	396	4318	.....	10	381	358	353	30	Friday, " "	10	58	64	1251	3608	3365
5151	395	4319	.....	11	382	359	354	30	Saturday, " "	11	59	65	1252	3609	3366
5152	394	4320	.....	12	383	360	355	30	Sunday, " "	12	60	66	1253	3610	3367
5153	393	4321	.....	13	384	361	356	29	Monday, " "	13	61	67	1254	3611	3368
5154	392	4322	.....	14	385	362	357	29	Tuesday, " "	14	62	68	1255	3612	3369
5155	391	4323	.....	15	386	363	358	29	Wednesday, " "	15	63	69	1256	3613	3370
5156	390	4324	.....	16	387	364	359	29	Thursday, " "	16	64	70	1257	3614	3371
5157	389	4325	.....	17	388	365	360	28	Friday, " "	17	65	71	1258	3615	3372
5158	388	4326	.....	18	389	366	361	28	Saturday, " "	18	66	72	1259	3616	3373
5159	387	4327	.....	19	390	367	362	28	Sunday, " "	19	67	73	1260	3617	3374
5160	386	4328	.....	20	391	368	363	28	Monday, " "	20	68	74	1261	3618	3375
5161	385	4329	.....	21	392	369	364	27	Tuesday, " "	21	69	75	1262	3619	3376
5162	384	4330	.....	22	393	370	365	27	Wednesday, " "	22	70	76	1263	3620	3377

Artaxerxes
Mnemon.

Nepherites begins
Achoris.
29th dyn. of 21 years.

Amortheus.
28th dyn. of 6 years.

Seven weeks' ended, and then O. T. vision and prophecy.

GENERAL TABLE.

371

A. M.	B. C.	A. J. P.	Remarks.	Modover- sian Em- pire.	Olympic years.	A. U. C.	Era of Nabonis- sar.	Days of the Month.	Days of the Week.	39th Dynasty. (Egypt.)	High Priests of Judea.	70 weeks of Daniel.	Years of the Exile.	Usher, A. M.	Rabbin, A. M.
5163	383	4331	.....	23	394	371	366	27	Thursday, Nov.	11	31	77	1264	3621	3378
5164	382	4332	.....	24	395	372	367	27	Friday, "	12	32	78	1265	3622	3379
5165	381	4333	.....	25	396	373	368	26	Saturday, "	13	33	79	1266	3623	3380
5166	380	4334	.....	26	397	374	369	26	Sunday, "	*1	34	80	1267	3624	3381
5167	379	4335	.....	27	398	375	370	26	Monday, "	14	35	81	1268	3625	3382
5168	378	4336	.....	28	399	376	371	26	Tuesday, "	15	36	82	1269	3626	3383
5169	377	4337	.....	29	400	377	372	25	Wednesday, "	16	37	83	1270	3627	3384
5170	376	4338	.....	30	401	378	373	25	Thursday, "	17	38	84	1271	3628	3385
5171	375	4339	.....	31	402	379	374	25	Friday, "	18	39	85	1272	3629	3386
5172	374	4340	.....	32	403	380	375	25	Saturday, "	19	40	86	1273	3630	3387
5173	373	4341	.....	33	404	381	376	24	Sunday, "	1	1	87	1274	3631	3388
5174	372	4342	.....	34	405	382	377	24	Monday, "	2	2	88	1275	3632	3389
5175	371	4343	.....	35	406	383	378	24	Tuesday, "	3	3	89	1276	3633	3390
5176	370	4344	.....	36	407	384	379	24	Wednesday, "	4	4	90	1277	3634	3391
5177	369	4345	.....	37	408	385	380	23	Thursday, "	5	5	91	1278	3635	3392
5178	368	4346	.....	38	409	386	381	23	Friday, "	6	6	92	1279	3636	3393
5179	367	4347	.....	39	410	387	382	23	Saturday, "	7	7	93	1280	3637	3394
5180	366	4348	.....	40	411	388	383	23	Sunday, "	8	8	94	1281	3638	3395
5181	365	4349	.....	41	412	389	384	22	Monday, "	9	9	95	1282	3639	3396
5182	364	4350	.....	42	413	390	385	22	Tuesday, "	10	10	96	1283	3640	3397
5183	363	4351	.....	43	414	391	386	22	Wednesday, "	11	11	97	1284	3641	3398
5184	362	4352	.....	44	415	392	387	22	Thursday, "	12	12	98	1285	3642	3399
5185	361	4353	.....	45	416	393	388	21	Friday, "	13	13	99	1286	3643	3400
5186	360	4354	.....	46	417	394	389	21	Saturday, "	14	14	100	1287	3644	3401
5187	359	4355	.....	1	418	395	390	21	Sunday, "	15	15	101	1288	3645	3402
5188	358	4356	.....	2	419	396	391	21	Monday, "	16	16	102	1289	3646	3403
5189	357	4357	.....	3	420	397	392	20	Tuesday, "	17	17	103	1290	3647	3404
5190	356	4358	.....	4	421	398	393	20	Wednesday, "	18	18	104	1291	3648	3405
5191	355	4359	.....	5	422	399	394	20	Thursday, "	19	19	105	1292	3649	3406
5192	354	4360	.....	6	423	400	395	20	Friday, "	20	20	106	1293	3650	3407
5193	353	4361	.....	7	424	401	396	19	Saturday, "	21	21	107	1294	3651	3408
5194	352	4362	.....	8	425	402	397	19	Sunday, "	22	22	108	1295	3652	3409

*Psammuthis. †Aanaperites and Muthis.

Nectanebo I begins the 30th dynasty of 38 years. Theos Tacos. 30th and last dynasty.

A. M.	B. C.	A. J. P.	Remarks.	Medop- erian Em- pire.	Olympic years.	A. U. C.	Era of Nabona- sar.	Days of the Month.	Days of the Week.	30th Dynasty. (Egypt.)	High priests of Judea.	10 weeks of Daniel.	Years of the Exode.	Uaher. A. M.	Rabbin. A. M.
5195	351	4363	.....	9	426	403	398	19	Monday,	8	23	109	1296	3653	3410
5196	350	4364	.....	10	427	404	399	19	Tuesday,	9	24	110	1297	3654	3411
5197	349	4365	.....	11	428	405	400	18	Wednesday,	10	25	111	1298	3655	3412
5198	348	4366	.....	12	429	406	401	18	Thursday,	11	26	112	1299	3656	3413
5199	347	4367	.....	13	430	407	402	18	Friday,	12	27	113	1300	3657	3414
5200	346	4368	.....	14	431	408	403	18	Saturday,	13	28	114	1301	3658	3415
5201	345	4369	.....	15	432	409	404	17	Sunday,	14	29	115	1302	3659	3416
5202	344	4370	.....	16	433	410	405	17	Monday,	15	30	116	1303	3660	3417
5203	343	4371	.....	17	434	411	406	17	Tuesday,	16	31	117	1304	3661	3418
5204	342	4372	.....	18	435	412	407	17	Wednesday,	17	32	118	1305	3662	3419
5205	341	4373	.....	19	436	413	408	16	Thursday,	18	1	119	1306	3663	3420
5206	340	4374	.....	20	437	414	409	16	Friday,	19	2	120	1307	3664	3421
5207	339	4375	.....	21	438	415	410	16	Saturday,	20	3	121	1308	3665	3422
5208	338	4376	.....	1	439	416	411	16	Sunday,	21	4	122	1309	3666	3423
5209	337	4377	.....	2	440	417	412	15	Monday,	22	5	123	1310	3667	3424
5210	336	4378	.....	3	441	418	413	15	Tuesday,	23	6	124	1311	3668	3425
5211	335	4379	.....	4	442	419	414	15	Wednesday,	24	7	125	1312	3669	3426
5212	334	4380	.....	5	443	420	415	15	Thursday,	25	8	126	1313	3670	3427
5213	333	4381	.....	6	444	421	416	14	Friday,	26	9	127	1314	3671	3428
5214	332	4382*	Daniel's 2d king- dom of 207 years ends No- vember 13.	7	445	422	417	14	Saturday,	27	10	128	1315	3672	3429
5215	331	4383	.....	8	446	423	418	14	Sunday,	28	11	129	1316	3673	3430
5216	330	4384	.....	9	447	424	419	14	Monday,	29	12	130	1317	3674	3431
5217	329	4385	.....	10	448	425	420	13	Tuesday,	30	13	131	1318	3675	3432
5218	328	4386	.....	11	449	426	421	13	Wednesday,	31	14	132	1319	3676	3433
5219	327	4387	.....	12	450	427	422	13	Thursday,	1	15	133	1320	3677	3434
5220	326	4388	.....	13	451	428	423	13	Friday,	2	16	134	1321	3678	3435
5221	325	4389	.....	14	452	429	424†	12	Saturday,	3	17	135	1322	3679	3436
5222	324	4390	.....	15	453	430	425	12	Sunday,	4	18	136	1323	3680	3437

*The canon ends the 4th of Codomanus here, and begins the first of Alexander; but the time, in fact, of the conquest was on October 1st, Friday, A. J. P. 4383.

† Last year of the canon of Ptolemy, which may be continued or reversed to any extent in Egyptian years.

NOTE.—Lysimachus ruled over Thrace and the Hellespont and Bosphorus in Asia.

A. M.	B. C.	A. J. P.	Remarks.	Macedon or Grecian States.	Era of the Seleucidæ.	Olympic years.	A. U. C.	Era of Nabonassar.	Days of the Week.	Grecian rule in Egypt.	Syrian Kingdom, Seleucidæ.	High Priests of Judea.	70 weeks of Daniel.	Years of the Exile.	Usher. A. M.	Rabbin. A. M.
5223	323	4391	.....	2	Ardaeus, brother of Alexander.	454	431	426	Monday, Nov.	Lybia, Arabia, Palestine, Celosyria, etc.	according to Eusebius. Antiochus and Demetrius Poliorceles reigned, in part, at the same time over Babylon, Media, Persia, Assyria, Bactria, etc., with Seleucus Nicator.	19	137	1324	3681	3438
5224	322	4392	.....	3	.....	455	432	427	Tuesday, "	Ardaeus. (Some here begin Ptolemy Lagus.)		20	138	1325	3682	3439
5225	321	4393	.....	4	.....	456	433	428	Wednesday, "			1	139	1326	3683	3440
5226	320	4394	.....	5	.....	457	434	429	Thursday, "			2	140	1327	3684	3441
5227	319	4395	.....	6	.....	458	435	430	Friday, "			3	141	1328	3685	3442
5228	318	4396	.....	7	.....	459	436	431	Saturday, "			4	142	1329	3686	3443
5229	317	4397	.....	1	.....	460	437	432	Sunday, "			5	143	1330	3687	3444
5230	316	4398	.....	2	.....	461	438	433	Monday, "			6	144	1331	3688	3445
5231	315	4399	.....	3	.....	462	439	434	Tuesday, "			7	145	1332	3689	3446
5232	314	4400	.....	4	.....	463	440	435	Wednesday, "			8	146	1333	3690	3447
5233	313	4401	.....	5	.....	464	441	436	Thursday, "			9	147	1334	3691	3448
5234	312	4402	Seleucidæ begun.	6	.....	465	442	437	Friday, "			10	148	1335	3692	3449
5235	311	4403	.....	7	.....	466	443	438	Saturday, "			11	149	1336	3693	3450
5236	310	4404	.....	8	.....	467	444	439	Sunday, "			12	150	1337	3694	3451
5237	309	4405	.....	9	.....	468	445	440	Monday, "			13	151	1338	3695	3452
5238	308	4406	.....	10	.....	469	446	441	Tuesday, "			14	152	1339	3696	3453
5239	307	4407	.....	11	.....	470	447	442	Wednesday, "			15	153	1340	3697	3454
5240	306	4408	.....	12	.....	471	448	443	Thursday, "			16	154	1341	3698	3455
5241	305	4409	.....	13	.....	472	449	444	Friday, "			17	155	1342	3699	3456
5242	304	4410	.....	14	.....	473	450	445	Saturday, "			18	156	1343	3700	3457
5243	303	4411	.....	15	.....	474	451	446	Sunday, "			19	157	1344	3701	3458
5244	302	4412	.....	16	.....	475	452	447	Monday, "			20	158	1345	3702	3459
5245	301	4413	.....	17	.....	476	453	448	Tuesday, "			21	159	1346	3703	3460
5246	300	4414	.....	18	.....	477	454	449	Wednesday, "			1	160	1347	3704	3461
5247	299	4415	.....	19	.....	478	455	450	Thursday, "			2	161	1348	3705	3462
5248	298	4416	.....	20	.....	479	456	451	Friday, "			3	162	1349	3706	3463
5249	297	4417	.....	1	.....	480	457	452	Saturday, "			4	163	1350	3707	3464
5250	296	4418	.....	2	.....	481	458	453	Sunday, "			5	164	1351	3708	3465
5251	295	4419	.....	3	.....	482	459	454	Monday, "			6	165	1352	3709	3466
5252	294	4420	.....	4	.....	483	460	455	Tuesday, "			7	166	1353	3710	3467
5253	293	4421	.....	5	.....	484	461	456	Wednesday, "			8	167	1354	3711	3468
5254	292	4422	.....	6	.....	485	462	457	Thursday, "			9	168	1355	3712	3469

A. M.	B. C.	A. J. P.	Remarks.	Macedon or Grecian States.	Era of the Seleucidæ.	Olympic years.	A. U. C.	Era of Nabonassar.	Days of the Month.	Days of the Week.	Grecian rule in Egypt, etc.	Syrian Kingdom, Seleucidæ.	High Priests of Judea.	10 weeks of Daniel.	Years of the Exile.	Usher. A. M.	Rabbin. A. M.
5255	291	4423	.....	7 cetes.	22	486	463	458	4	Friday,	15	22	Eleazar.	169	1356	3713	3470
5256	290	4424	.....	8 rylus, Ptolemy.	23	487	464	459	3	Saturday,	16	23		170	1357	3714	3471
5257	289	4425	.....	9 Lysimachus.	24	488	465	460	4	Sunday,	17	24		171	1358	3715	3472
5258	288	4426	.....	10 anarchy.	25	489	466	461	3	Monday,	18	25		172	1359	3716	3473
5259	287	4427	.....	11 Sothenes.	26	490	467	462	3	Tuesday,	19	26		173	1360	3717	3474
5260	286	4428	.....	12 anarchy.	27	491	468	463	3	Wednesday,	20	27		174	1361	3718	3475
5261	285	4429	.....	13 anarchy.	28	492	469	464	2	Thursday,	1	28		175	1362	3719	3476
5262	284	4430	.....	14 anarchy.	29	493	470	465	2	Friday,	2	29		176	1363	3720	3477
5263	283	4431	.....	15 anarchy.	30	494	471	466	2	Saturday,	3	30		177	1364	3721	3478
5264	282	4432	.....	16 anarchy.	31	495	472	467	2	Sunday,	4	31		178	1365	3722	3479
5265	281	4433	.....	17 anarchy.	32	496	473	468	1	Monday,	5	32		179	1366	3723	3480
5266	280	4434	.....	18 anarchy.	33	497	474	469	1	Tuesday,	6	1		180	1367	3724	3481
5267	279	4435	.....	19 anarchy.	34	498	475	470	1	Wednesday,	7	2		181	1368	3725	3482
5268	278	4436	.....	20 anarchy.	35	499	476	471	1	Thursday,	8	3		182	1369	3726	3483
5269	277	4437	.....	21 anarchy.	36	500	477	472	31	Friday,	9	4		183	1370	3727	3484
5270	276	4438	.....	22 anarchy.	37	501	478	473	31	Saturday,	10	5		184	1371	3728	3485
5271	275	4439	.....	23 anarchy.	38	502	479	474	31	Sunday,	11	6	Manasseh.	185	1372	3729	3486
5272	274	4440	.....	24 anarchy.	39	503	480	475	31	Monday,	12	7		186	1373	3730	3487
5273	273	4441	.....	25 anarchy.	40	504	481	476	30	Tuesday,	13	8		187	1374	3731	3488
5274	272	4442	.....	26 anarchy.	41	505	482	477	30	Wednesday,	14	9		188	1375	3732	3489
5275	271	4443	.....	27 anarchy.	42	506	483	478	30	Thursday,	15	10		189	1376	3733	3490
5276	270	4444	.....	28 anarchy.	43	507	484	479	30	Friday,	16	11		190	1377	3734	3491
5277	269	4445	.....	29 anarchy.	44	508	485	480	29	Saturday,	17	12		191	1378	3735	3492
5278	268	4446	.....	30 anarchy.	45	509	486	481	29	Sunday,	18	13		192	1379	3736	3493
5279	267	4447	.....	31 anarchy.	46	510	487	482	29	Monday,	19	14		193	1380	3737	3494
5280	266	4448	.....	32 anarchy.	47	511	488	483	29	Tuesday,	20	15		194	1381	3738	3495
5281	265	4449	.....	33 anarchy.	48	512	489	484	28	Wednesday,	21	16		195	1382	3739	3496
5282	264	4450	.....	34 anarchy.	49	513	490	485	28	Thursday,	22	17		196	1383	3740	3497
5283	263	4451	.....	35 anarchy.	50	514	491	486	28	Friday,	23	18		197	1384	3741	3498
5284	262	4452	.....	36 anarchy.	51	515	492	487	28	Saturday,	24	19		198	1385	3742	3499
5285	261	4453	.....	37 anarchy.	52	516	493	488	27	Sunday,	25	1		199	1386	3743	3500
5286	260	4454	.....	38 anarchy.	53	517	494	489	27	Monday,	26	2		200	1387	3744	3501

A. M.	B. C.	A. J. P.	Remarks.	Macedon of the Sutia.	Ere of the Sutia.	Olympic years.	A. U. C.	Ere of the mass.	Days of the Month.	Days of the Week.	Greco- ruler in Egypt, etc.	Syrian Kingdom, Seleucidæ.	High Priests Judea.	70 weeks of Daniel.	Years of the Exile.	Usher. A. M.	Rabbin. A. M.
5287	259	4455	.....	18	54	518	495	490	27	Tuesday, October	27	3	18	201	1388	3745	3502
5288	258	4456	.....	19	55	519	496	491	27	Wednesday, "	28	4	19	202	1389	3746	3503
5289	257	4457	.....	20	56	520	497	492	26	Thursday, "	29	5	20	203	1390	3747	3504
5290	256	4458	.....	21	57	521	498	493	26	Friday, "	30	6	21	204	1391	3748	3505
5291	255	4459	.....	22	58	522	499	494	26	Saturday, "	31	7	22	205	1392	3749	3506
5292	254	4460	.....	23	59	523	500	495	26	Sunday, "	32	8	23	206	1393	3750	3507
5293	253	4461	.....	24	60	524	501	496	25	Monday, "	33	9	24	207	1394	3751	3508
5294	252	4462	.....	25	61	525	502	497	25	Tuesday, "	34	10	25	208	1395	3752	3509
5295	251	4463	.....	26	62	526	503	498	25	Wednesday, "	35	11	26	209	1396	3753	3510
5296	250	4464	.....	27	63	527	504	499	25	Thursday, "	36	12	1	210	1397	3754	3511
5297	249	4465	Tsin dynas, be-	28	64	528	505	500	24	Friday, "	37	13	2	211	1398	3755	3512
5298	248	4466	gins—Chinese.	29	65	529	506	501	24	Saturday, "	38	14	3	212	1399	3756	3513
5299	247	4467	.....	30	66	530	507	502	24	Sunday, "	1	15	4	213	1400	3757	3514
5300	246	4468	Chi-hwangti	31	67	531	508	503	24	Monday, "	2	1	5	214	1401	3758	3515
5301	245	4469	begins a new	32	68	532	509	504	23	Tuesday, "	3	2	6	215	1402	3759	3516
5302	244	4470	dynasty.	33	69	533	510	505	23	Wednesday, "	4	3	7	216	1403	3760	3517
5303	243	4471	.....	1	70	534	511	506	23	Thursday, "	5	4	8	217	1404	3761	3518
5304	242	4472	.....	2	71	535	512	507	23	Friday, "	6	5	9	218	1405	3762	3519
5305	241	4473	.....	3	72	536	513	508	22	Saturday, "	7	6	10	219	1406	3763	3520
5306	240	4474	.....	4	73	537	514	509	22	Sunday, "	8	7	11	220	1407	3764	3521
5307	239	4475	.....	5	74	538	515	510	22	Monday, "	9	8	12	221	1408	3765	3522
5308	238	4476	.....	6	75	539	516	511	22	Tuesday, "	10	9	13	222	1409	3766	3523
5309	237	4477	.....	7	76	540	517	512	21	Wednesday, "	11	10	14	223	1410	3767	3524
5310	236	4478	.....	8	77	541	518	513	21	Thursday, "	12	11	15	224	1411	3768	3525
5311	235	4479	.....	9	78	542	519	514	21	Friday, "	13	12	16	225	1412	3769	3526
5312	234	4480	.....	10	79	543	520	515	21	Saturday, "	14	13	17	226	1413	3770	3527
5313	233	4481	.....	1	80	544	521	516	20	Sunday, "	15	14	18	227	1414	3771	3528
5314	232	4482	.....	2	81	545	522	517	20	Monday, "	16	15	19	228	1415	3772	3529
5315	231	4483	.....	3	82	546	523	518	20	Tuesday, "	17	16	20	229	1416	3773	3530
5316	230	4484	.....	4	83	547	524	519	20	Wednesday, "	18	17	21	230	1417	3774	3531
5317	229	4485	.....	5	84	548	525	520	19	Thursday, "	19	18	22	231	1418	3775	3532
5318	228	4486	.....	6	85	549	526	521	19	Friday, "	20	19	23	232	1419	3776	3533

A. M.	B. C.	A. J. P.	Remarks.	Macedon's or Grecian States.	Era of the Se- leucidae.	Olympic years.	A. U. C.	Era of Nabo- nassar.	Days of the Month.	Days of the Week.	Grecian rule in Egypt, etc.	Syrian Kingdom, Seleucidae.	High Priests Judea.	70 weeks of Daniel.	Years of the Exile.	Usher, A. M.	Rabbin, A. M.	
5319	227	4487	.....	7	86	550	527	522	19	Saturday,	Oct.	21	20	24	233	1420	3777	3534
5320	226	4488	.....	8	87	551	528	523	19	Sunday,	"	22	1	25	234	1421	3778	3535
5321	225	4489	.....	9	88	552	529	524	18	Monday,	"	23	2	26	235	1422	3779	3536
5322	224	4490	.....	10	89	553	530	525	18	Tuesday,	"	24	3	27	236	1423	3780	3537
5323	223	4491	.....	11	90	554	531	526	18	Wednesday,	"	25	4	28	237	1424	3781	3538
5324	222	4492	.....	12	91	555	532	527	18	Thursday,	"	26	5	29	238	1425	3782	3539
5325	221	4493	.....	1	92	556	533	528	17	Friday,	"	27	6	30	239	1426	3783	3540
5326	220	4494	.....	2	93	557	534	529	17	Saturday,	"	28	7	31	240	1427	3784	3541
5327	219	4495	.....	3	94	558	535	530	17	Sunday,	"	29	8	32	241	1428	3785	3542
5328	218	4496	.....	4	95	559	536	531	17	Monday,	"	30	9	33	242	1429	3786	3543
5329	217	4497	.....	5	96	560	537	532	16	Tuesday,	"	31	10	34	243	1430	3787	3544
5330	216	4498	.....	6	97	561	538	533	16	Wednesday,	"	1	11	35	244	1431	3788	3545
5331	215	4499	.....	7	98	562	539	534	16	Thursday,	"	2	12	36	245	1432	3789	3546
5332	214	4500	.....	8	99	563	540	535	16	Friday,	"	3	13	37	246	1433	3790	3547
5333	213	4501	.....	9	100	564	541	536	15	Saturday,	"	4	14	38	247	1434	3791	3548
5334	212	4502	.....	10	101	565	542	537	15	Sunday,	"	5	15	39	248	1435	3792	3549
5335	211	4503	.....	11	102	566	543	538	15	Monday,	"	6	16	40	249	1436	3793	3550
5336	210	4504	.....	12	103	567	544	539	15	Tuesday,	"	7	17	41	250	1437	3794	3551
5337	209	4505	.....	13	104	568	545	540	14	Wednesday,	"	8	18	42	251	1438	3795	3552
5338	208	4506	.....	14	105	569	546	541	14	Thursday,	"	9	19	43	252	1439	3796	3553
5339	207	4507	.....	15	106	570	547	542	14	Friday,	"	10	20	44	253	1440	3797	3554
5340	206	4508	.....	16	107	571	548	543	14	Saturday,	"	11	21	45	254	1441	3798	3555
5341	205	4509	.....	17	108	572	549	544	13	Sunday,	"	12	22	46	255	1442	3799	3556
5342	204	4510	.....	18	109	573	550	545	13	Monday,	"	13	23	47	256	1443	3800	3557
5343	203	4511	.....	19	110	574	551	546	13	Tuesday,	"	14	24	48	257	1444	3801	3558
5344	202	4512	.....	20	111	575	552	547	13	Wednesday,	"	15	25	49	258	1445	3802	3559
5345	201	4513	.....	21	112	576	553	548	12	Thursday,	"	16	26	50	259	1446	3803	3560
5346	200	4514	.....	22	113	577	554	549	12	Friday,	"	17	27	51	260	1447	3804	3561
5347	199	4515	.....	23	114	578	555	550	12	Saturday,	"	18	28	52	261	1448	3805	3562
5348	198	4516	.....	24	115	579	556	551	12	Sunday,	"	19	29	53	262	1449	3806	3563
5349	197	4517	.....	25	116	580	557	552	11	Monday,	"	20	30	54	263	1450	3807	3564
5350	196	4518	.....	26	117	581	558	553	11	Tuesday,	"	21	31	55	264	1451	3808	3565

A. M.	P. C.	A. J. P.	Remarks.	Macedon or Grecian States.	End of the Se- lucid.	Olympic years.	A. U. C.	Era of Nato- r.	Days of the Month.	Days of the Week.	Grecian rule in Egypt, etc	Syrian Kingdom, Seleucidæ	High Priests Judea.	70 weeks of Daniel.	Years of the Exode.	Usher. A. M.	Rabbin. A. M.
5351	195	4519	.....	27	118	582	559	554	11	Wednesday, Oct.	11	32	Onias III.	265	1452	3809	3566
5352	194	4520	.....	28	119	583	560	555	11	Thursday, "	12	33		266	1453	3810	3567
5353	193	4521	.....	29	120	584	561	556	10	Friday, "	13	34		267	1454	3811	3568
5354	192	4522	.....	30	121	585	562	557	10	Saturday, "	14	35		268	1455	3812	3569
5355	191	4523	.....	31	122	586	563	558	10	Sunday, "	15	36		269	1456	3813	3570
5356	190	4524	.....	32	123	587	564	559	10	Monday, "	16	37		270	1457	3814	3571
5357	189	4525	.....	33	124	588	565	560	9	Tuesday, "	17	38		271	1458	3815	3572
5358	188	4526	.....	34	125	589	566	561	9	Wednesday, "	18	39		272	1459	3816	3573
5359	187	4527	.....	35	126	590	567	562	9	Thursday, "	19	40		273	1460	3817	3574
5360	186	4528	.....	36	127	591	568	563	9	Friday, "	20	41		274	1461	3818	3575
5361	185	4529	.....	37	128	592	569	564	8	Saturday, "	21	42		275	1462	3819	3576
5362	184	4530	.....	38	129	593	570	565	8	Sunday, "	22	43		276	1463	3820	3577
5363	183	4531	.....	39	130	594	571	566	8	Monday, "	23	44		277	1464	3821	3578
5364	182	4532	.....	40	131	595	572	567	8	Tuesday, "	24	45		278	1465	3822	3579
5365	181	4533	.....	41	132	596	573	568	7	Wednesday, "	1	46		279	1466	3823	3580
5366	180	4534	.....	42	133	597	574	569	7	Thursday, "	2	47		280	1467	3824	3581
5367	179	4535	.....	1	134	598	575	570	7	Friday, "	3	48		281	1468	3825	3582
5368	178	4536	.....	2	135	599	576	571	7	Saturday, "	4	49		282	1469	3826	3583
5369	177	4537	.....	3	136	600	577	572	6	Sunday, "	5	50		283	1470	3827	3584
5370	176	4538	.....	4	137	601	578	573	6	Monday, "	6	51		284	1471	3828	3585
5371	175	4539	.....	5	138	602	579	574	6	Tuesday, "	7	52		285	1472	3829	3586
5372	174	4540	.....	6	139	603	580	575	6	Wednesday, "	8	53		286	1473	3830	3587
5373	173	4541	.....	7	140	604	581	576	5	Thursday, "	9	54		287	1474	3831	3588
5374	172	4542	.....	8	141	605	582	577	5	Friday, "	10	55		288	1475	3832	3589
5375	171	4543	.....	9	142	606	583	578	5	Saturday, "	11	56		289	1476	3833	3590
5376	170	4544	.....	10	143	607	584	579	5	Sunday, "	12	57		290	1477	3834	3591
5377	169	4545	.....	11	144	608	585	580	4	Monday, "	13	58		291	1478	3835	3592
5378	168	4546	.....	12	145	609	586	581	4	Tuesday, "	14	59		292	1479	3836	3593
5379	167	4547	.....	13	146	610	587	582	4	Wednesday, "	15	60		293	1480	3837	3594
5380	166	4548	.....	14	147	611	588	583	4	Thursday, "	16	61		294	1481	3838	3595
5381	165	4549	.....	15	148	612	589	584	3	Friday, "	17	62		295	1482	3839	3596
5382	164	4550	.....	16	149	613	590	585	3	Saturday, "	18	63		296	1483	3840	3597

A. M.	B. C.	A. J. P.	Remarks.	Macedon or Grecian States.	Era of the So- lenidae.	Olympic years.	A. U. C.	Era of Nabo- nassar.	Days of the Month.	Days of the Week.	Grecian rule in Egypt, etc.	Syrian Kingdom, Seleucidæ	Princes of Judea.	70 weeks of Daniel.	Years of the Exode.	Ushv. A. M.	Rabbis. A. M.
5383	163	4551	.....	6	150	614	591	586	3	Sunday, October	19	Eras 2	4	297	1484	3841	3598
5384	162	4552	.....	7	151	615	592	587	3	Monday, "	20	Demetrius	5	298	1485	3842	3599
5385	161	4553	.....	8	152	616	593	588	2	Tuesday, "	21	Demetrius	6	299	1486	3843	3600
5386	160	4554	.....	9	153	617	594	589	2	Wednesday, "	22	Demetrius	Jonathan.	300	1487	3844	3601
5387	159	4555	.....	10	154	618	595	590	2	Thursday, "	23	Demetrius	1	301	1488	3845	3602
5388	158	4556	.....	11	155	619	596	591	2	Friday, "	24	Soter.	2	302	1489	3846	3603
5389	157	4557	.....	12	156	620	597	592	1	Saturday, "	25	Soter.	3	303	1490	3847	3604
5390	156	4558	.....	13	157	621	598	593	1	Sunday, "	26		4	304	1491	3848	3605
5391	155	4559	.....	14	158	622	599	594	1	Monday, "	27		5	305	1492	3849	3606
5392	154	4560	.....	15	159	623	600	595	1	Tuesday, "	28		6	306	1493	3850	3607
5393	153	4561	.....	16	160	624	601	596	30	Wednesday, Sep.	29		7	307	1494	3851	3608
5394	152	4562	.....	17	161	625	602	597	30	Thursday, "	30		8	308	1495	3852	3609
5395	151	4563	.....	18	162	626	603	598	30	Friday, "	31		9	309	1496	3853	3610
5396	150	4564	.....	19	163	627	604	599	30	Saturday, "	32		10	310	1497	3854	3611
5397	149	4565	.....	1	164	628	605	600	29	Sunday, "	33	Alexander Ba- lus.	11	311	1498	3855	3612
5398	148	4566	.....	1	165	629	606	601	29	Monday, "	34		12	312	1499	3856	3613
5399	147	4567	.....	1	166	630	607	602	29	Tuesday, "	35		13	313	1500	3857	3614
5400	146	4568	.....	1	167	631	608	603	29	Wednesday, "	1		14	314	1501	3858	3615
5401	145	4569	.....	1	168	632	609	604	28	Thursday, "	2		15	315	1502	3859	3616
5402	144	4570	.....	1	169	633	610	605	28	Friday, "	3	Demetrius	16	316	1503	3860	3617
5403	143	4571	.....	1	170	634	611	606	28	Saturday, "	4	Nica-	17	317	1504	3861	3618
5404	142	4572	.....	1	171	635	612	607	28	Sunday, "	5	Demetrius	1	318	1505	3862	3619
5405	141	4573	.....	1	172	636	613	608	27	Monday, "	6	Demetrius	2	319	1506	3863	3620
5406	140	4574	.....	1	173	637	614	609	27	Tuesday, "	7	Nica-	3	320	1507	3864	3621
5407	139	4575	.....	1	174	638	615	610	27	Wednesday, "	8	Demetrius, son of Demetrius, and Antiochus Sidetes, etc.	4	321	1508	3865	3622
5408	138	4576	.....	1	175	639	616	611	27	Thursday, "	9		5	322	1509	3866	3623
5409	137	4577	.....	1	176	640	617	612	26	Friday, "	10		6	323	1510	3867	3624
5410	136	4578	.....	1	177	641	618	613	26	Saturday, "	11		7	324	1511	3868	3625
5411	135	4579	.....	1	178	642	619	614	26	Sunday, "	12		8	325	1512	3869	3626
5412	134	4580	.....	1	179	643	620	615	26	Monday, "	13		9	326	1513	3870	3627
5413	133	4581	.....	1	180	644	621	616	25	Tuesday, "	14		John Hyr- cannus.	327	1514	3871	3628
5414	132	4582	.....	1	181	645	622	617	25	Wednesday, "	15			328	1515	3872	3629

A. M.	B. C.	A. J. P.	Remarks.	Era of the Seleucidae.	Olympic years.	A. U. C.	Era of Nabonassar.	Days of the Month.	Days of the Week.	Grecian rule in Egypt, etc.	Syrian Kings, etc.	Princes of Judea.	10 weeks of Daniel.	Years of Exile.	Usher. A. M.	Rabbin. A. M.
5415	131	4583	.....	182	646	623	618	25	Thursday, Sep.	16	10	5	329	1516	3873	3630
5416	130	4584	.....	183	647	624	619	25	Friday, "	17	11	6	330	1517	3874	3631
5417	129	4585	.....	184	648	625	620	24	Saturday, "	18	12	7	331	1518	3875	3632
5418	128	4586	.....	185	649	626	621	24	Sunday, "	19	13	8	332	1519	3876	3633
5419	127	4587	.....	186	650	627	622	24	Monday, "	20	14	9	333	1520	3877	3634
5420	126	4588	.....	187	651	628	623	24	Tuesday, "	21	15	10	334	1521	3878	3635
5421	125	4589	.....	188	652	629	624	23	Wednesday, "	22	16	11	335	1522	3879	3636
5422	124	4590	.....	189	653	630	625	23	Thursday, "	23	17	12	336	1523	3880	3637
5423	123	4591	.....	190	654	631	626	23	Friday, "	24	1	13	337	1524	3881	3638
5424	122	4592	.....	191	655	632	627	23	Saturday, "	25	2	14	338	1525	3882	3639
5425	121	4593	.....	192	656	633	628	22	Sunday, "	26	3	15	339	1526	3883	3640
5426	120	4594	.....	193	657	634	629	22	Monday, "	27	4	16	340	1527	3884	3641
5427	119	4595	.....	194	658	635	630	22	Tuesday, "	28	5	17	341	1528	3885	3642
5428	118	4596	.....	195	659	636	631	22	Wednesday, "	29	6	18	342	1529	3886	3643
5429	117	4597	.....	196	660	637	632	21	Thursday, "	1	7	19	343	1530	3887	3644
5430	116	4598	.....	197	661	638	633	21	Friday, "	2	8	20	344	1531	3888	3645
5431	115	4599	.....	198	662	639	634	21	Saturday, "	3	9	21	345	1532	3889	3646
5432	114	4600	.....	199	663	640	635	21	Sunday, "	4	10	22	346	1533	3890	3647
5433	113	4601	.....	200	664	641	636	20	Monday, "	5	11	23	347	1534	3891	3648
5434	112	4602	.....	201	665	642	637	20	Tuesday, "	6	12	24	348	1535	3892	3649
5435	111	4603	.....	202	666	643	638	20	Wednesday, "	7	13	25	349	1536	3893	3650
5436	110	4604	.....	203	667	644	639	20	Thursday, "	8	14	26	350	1537	3894	3651
5437	109	4605	.....	204	668	645	640	19	Friday, "	9	15	27	351	1538	3895	3652
5438	108	4606	.....	205	669	646	641	19	Saturday, "	10	16	28	352	1539	3896	3653
5439	107	4607	.....	206	670	647	642	19	Sunday, "	11	17	29	353	1540	3897	3654
5440	106	4608	.....	207	671	648	643	19	Monday, "	12	18	*1	354	1541	3898	3655
5441	105	4609	.....	208	672	649	644	18	Tuesday, "	13	19	1	355	1542	3899	3656
5442	104	4610	.....	209	673	650	645	18	Wednesday, "	14	20	2	356	1543	3900	3657
5443	103	4611	.....	210	674	651	646	18	Thursday, "	15	21	3	357	1544	3901	3658
5444	102	4612	.....	211	675	652	647	18	Friday, "	16	22	4	358	1545	3902	3659
5445	101	4613	.....	212	676	653	648	17	Saturday, "	17	23	5	359	1546	3903	3660
5446	100	4614	.....	213	677	654	649	17	Sunday, "	18	24	6	360	1547	3904	3661

*Aristobulus.
Alexander Jannæus.

A. M.	B. C.	A. J. P.	Remarks.	Era of the Seleucidae.	Olympic years.	A. U. C.	Era of Nabonassar.	Days of the Month.	Days of the Week.	Grecian rule in Egypt, etc.	Syrian Kingdom, Seleucidae.	Princes of Judæa.	70 weeks of Daniel.	Years of the Exode.	Usher. A. M.	Rabbin. A. M.
5447	99	4615	.....	214	678	655	650	17	Monday, Sep.	19	25	7	361	1548	3905	3662
5448	98	4616	.....	215	679	656	651	17	Tuesday, "	20	26	8	362	1549	3906	3663
5449	97	4617	.....	216	680	657	652	16	Wednesday, "	21	27	9	363	1550	3907	3664
5450	96	4618	.....	217	681	658	653	16	Thursday, "	22	1	10	364	1551	3908	3665
5451	95	4619	.....	218	682	659	654	16	Friday, "	23	2	11	365	1552	3909	3666
5452	94	4620	.....	219	683	660	655	16	Saturday, "	24	3	12	366	1553	3910	3667
5453	93	4621	.....	220	684	661	656	15	Sunday, "	25	4	13	367	1554	3911	3668
5454	92	4622	.....	221	685	662	657	15	Monday, "	26	5	14	368	1555	3912	3669
5455	91	4623	.....	222	686	663	658	15	Tuesday, "	27	6	15	369	1556	3913	3670
5456	90	4624	.....	223	687	664	659	15	Wednesday, "	28	7	16	370	1557	3914	3671
5457	89	4625	.....	224	688	665	660	14	Thursday, "	29	8	17	371	1558	3915	3672
5458	88	4626	.....	225	689	666	661	14	Friday, "	30	9	18	372	1559	3916	3673
5459	87	4627	.....	226	690	667	662	14	Saturday, "	31	10	19	373	1560	3917	3674
5460	86	4628	2d cycle of 1461 years ends Friday, Sep. 13.	227	691	668	663	14	Sunday, "	32	11	20	374	1561	3918	3675
5461	85	4629	.....	228	692	669	664	13	Monday, "	33	12	21	375	1562	3919	3676
5462	84	4630	.....	229	693	670	665	13	Tuesday, "	34	1	22	376	1563	3920	3677
5463	83	4631	.....	230	694	671	666	13	Wednesday, "	35	2	23	377	1564	3921	3678
5464	82	4632	3d cycle begins Saturday 14, A. M. 5460,	231	695	672	667	13	Thursday, "	36	3	24	378	1565	3922	3679
5465	81	4633	first day.	232	696	673	668	12	Friday, "	1	4	25	379	1566	3923	3680
5466	80	4634	.....	233	697	674	669	12	Saturday, "	2	5	26	380	1567	3924	3681
5467	79	4635	.....	234	698	675	670	12	Sunday, "	3	6	27	381	1568	3925	3682
5468	78	4636	.....	235	699	676	671	12	Monday, "	4	7	1	382	1569	3926	3683
5469	77	4637	.....	236	700	677	672	11	Tuesday, "	5	8	2	383	1570	3927	3684
5470	76	4638	.....	237	701	678	673	11	Wednesday, "	6	9	3	384	1571	3928	3685
5471	75	4639	.....	238	702	679	674	11	Thursday, "	7	10	4	385	1572	3929	3686
5472	74	4640	.....	239	703	680	675	11	Friday, "	8	11	5	386	1573	3930	3687
5473	73	4641	.....	240	704	681	676	10	Saturday, "	9	12	6	387	1574	3931	3688
5474	72	4642	.....	241	705	682	677	10	Sunday, "	10	1	7	388	1575	3932	3689
5475	71	4643	.....	242	706	683	678	10	Monday, "	11	2	8	389	1576	3933	3690
5476	70	4644	.....	243	707	684	679	10	Tuesday, "	12	3	9	390	1577	3934	3691
5477	69	4645	.....	244	708	685	680	9	Wednesday, "	13	4	1	391	1578	3935	3692
5478	68	4646	.....	245	709	686	681	9	Thursday, "	14	5	2	392	1579	3936	3693

A. M.	B. C.	A. J. P.	Remarks.	Era of the Seleucidæ.	Olympic years.	A. U. C.	Era of Nabo-nessar.	Days of the Month.	Days of the Week.	Grecian rule in Egypt, etc.	Syrian Kingdom, Seleucidæ.	Prinices of Judea.	Reformed calendar.	To w'ks of Daniel.	Years of the Exile.	Usher. A. M.	Rabbin. A. M.
5479	67	4647	.....	246	710	687	682	9	Friday,	15	17	3	393	393	1580	3937	3694
5480	66	4648	.....	247	711	688	683	9	Saturday,	16	18	4	394	394	1581	3938	3695
5481	65	4649	.....	248	712	689	684	8	Sunday,	17	Ended.	5	395	395	1582	3939	3696
5482	64	4650	.....	249	713	690	685	8	Monday,	18		6	396	396	1583	3940	3697
5483	63	4651	.....	250	714	691	686	8	Tuesday,	19		1	397	397	1584	3941	3698
5484	62	4652	.....	251	715	692	687	8	Wednesday,	20		2	398	398	1585	3942	3699
5485	61	4653	.....	252	716	693	688	7	Thursday,	21		3	399	399	1586	3943	3700
5486	60	4654	.....	253	717	694	689	7	Friday,	22		4	400	400	1587	3944	3701
5487	59	4655	.....	254	718	695	690	7	Saturday,	23		5	401	401	1588	3945	3702
5488	58	4656	.....	255	719	696	691	7	Sunday,	24		6	402	402	1589	3946	3703
5489	57	4657	.....	256	720	697	692	6	Monday,	25		7	403	403	1590	3947	3704
5490	56	4658	.....	257	721	698	693	6	Tuesday,	26		8	404	404	1591	3948	3705
5491	55	4659	.....	258	722	699	694	6	Wednesday,	27		9	405	405	1592	3949	3706
5492	54	4660	.....	259	723	700	695	6	Thursday,	28		10	406	406	1593	3950	3707
5493	53	4661	.....	260	724	701	696	5	Friday,	29		11	407	407	1594	3951	3708
5494	52	4662	.....	261	725	702	697	5	Saturday,	1		12	408	408	1595	3952	3709
5495	51	4663	.....	262	726	703	698	5	Sunday,	2		13	409	409	1596	3953	3710
5496	50	4664	.....	263	727	704	699	5	Monday,	3		14	410	410	1597	3954	3711
5497	49	4665	.....	264	728	705	700	4	Tuesday,	4		15	411	411	1598	3955	3712
5498	48	4666	.....	265	729	706	701	4	Wednesday,	5		16	412	412	1599	3956	3713
5499	47	4667	.....	266	730	707	702	4	Thursday,	6		17	413	413	1600	3957	3714
5500	46	4668	.....	267	731	708	703	4	Friday,	7		18	414	414	1601	3958	3715
5501	45	4669	.....	268	732	709	704	3	Saturday,	8		19	415	415	1602	3959	3716
5502	44	4670	.....	269	733	710	705	3	Sunday,	9		20	416	416	1603	3960	3717
5503	43	4671	.....	270	734	711	706	3	Monday,	10		21	417	417	1604	3961	3718
5504	42	4672	.....	271	735	712	707	3	Tuesday,	11		22	418	418	1605	3962	3719
5505	41	4673	.....	272	736	713	708	2	Wednesday,	12		23	419	419	1606	3963	3720
5506	40	4674	.....	273	737	714	709	2	Thursday,	13		24	420	420	1607	3964	3721
5507	39	4675	.....	274	738	715	710	2	Friday,	14		1	421	421	1608	3965	3722
5508	38	4676	.....	275	739	716	711	2	Saturday,	15		2	422	422	1609	3966	3723
5509	37	4677	.....	276	740	717	712	1	Sunday,	16		3	423	423	1610	3967	3724
5510	36	4678	.....	277	741	718	713	1	Monday,	17		4	424	424	1611	3968	3725

Reformed calendar of
Julius Cæsar, Jan-
uary 1.

Hyrcanus again.

Antigonos
Herod
begins
in June

A. M.	E. C.	A. J. P.	Remarks.	Era of the Seleucidæ.	Olympic years.	A. U. C.	Era of Nabonassar.	Days of the Month.	Days of the Week.	Grecian rule in Egypt, etc.	Roman Emperors.	Judea a Roman Province.	Reformed calendar, January 1.	10 weeks of Daniel.	Years of the Exode.	Usher. A. M.	Rabbin. A. M.
5511	35	4679	.....	278	742	719	714	1	Tuesday, Sep.	18	Augustus Cæsar begins from the battle of Actium, September 2, A. J. P. 4682.	3	11	425	1612	3969	3726
5512	34	4680	.....	279	743	720	715	1	Wednesday, "	19		4	12	426	1613	3970	3727
5513	33	4681	.....	280	744	721	716	31	Thursday, Aug.	20		5	13	427	1614	3971	3728
5514	32	4682	Battle of Actium, Sept. 2, A. J. P. 4682.	281	745	722	717	31	Friday, "	21		6	14	428	1615	3972	3729
5515	31	4683	.....	282	746	723	718	22	Saturday, "	22		7	15	429	1616	3973	3730
5516	30	4684	.....	283	747	724	719	31	Sunday, "	23		8	16	430	1617	3974	3731
5517	29	4685	.....	284	748	725	720	30	Monday, "	24		9	17	431	1618	3975	3732
5518	28	4686	.....	285	749	726	721	30	Tuesday, "	25		10	18	432	1619	3976	3733
5519	27	4687	.....	286	750	727	722	30	Wednesday, "	26		11	19	433	1620	3977	3734
5520	26	4688	.....	287	751	728	723	30	Thursday, "	27		12	20	434	1621	3978	3735
5521	25	4689	.....	288	752	729	724	29	Friday, "	28		13	21	435	1622	3979	3736
5522	24	4690	.....	289	753	730	725	29	Saturday, "	29		14	22	436	1623	3980	3737
5523	23	4691	.....	290	754	731	726	29	Sunday, "	30		15	23	437	1624	3981	3738
5524	22	4692	.....	291	755	732	727	29	Monday, "	31		16	24	438	1625	3982	3739
5525	21	4693	.....	292	756	733	728	29	Tuesday, "	32		17	25	439	1626	3983	3740
5526	20	4694	.....	293	757	734	729	28	Wednesday, "	33		18	26	440	1627	3984	3741
5527	19	4695	.....	294	758	735	730	28	Thursday, "	34		19	27	441	1628	3985	3742
5528	18	4696	.....	295	759	736	731	28	Friday, "	35		20	28	442	1629	3986	3743
5529	17	4697	.....	296	760	737	732	27	Saturday, "	36		21	29	443	1630	3987	3744
5530	16	4698	.....	297	761	738	733	27	Sunday, "	37		22	30	444	1631	3988	3745
5531	15	4699	.....	298	762	739	734	27	Monday, "	38		23	31	445	1632	3989	3746
5532	14	4700	.....	299	763	740	735	27	Tuesday, "	39		24	32	446	1633	3990	3747
5533	13	4701	.....	300	764	741	736	26	Wednesday, "	40		25	33	447	1634	3991	3748
5534	12	4702	.....	301	765	742	737	26	Thursday, "	41		26	34	448	1635	3992	3749
5535	11	4703	.....	302	766	743	738	26	Friday, "	42		27	35	449	1636	3993	3750
5536	10	4704	.....	303	767	744	739	26	Saturday, "	43		28	36	450	1637	3994	3751
5537	9	4705	.....	304	768	745	740	25	Sunday, "	44		29	37	451	1638	3995	3752
5538	8	4706	.....	305	769	746	741	25	Monday, "	45		30	38	452	1639	3996	3753
5539	7	4707	Birth of Christ about Decem-	306	770	747	742	25	Tuesday, "	46		31	39	453	1640	3997	3754
5540	6	4708	ber 25.	307	771	748	743	25	Wednesday, "	47		32	40	454	1641	3998	3755
5541	5	4709	.....	308	772	749	744	24	Thursday, "	48		33	41	455	1642	3999	3756
5542	4	4710	.....	309	773	750	745	24	Friday, "	49		34	42	456	1643	4000	3757

A. M.	B. C.	A. J. P.	Remarks.	Era of the Seleucidæ.	Olympic years.	A. U. C.	Era of Nabonassar.	Days of the Month.	Days of the Week.	Roman Emperors.	Judea a Roman province.	Reformed calendar, January 1.	70 weeks of Daniel.	Years of the Escal.	Usher. A. M.	Rabbin. A. M.
5543	3	4711	.....	310	774	751	746	24	Saturday, Aug.	29	1	43	457	1644	4001	3758
5544	2	4712	.....	311	775	752	747	24	Sunday, "	30	2	44	458	1645	4002	3759
5545	1	4713	.....	312	776	753	748	23	Monday, "	31	3	45	459	1646	4003	3760
5546	A.D. 1	4714	Vulgar Christian era.	313	777	754	749	23	Tuesday, "	32	4	46	460	1647	4004	3761
5547	2	4715	.....	314	778	755	750	23	Wednesday, "	33	5	47	461	1648	4005	3762
5548	3	4716	.....	315	779	756	751	23	Thursday, "	34	6	48	462	1649	4006	3763
5549	4	4717	.....	316	780	757	752	22	Friday, "	35	7	49	463	1650	4007	3764
5550	5	4718	.....	317	781	758	753	22	Saturday, "	36	8	50	464	1651	4008	3765
5551	6	4719	.....	318	782	759	754	22	Sunday, "	37	9	51	465	1652	4009	3766
5552	7	4720	.....	319	783	760	755	22	Monday, "	38	10	52	466	1653	4010	3767
5553	8	4721	.....	320	784	761	756	21	Tuesday, "	39		53	467	1654	4011	3768
5554	9	4722	.....	321	785	762	757	21	Wednesday, "	40		54	468	1655	4012	3769
5555	10	4723	.....	322	786	763	758	21	Thursday, "	41		55	469	1656	4013	3770
5556	11	4724	.....	323	787	764	759	21	Friday, "	42		56	470	1657	4014	3771
5557	12	4725	.....	324	788	765	760	20	Saturday, "	43		57	471	1658	4015	3772
5558	13	4726	.....	325	789	766	761	20	Sunday, "	44		58	472	1659	4016	3773
5559	14	4727	.....	326	790	767	762	20	Monday, "	4	1	59	473	1660	4017	3774
5560	15	4728	.....	327	791	768	763	20	Tuesday, "	5	2	60	474	1661	4018	3775
5561	16	4729	.....	328	792	769	764	19	Wednesday, "	6	3	61	475	1662	4019	3776
5562	17	4730	.....	329	793	770	765	19	Thursday, "	7	4	62	476	1663	4020	3777
5563	18	4731	.....	330	794	771	766	19	Friday, "	8	5	63	477	1664	4021	3778
5564	19	4732	.....	331	795	772	767	19	Saturday, "	9	6	64	478	1665	4022	3779
5565	20	4733	.....	332	796	773	768	18	Sunday, "	10	7	65	479	1666	4023	3780
5566	21	4734	.....	333	797	774	769	18	Monday, "	11	8	66	480	1667	4024	3781
5567	22	4735	.....	334	798	775	770	18	Tuesday, "	12	9	67	481	1668	4025	3782
5568	23	4736	.....	335	799	776	771	18	Wednesday, "	13	10	68	482	1669	4026	3783
5569	24	4737	.....	336	800	777	772	17	Thursday, "	14	11	69	483*	1670	4027	3784
5570	25	4738	.....	337	801	778	773	17	Friday, "	15	1	70	484	1671	4028	3785
5571	26	4739	.....	338	802	779	774	17	Saturday, "	16	2	71	485	1672	4029	3786
5572	27	4740	.....	339	803	780	775	17	Sunday, "	17	3	72	486	1673	4030	3787
5573	28	4741	.....	340	804	781	776	16	Monday, "	18	4	73	487	1674	4031	3788
5574	29	4742	Crucifixion of Christ, A.D. 30, March 26.	341	805	782	777	16	Tuesday, "	19	5	74	488	1675	4032	3789

THE PUBLIC MINISTRY OF CHRIST,

FROM HIS BAPTISM, ABOUT SATURDAY, THE 30TH OF DECEMBER, A. J. P. 4737, AN. EX. ISR. 1671, THEBET 23D, UNTO HIS CRUCIFIXION, FRIDAY, MARCH 26TH, A. J. P. 4741; AN. EX. ISR. 1675; ABIB OR NISAN THE 14TH; (See chap. xvi;) AND TO THE END OF THE SEVENTY WEEKS.

An. Ex. Isr. 1671.							A. J. P. 4737; A. D. 24.						
No.	Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Synchronisms.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
10	Thebet ...	2	9	16	23	30	Dom. Let.	9	16	23	30	6	Dec., Jan.
11	Shebet....	7	14	21	28		....G....	13	20	27	3		Jan., Feb.
12	Adar	5	12	19	26		A. D. 25.	10	17	24	3		Feb., Mar.

An. Ex. Isr. 1672.							A. J. P. 4738; A. D. 25.						
No.	Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Synchronisms.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
1	Abib	1	8	15	22	29	.....	10	17	24	31	7	Mar., Apr.
2	Ijar	6	13	20	27		.....	14	21	28	5		Apr., May.
3	Sivan	4	11	18	25		.....	12	19	26	2		May, June.
4	Tammuz ..	2	9	16	23	30	.....	9	16	23	30	7	June, July.
5	Ab	7	14	21	28		.....	14	21	28	4		July, Aug.
6	Elul	5	12	19	26		.....	11	18	25	1		Aug., Sept.
7	Tisri	1	8	15	22	29	.....	8	15	22	29	6	Sept., Oct.
8	Marches...	6	13	20	27		.....	13	20	27	3		Oct., Nov.
9	Casleu....	4	11	18	25		.....	10	17	24	1		Nov., Dec.
10	Thebet ...	2	9	16	23	30	A.J.P. 4739	8	15	22	29	5	Dec., Jan.
11	Shebet....	7	14	21	28		A. D. 26.	12	19	26	2		Jan., Feb.
12	Adar	5	12	19	26		....F....	9	16	23	2		Feb., Mar.

An. Ex. Isr. 1673.							A. J. P. 4739; A. D. 26.						
No.	Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Synchronisms.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
1	Abib.....	1	8	15	22	29	.....	9	16	23	30	6	Mar., Apr.
2	Ijar	6	13	20	27		.....	13	20	27	4		Apr., May.
3	Sivan	4	11	18	25		.....	11	18	25	1		May, June.
4	Tammuz ..	2	9	16	23	30	.....	8	15	22	29	6	June, July.
5	Ab	7	14	21	28		.....	13	20	27	3		July, Aug.
6	Elul	5	12	19	26		.....	10	17	24	31		Aug., Sept.
7	Tisri	1	8	15	22	29	.....	7	14	21	28	5	Sept., Oct.
8	Marches...	6	13	20	27		.....	12	19	26	2		Oct., Nov.
9	Casleu....	4	11	18	25		.....	9	16	23	30		November.
10	Thebet....	2	9	16	23	30	A.J.P. 4740	7	14	21	28	4	Dec., Jan.
11	Shebet....	7	14	21	28		A. D. 27.	11	18	25	1		Jan., Feb.
12	Adar	5	12	19	26		....E....	8	15	22	1		Feb., Mar.

An. Ex. Isr. 1674.

A. J. P. 4740; A. D. 27.

No.	Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Synchronisms.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
1	Abib.....	1	8	15	22	29	.....	8	15	22	29	5	Mar., Apr.
2	Ijar	6	13	20	27		.....	12	19	26	3		Apr., May.
3	Sivan.....	4	11	18	25		.....	10	17	24	31		May, June.
4	Tammuz..	2	9	16	23	30	.....	7	14	21	28	5	June, July.
5	Ab	7	14	21	28		.....	12	19	26	2		July, Aug.
6	Elul	5	12	19	26		.....	9	16	23	30		Aug., Sept.
7	Tisri.....	1	8	15	22	29	.....	6	13	20	27	4	Sept., Oct.
8	Marches ..	6	13	20	27		.....	11	18	25	1		Oct., Nov.
9	Casleu ...	4	11	18	25		.....	8	15	22	29		Nov., Dec.
10	Thebet ...	2	9	16	23	30	A.J.P. 4741	6	13	20	27	3	Dec., Jan.
11	Shebet....	7	14	21	28		A. D. 28.	10	17	24	31		Jan., Feb.
12	Adar.....	5	12	19	26	33	...D. C...	7	14	21	28	6	Feb., Mar.

An. Ex. Isr. 1675.

A. J. P. 4741; A. D. 28.

No.	Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Synchronisms.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
1	Abib.....	1	8	15*	22	29	.....	13	20	27	3	10	Mar., Apr.
2	Ijar	6	13	20	27		.....	17	24	1	8		Apr., May.
3	Sivan.....	4	11	18	25		.....	15	22	29	5		May, June.
4	Tammuz..	2	9	16	23	30	.....	12	19	26	3	10	June, July.
5	Ab	7	14	21	28		.....	17	24	31	7		July, Aug.
6	Elul	5	12	19	26		.....	14	21	28	4		Aug., Sept.
7	Tisri	1	8	15	22	29	.....	11	18	25	2	9	Sept., Oct.
8	Marches ..	6	13	20	27		.....	16	23	30	6		Oct., Nov.
9	Casleu ...	4	11	18	25		.....	13	20	27	4		Nov., Dec.
10	Thebet ...	2	9	16	23	30	A.J.P. 4742	11	18	25	1	8	Dec., Jan.
11	Shebet....	7	14	21	28		A. D. 29.	15	22	29	5		Jan., Feb.
12	Adar	5	12	19	26		...B....	12	19	26	5		Feb., Mar.

An. Ex. Isr. 1676.

A. J. P. 4742; A. D. 29.

No.	Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Synchronisms.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
1	Abib	1	8	15	22	29	.....	12	19	26	2	9	Mar., Apr.
2	Ijar	6	13	20	27		.....	16	23	30	7		Apr., May.
3	Sivan.....	4	11	18	25		.....	14	21	28	4		May, June.
4	Tammuz..	2	9	16	23	30	.....	11	18	25	2	9	June, July.
5	Ab	7	14	21	28		.....	16	23	30	6		July, Aug.
6	Elul	5	12	19	26		.....	13	20	27	3		Aug., Sept.
7	Tisri	1	8	15	22	29	.....	10	17	24	1	8	Sept., Oct.
8	Marches ..	6	13	20	27		.....	15	22	29	5		Oct., Nov.
9	Casleu ...	4	11	18	25		.....	12	19	26	3		Nov., Dec.
10	Thebet ...	2	9	16	23	30	A.J.P. 4743	10	17	24	31	7	Dec., Jan.
11	Shebet....	7	14	21	28		A. D. 30.	14	21	28	4		Jan., Feb.
12	Adar	5	12	19	26		...A....	11	18	25	4		Feb., Mar.

*Crucifixion, Abib 14.

An. Ex. Isr. 1677.

A. J. P. 4743; A. D. 30.

No.	Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Synchronisms.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
1	Abib	1	8	15	22	29	.....	11	18	25	1	8	Mar., Apr.
2	Ijar	6	13	20	27		.....	15	22	29	6		Apr., May.
3	Sivan	4	11	18	25		.....	13	20	27	3		May, June.
4	Tammuz	2	9	16	23	30	.....	10	17	24	1	8	June, July.
5	Ab	7	14	21	28		.....	15	22	29	5		July, Aug.
6	Elul	5	12	19	26		.....	12	19	26	2		Aug., Sept.
7	Tisri	1	8	15	22	29	.....	9	16	23	30	7	Sept., Oct.
8	Marches	6	13	20	27		.....	14	21	28	4		Oct., Nov.
9	Casleu	4	11	18	25		.....	11	18	25	2		Nov., Dec.
10	Thebet	2	9	16	23	30	A.J.P. 4744	9	16	23	30	6	Dec., Jan.
11	Shebet	7	14	21	28		A. D. 31.	13	20	27	3		Jan., Feb.
12	Adar	5	12	19	26		....G	10	17	24	3		Feb., Mar.

An. Ex. Isr. 1678.

A. J. P. 4744; A. D. 31.

No.	Months.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Synchronisms.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	Julian Months.
1	Abib	1	8	15	22	29	.....	10	17	24	31	7	Mar., Apr.
2	Ijar	6	13	20	27		.....	14	21	28	5		Apr., May.
3	Sivan	4	11	18	25		.....	12	19	26	2		May, June.
4	Tammuz	2	9	16	23	30	.....	9	16	23	30	7	June, July.
5	Ab	7	14	21	28		.....	14	21	28	4		July, Aug.
6	Elul	5	12	19	26		.....	11	18	25	1		Aug., Sept.
7	Tisri	1	8	15	22	29	.....	8	15	22	29	6	Sept., Oct.
8	Marches	6	13	20	27		.....	13	20	27	3		Oct., Nov.
9	Casleu	4	11	18	25		.....	10	17	24	1		Nov., Dec.
10	Thebet	2	9	16	23	24*	.....	8	15	22	29	30†	December.

* Sunday. † Sunday. Last day of the "seventy weeks," or 490 years, of Daniel, and beginning of the Gospel dispensation to the Gentiles.

QUESTIONS ON THE CHAPTERS.

CHAPTER I.

NOTE.—The figures denote the sections in which the required answers should be sought.

1. What is chronology? 4. By what method were the years of the world first preserved in the Bible? 5. What chapter of Genesis contains illustrations of this method? State some of them. 6. How could the number of the years of the world be counted by this method? 7. How would the past fraction of the current year, at the birth of a successor, most likely be counted? Why? Might the whole of the current year be counted to the progenitor without deranging the years of the world? Have we any illustration of a similar practice in the succession of kings? Adam was created on the sixth day of the first week—did his first tabular year end with that year of the world? 8. Did the 600th year of Noah's life synchronize with the current year of the world? 9. In what year of the world was the Flood, according to the different authorities in the first table? 10. From what authority did Josephus profess to get his chronology? When and in what language did he publish his antiquities? With which does his chronology best agree, the Hebrew or Septuagint? Does this prove that, when he wrote, the Septuagint and Hebrew chronology agreed, except six years? In what patriarch's life did the difference of six years occur? State the number of years, on the different authorities, from the Flood to the birth of Abraham. Total number of each from Adam to that event. 11. What correction, in each copy of these authorities, should be made at the birth of Abraham? Why? 12. Where was the Hebrew text chiefly preserved till the destruction of the temple by Nebuchadnezzar? Were any copies kept during the captivity? By whom was a corrected copy of the law enforced upon the Jews on their return to Jerusalem? When were the books of the Old Testament finished? When were the Hebrew Scriptures much neglected? Why was this neglect? When were they again critically studied by both Jews and Christians? What Greek versions were then completed? Were many discrepancies then discovered in the Hebrew manuscripts? When was the Jerusalem Talmud issued? When was revised and published the sacred text by the Jews, calling the true reading the Masorah, and the meaning Mishna and Gemara? 13. Give some account of the Samaritan copy of the Pentateuch. 14. Give a short account of the Septuagint copy of the Scriptures. 15. What two authorities, in the second table, exactly agree, except in the life of Cainan? 16. What authority may be given for retaining Cainan in the ancestral line of the Christ? 17. What is the testimony of Demetrius of the number of years from Adam to the coming of Jacob into Egypt? 18. Give the testimony of Eupolemus. How

many years does this Introduction make it from the exodus to the "fifth year of Demetrius?" 19. How long after the Flood, according to the Hebrew numbers, was the birth of Peleg? Was that sufficient time for required events at the dispersion? What would be the probable number of grown men at that time? 20. When was the translation from the Hebrew made by the Seventy? Did Jesus Christ and his apostles use this translation? 21. Does the Septuagint now contain the same numbers it did then? Did the Hebrew and Greek copies then agree? What is the inference from this fact? Who charged the Jews with altering the Hebrew text? What apparent reason induced this alteration? How many years did they shorten from Adam to the birth of Abraham? Give the number of years from Adam to the exodus. The principal items. Show how the Israelites were 215 years in Egypt.

CHAPTER II.

1. Give the number of months and days of each in the ancient solar year, with the proof, according to Watson, Calnet, and Michaelis. 2. According to Prie-deaux, Kepler, Usher, and Lydiat. 3. How were the fragments of the year made up, according to Scaliger, Usher, Shuckford, and Jackson? 4. What was the length of the Roman year, as reformed by Sosigines? How long did it then continue unaltered? Is it allowed that the same length of a solar year had obtained from the beginning? What did Scaliger construct on the principle of this measure of time? What did Usher construct on it? 5. What Scripture proofs may be offered that the years of the Bible had only twelve months? Give proof that these were solar years. What is the testimony of Josephus on this point? 6. How many days in each month, according to the Scriptures and Josephus? How many according to the form of the prediction of the man of sin? 7. When Josephus speaks of "*a lunar month*," how many days does he mean? Give proof of this. 8. What strange assertion did Dr. Clarke make on Genesis viii, 14? How may this be refuted? 9. What different Hebrew words are used for *month* and *moon* in the Old Testament? What are the Greek words by which these are translated in the Septuagint? What Hebrew and Greek words are used in the Old Testament for the "*beginning of the month*?" What plea did Maimonides set up for beginning the month at the new moon? 10. What say you on the translation of Isaiah lxvi, 23? What on Col. ii, 16? 11. What on the question of the world beginning in the spring or autumn? 12. How many years make a solar cycle? Explain the following synchronical cycle. How long may this cycle be used to point out the defined day of any event in the Bible? How do you find the first day of the Flood in Julian time? Show the day of the resurrection of Christ in the year of the world. What number of weeks did that day finish in the world's history? How do you ascertain this? How do you show that the first reputed day of time was Monday? Point out the Julian day of the exodus. Point out the corresponding day in the Rabbinical year of the world.

CHAPTER III.

1. Explain A. M. 2. Explain B. C. 3. Explain A. J. P. Show how it was connected with A. D. 1. Why is this period called *Julian*? What years when added must always make the sum of 4714? 4. Explain A. D. When was the

advent of the Savior? What years, being added together since A. D. 1, will give the current year of the Julian period? Work out the illustration given in this section. 6. Explain the Dominical or Sunday Letters. 7. Explain Olympic years. How is the beginning year verified? Turn Olympic years into Olympiads, and *vice versa*. 8. Give some account of A. U. C. 9. Explain the Julian cycle. When and by whom was this calendar reformed? What is it now called? Show on what day of the week Rev. John Rucker was born. Also the day of the week on which the author was born. On what day of the week was you born?

CHAPTER IV.

1. Give an account of the era of Nabonassar, its beginning, and the length of each year. Prove the beginning of this era by the eclipse alluded to in this section. 3. What correction is needed in the list of the kings of Babylon? 4. What two kinds of years is it contended that the Egyptians, Chaldeans, and ancient Persians had? When did the solar year of the Israelites begin and end? Give Scripture proof. Does this fact prove that other nations, having the same origin, had also the same year? What distinguished chronologer said the first month of this year "contained part of September and part of October?" When did the ecclesiastical year annually begin? 5. In what did the sacred year of the Egyptians differ from their solar year? When and by whom was their sacred year conformed to the length of the Julian year? When did it begin? 6. How many years make a cycle of Egyptian or Nabonassarian years? On what days of the week do they severally begin? When did these years originally begin? 7. If one of these years begins on Wednesday, on what day of the week will it end? How do you find the year of the cycle in which a reported event took place? When did the first great cycle of 1461 Egyptian years end? On what day did both the 2262d year of Egyptian history, and the first year of Nabonassar begin? 8. How many years in Egyptian history are called for down to the year of the exodus? With what year of the world does this synchronize? If this Egyptian year be continued, will it synchronize exactly with the first of Nabonassar? Does this establish the correctness of the whole series?

CHAPTER V.

What is the object of this chapter? 1. What quotation from Manetho leads to a solution of this part of chronology? 2. Name the shepherd kings and the sum of their reigns. Who drove the shepherd people from Egypt? What was the error of Josephus about these shepherds? Who were they? How many years, after the shepherds were expelled, were required to make Manetho's 511? Name the kings and their reigns which complete the number required. 3. How many years from Salatis to the second of Rameses III of the monuments, if the odd months also be counted? Why should they not be counted? 4. In what time did this Egyptian year recede through the solar year? In what Julian year, and in what time of it, did the second year of Rameses III begin? How is this ascertained? In what time of the year was Moses born? Give the evidence of this. 5. State the first part of the correspondencies between Manetho and the Bible to the end of this section. 6. State the correspondencies

mentioned in this section. 7. State those mentioned in this. 8. State those of this section. 9. Give the agreement between the authorities stated in this section. 10. What are the points of agreement here stated? 11. What is the amount of correspondence alluded to in this section? What year of the world corresponded to Manetho's 511? What was the day of the exodus in each kind of year? 12. On what day in the Julian year did the reign of Salatis, the first shepherd king, begin? On what day began the 16th dynasty of 190 years? When began Menes, or the 443 years of fifteen generations or dynasties? Then, when began the first period of 217 years? When did the coincidence of the year of the world and this Egyptian year beginning on the same day occur again? When a third time did they begin on the same day? What is said of the declaration of Censorinus on the subject? When did the solar year of the Israelites, when in Egypt, and that of the Egyptians, begin and end? What is said of an error of Syncellus? What did the Egyptian priests mean by the sun rising twice in the west during their history? Could this have occurred twice since the discovery of the Sothic years before Herodotus visited Egypt? Does this fact require a solar year much more remotely used for this coincidence? 13. What first prompted the author to write on chronology? 15. What results are summed up in this section? 16. How many Egyptian sacred years had to be reversed from the era of Nabonassar to the era of the Mizraimites in Egypt? Who probably began this historical calendar on the first day of A. M. 2540? 17. Explain the synchronisms in this section. 18. Were the Jews required to keep the Pass-over at the vernal equinox? What assertion of Jackson is disproved on this subject, and how disproved?

CHAPTER VI.

1. Do the Scriptures teach that there was any separation among the descendants of Noah before the confusion of tongues? What proof may be given that the settlement of different portions of the earth was the fulfillment of a previous decree of God? By whom and how was this Divine order opposed? By whom and how was this order fulfilled? From what did different countries take their respective names? Give illustrations. 2. Had each country been previously occupied by the person whose name it bore? What insurmountable difficulty have those who, adopting the Hebrew numbers, say the name of Peleg was given because of the dispersion from Babel? 3. What difficulty have those who adopt the Samaritan numbers? 4. What difficulty have they generally on this subject, who adopt the Septuagint? What time would Ashur have to build the cities, Nineveh and others, after the birth of Peleg? What time would even Nimrod have—see Genesis x, 10—to build Babel, Erech, Accad, and Calneh? 5. Is the birth of Peleg too late for the dispersion to answer the demands of history in the settlement of different countries? Instance some. Is it satisfactory to say the history of nations, before the birth of Peleg, is all fabulous? 6. Can any good reason be assigned why Noah and his three sons should have been dead before the rebellion at Babel? What opposite influences were at work when the proposition was made to build a tower to reach to heaven? By whom was the counsel of God enforced upon the multitudes? By what interposition was the Divine purpose accomplished? 7. For previous reasons stated, when should we allow the dispersion took place? How would this answer to

the demands of history and holy Scripture? 8. What was probably the very year of the dispersion from Babel? How many were, perhaps, then living on earth? Who were generally the different emigrant companies? What principal parts of the earth were assigned by divine Providence to the different sons of Noah? 9. Why was the name Peleg given to one of the sons of Eber? Was this a *physical* or *political* division? Give reasons in support of this opinion. 10. Does this view of the subject require that the history of some other nations beside the Mizraimites should begin about the same time? What presumptive proof is there that Nimrod's reign has been curtailed? What cities did he found after the dispersion? How long is his reputed reign? 11. Who first settled the country called Persia? Probable time settled? Who stands at the head of the list which has reached us of Persian rulers? When and by whom was Persia subdued to Assyria? How long after that did Abraham pursue Chederlaomer, and rescue Lot? Who was Chederlaomer? 12. Who is the first reputed king of Assyria? What evidence is there that Assyria had kings before Ninus? When did Babylon become subject to Assyria? 13. Give the synchronisms at the time of the exodus. 14. What is supposed to be the whole number of people at the dispersion? State the supposed number according to the Hebrew copy of the Scriptures, at Peleg's birth. 15. Also according to the Septuagint copy at the birth of Peleg. What year is adopted for the dispersion? 16. Whose testimonies are added in favor of this time? When did Sanconiatho write? 17. When was the temple of Hercules built? On what testimony does this depend? Where was Tyre? When would the Hebrew numbers require the building of the temple of Hercules, according to the testimony of its priests? How long after the Flood was it built? What events, according to Sanconiatho, after the dispersion, preceded the building of that temple? What time did these events probably require? 18. Why is *Eliun* supposed to be Sidon? What was probably the age of Sidon at the dispersion? What is said of his wife? 19. State the sum of the testimony that the dispersion had taken place about 254 years before the birth of Peleg. 20. What is said of Thoth in this section? With whom was he cotemporary? How many years would he probably live after the dispersion? Who settled upper Egypt? Was there time for this after the birth of Peleg? Why? 21. How long did Noah live after the Flood? What important testimony is given by the *British Druids* in favor of the dispersion before his death?

CHAPTER VII.

1. What is to be regretted in respect to the weekly Sabbath of the Jews? What is proposed to be proved on this point? 2. What is agreed to by all, as stated in this section? 3. By what is the fifteenth of Abib distinguished from other days mentioned in this section? 4. What two institutions connected annually with the Passover? On what days did they always occur? What Sabbath was it, the morrow after which they were to offer the wave-offering, and begin the count for the feast of Pentecost? What is the testimony of Josephus on this point? 5. Does the keeping of the first Passover at Gilgal support the testimony of Josephus? On what day of the month had the Passover always to be? On what day came the feast of unleavened bread? How long did it continue? 6. What proof is furnished at the crucifixion that the Sabbath

of the Jews came on the fifteenth of Abib, or Nisan? 7. What has caused much perplexity in respect to the weekly returns of the Jewish Sabbath? Illustrate. 8. Mention the days of the months when the Sabbaths recur in Abib, Ijar, and Sivan. When did the Pentecost always come? Give the Sabbaths in Tammuz, Ab, and Elul. Why should this month always have thirty-two days? State the days of the Sabbaths in Tisri. When did the feast of tabernacles begin and end? What day of it was required to be a Sabbath? When was it required to have the next Sabbath? What illustration of this order is given in Nehemiah? What in John vii, viii, ix? Give the Sabbaths in Marchesvan, Casleu, Tebet, Sebat, and Adar. How must this month be ended so as to make the first day a Sabbath in Abib the next year, that the fifteenth, as required, may be a Sabbath? 9. How many days in the year thus regulated? How could it be lengthened so as to bring the Sabbaths on the days required by the law, and make it, as needed, conform to the years of the world?

II. Christian Sabbath. 1. When and where was the Sabbath instituted? Has this law ever been repealed? For whom was the Sabbath made? What obligations and interests does it always comprehend? What was the penalty of the Divine law? 2. When it is said Messiah "will magnify the law, and make it honorable," was the Sabbath included? Were any services required on the Jewish Sabbath which were not on the Sabbath made originally for man? In what three ways has the Lord, by his own acts, signally distinguished the day we call Sunday? Why did the disciples adopt Sunday as their Sabbath? What allusion is made to this subject in Hebrews iv? Why is this called the Lord's day? Give a proof of this. When did the Lord make this a day of spiritual rejoicing and gladness? 3. With what was the Jewish Sabbath burdened too much to be considered the one given to man in innocency? What did it involve in reference to the Jews? When the law was published at Sinai, on Sunday, how was the previous Jewish Sabbath day spent? Was the law of the ten words uttered exclusively for the Jews? On what days did Christ sanctify himself, that he might sanctify his disciples? By what did he sanctify them? How? What did they then begin to distinguish? 4. What distinguishing sign did the Lord give between himself and the Israelites? In what did the sign consist? What became the most distinguished day of the week among the nations that became idolatrous? Is it likely this was done on the original Sabbath day? Why? 5. How long was the Sabbath of the Jews to be a sign between them and the Lord? When did these terminate? What were the Jews then bound to do? What inspired writer pronounces the Jewish Sabbath a shadow of good to be received in Christ? What has Christ given as answering to this shadowy day? 6. State the substance of reasons given in this section why the Jewish Sabbath should not be considered the original Sabbath. 7. State the illustration here given of their early unfamiliarity with their Sabbaths. Lastly. Show the Sabbath days observed by Noah in the year of the Flood. Again: Show the original Sabbath days in the month of the exodus. And again: Show the same day at the resurrection of the Lord of the Sabbath.

CHAPTER VIII.

1. Give a general statement of the contents of this section. 2. Show on what day the children of Israel crossed over Jordan. Show on what day of

the week Aaron died. In what manner are set down the years of the patriarchs, kings, etc., from Adam to Christ? 3. When does this synchronical cycle begin in both its parts? 4. To the end of Adar, in what years was another week added? What effect had this addition? 5. Where will this calendar be more extensively defended? What infallible proof is here given of the correctness of this calendar? 6. What similar instance occurred in the 26th year of the life of David? 7. What is said of the months of the *Syro-Macedonian* and those of the *Asiatic-Macedonian* years?

CHAPTER IX.

1. Why does the author give this chapter on lunar months? What is proposed here on the subject of Jewish lunar months? What defect is found in the cycle of Dr. Clarke on this subject? 2. What else makes his "Perpetual Table" perplexing? When does the cycle begin as presented in this work? How was this beginning ascertained? What was the day of the week and year in Julian time of this beginning? On what day does the Jewish calendar require the first Sabbath in their years of the world? What effect has this fact on the present claims set up for theirs being the original Sabbath? 3. What days are synchronized in the following cycle? Explain the Index. State the number of days in each month. 4. State the substance of the fourth section. N. B. How is any Rabbinical year of the world to be found in this cycle? 5. Repeat the substance of this section. Why are the Gregorian years A. D., in the previous cycle of 247 years, said to be *reversed*? 6. Explain the following table of fourteen different kinds of Jewish years. 7. What is said of the length of Adar and of Veadar? 8. Give the illustration of the foregoing cycle and table, stated first in this section. Show how Dr. Clarke, using the cycle of Dionysius, made the fifteenth of Abib that year correspond to Friday, the fifteenth of April, in Julian time. When does the Metonic of Julius Cæsar require the fifteenth of Nisan for that year? What should have been the day of Pentecost that year, according to these several cycles? What days do these cycles require for the fifteenth of Abib, A. D. 28? Do any of these results of those cycles answer to Scripture demands for the Passover at the crucifixion? How will the Mosaic cycle answer, as presented in this work? 9. Explain the different parts of the illustration, or example, in this section. How many days are in a cycle of 247 Rabbinical years? How many lunar cycles are in the said 247 years? 10. How many Rabbinical years are in twenty-three of their cycles of 247 years each? With what days of the week does each Jewish cycle begin and end? Is this true whether the cycles be run through the Jewish, Gregorian, or Julian calendars? 11. How many days are there from the last of the twenty-third cycle back to the first day of the first cycle? 12. What cycle did the Council of Nice use in respect to the Passover, Easter, etc.? Is the same cycle used yet by commentators, to ascertain the time of keeping the Passover among the Jews at the Christian era? 13. What is the Dionysian period? What was always considered the second year of this period? If the synchronical year of the Julian period, 4714, with A. D. 1, be divided by a lunar cycle of nineteen years, what will be the Golden Number for that year? 14. In a lunar cycle, how many common and how many Embolismic years? How many moons in each kind, and in all? How many moons in thirteen lunar cycles, or 247 Gre-

gorian years? How many weeks or Sabbaths? What is the mean length of one of those solar years? What is the mean length of one of these moons? 15. State the substance of this section. 16 and 17. Tell how this Metonic cycle is to be understood according to these two sections. What was the Golden Number, according to this cycle, for A. D. 1? 18. What is the *Epact*? Explain the balance of this section. 19. In what does the cycle of the Council of Nice differ from that of Julius Cæsar? 20. For what was this cycle adopted by the Council? 21. How do you ascertain by this cycle the day of the change and full of the moon in any year of the Julian period? Show the beginning and ending days of the Rabbinical A. M. 3761, in the corresponding Julian years. 22. What was the Golden Number in the year of the session of the Council of Nice? In what Rabbinical A. M.? What year of the reformed calendar? 23. From what Julian and Rabbinical years, and to what years, does the author propose to synchronize them, according to the Nicene calendar? For what purpose? In what chapters of this work has a calendar been deduced, from the Scriptures, corresponding to their dates after the exodus? According to this calendar, in what time of the Julian year had every Passover to come? When had each Passover to be eaten? On what day of the Jewish month was the first of unleavened bread? What day in the corresponding year of the Julian period was the first Passover? How do you prove this? 24. Prove when the wave-sheaf was required to be offered. Show when the following feast of Pentecost was required by the law. Show how the regulation of these feasts settles some chronological questions connected with the crucifixion of Christ. What is asserted of Luke vi, 1? What is proved by Exodus xii, 16, 17, and Deuteronomy v, 15? How long after the second day of the first Passover till the law that kills was spoken? From the second day of the same feast, when it was fulfilled by Christ, how long to the day when the Spirit that giveth life was poured upon the disciples? What did the Baitheuseans contend for against the rabbins on this subject? State the case quoted from Nicolaus of Damascus. 25. State Scripture proof that the fifteenth and twenty-second days of Tisri, the seventh month, were always Sabbaths. 26. State the evidence that the twenty-second of Tisri was a Sabbath, when the battle at Gabao was fought. Test this fact by the various lunar cycles, and also by that deduced from the books of Moses. Show how many days after the exodus to the said twenty-second of Tisri. Show how many days thence to Saturday, April 23, A. D. 1853. Give the whole number exclusive of the days of the exodus to said April twenty-third. 27. Give the substance of this section. 28. Mention texts to prove that the years of Scripture had only twelve months. How many days had these months? What is said of a reason urged by Maimonides for intercalating the year? What typical reason is manifested for making Friday, the fourteenth of Abib, the day of killing the Passover? 29. What reasons may be given against intercalating a month in the year of Herod's death? 30. In what year of the different kinds was the Jewish altar desecrated by Antiochus Epiphanes? and what day of the week, month, and year was it purified and dedicated by Judas Maccabeus? How does the author's cycle of the Mosaic calendar accord with the requirement of the recorded day of the dedication? When did Moses set up the tabernacle? Give the proof that it was Saturday. 31. What determines the day of the week on which Solomon began the dedication of the temple? What proof of this, also, did Solo-

mon mention to Hiram? What error was committed by Usher in respect to the day of this dedication? What further proof that this was Saturday is found in reference to the feast of Tabernacles, which immediately followed the seven days' feast of dedication? 32. What proof is furnished that, on the return from Babylon, Zerubbabel purified the altar and consecrated the priests, beginning on the Sabbath day? 33. Give proof that the dedication of the second temple commenced on the Jewish Sabbath. 34. What is said of the argument for lunar government, taken from the *noumenia* of the Seventy? 35. What has been proved by the calendar given to Moses in respect to the first and seventh months after the time of the exodus? Speak of a supposed difficulty and of its solution in respect to the Passover of the Passion-week. 37. How do you find the Golden Number for any one of the preceding years of the Julian period, according to the Nicene calendar? How for any year of Christ according to the Metonic cycle of Julius Cæsar? How do you test the same lunar question in the corresponding Rabbinical year of the world in Julian and Jewish time? What cycle must be used to synchronize with Julian time any day of a Jewish month mentioned in the Bible since the exodus? Give the different results of the various cycles for the crucifixion, Abib fourteenth, An. Ex. Isr. 1675, A. J. P. 4741, A. D. 28.

CHAPTER X.

1. Against what does the author state his objections in this chapter? 2. What varying statements does Dr. Clarke, on the years of the world, make in the Old and New Testaments? 3. Show what error he stated in respect to "the Jewish computation" of time. 4. When did Usher begin his A. M. 1? What was the length of his years and months? In what way is it *first* proved that Usher's years of the world began too late in those of the Julian period? How is this proved *secondly*? 5. What exceptions are taken to the synchronical cycle of Usher? How is it proved that his years and the calendar of each are both wrong? 6. What objection lies to Usher's calendar after the exodus from Egypt? How is Usher's cycle to be used to find, according to him, the synchronism of a Scripture event in Julian time? Why has the author taken so much pains to exhibit Usher's chronology? 9. How do you ascertain that Usher made Tuesday the first day of the exodus? In what month do the years of the exodus begin? From what month do the years of the world begin? What convenient demonstration is afforded that Usher's year of the exodus is wrong?

CHAPTER XI.

1. How do you ascertain the day of the exodus in Julian time? What proof is there that they came into the wilderness of Sin on Monday? On what day did the Lord speak the ten commandments? On what day did Moses start up the mountain and remain forty days and nights? On what day did he return to the camp of Israel? What proof in order can you give of this? On what days did Moses go up and return the second time? Show on what day Moses set up the tabernacle, and commenced the consecration of Aaron and his sons. On what day did Aaron begin the duties of his office? On what day of that month were the paschal lambs slain? On what day did the Israelites move from Sinai? On what day did the spies start, and on what day did they return and report concerning the land? Prove that Aaron died on Sunday. Prove on what day

Moses died. On what day did the people cross over Jordan? 2. On what day did the judges and kings probably begin their tabular years? 3. In what instances did the Israelites travel, or do any thing on the Sabbath days? 4. Do these instances countenance servile work on the Sabbath? 5. What great religious work did Moses perform on the Sabbath day?

CHAPTER XII.

1. How many years were taken from the Hebrew numbers from Adam to the birth of Abraham? How many from the exodus to the foundation of the temple? Prove when it was that Caleb applied for the hill of Hebron. What error do those get into who begin the forty-five years of which Caleb speaks, at the time sentence was passed on the murmurers? How long after this second division of lands was it that Joshua died? When does Paul's 450 years unto Samuel begin? What is said concerning the question of giving one year to Shamgar's administration? 2. What time elapsed from the exodus to the foundation of the temple, according to Mr. Smith, author of the "Hebrew People?" 3. What is the testimony of Josephus on this question? How does the headings of the books of Josephus make out the number "592?" 4. What number of years do the intervening items make, according to both Josephus and the Bible? 5. What number of years from the exodus to the captivity of the ten tribes by Shalmanezar, according to the headings of the books of Josephus? What number, according to his items, from the exodus to that captivity? Which of his items differs from those of the Bible? How is this difference accounted for? 6. What other proof is given that Josephus intended to apply the excess of forty years as done in section fifth? What is the true number of years from the exodus to the burning of the temple, including the eleventh of Zedekiah? 7. What further confirmation of the above result may be given? Again: Further prove this by Jewish Wars, book vi, chap. 10, sec. 1. What other part of chronology is also proved by this quotation from Josephus? 9. Give the principal periods from Adam to the exodus. Give the principal divisions thence to the foundation of the temple.

CHAPTER XIII.

1. Show the proof that Solomon died B. C. 990. Prove the time from that event to the deaths of Ahaziah and Jehoram on the same day. What correction is adopted in the reigns of the kings of Israel? From what time of the year did the kings of the two houses, Israel and Judah, probably date their reigns? 2. When did Rehoboam and Jeroboam begin their reigns? 3. What kings succeeded Rehoboam, in the house of Judah, as mentioned in this chapter? How long did each reign? Who reigned, and how long each, over the house of Israel during the same period? Distinguish between the two Ahaziah's in this chapter. How many years does this chapter number?

CHAPTER XIV.

1. Who next reigned, and how long each, over the two kingdoms? 2. State the reigns distinctly mentioned in this section. 3. When did Jeroboam II begin and end his reign? 4. Show how *eleven years'* minority of Uzziah preceded his reign. 5. Show what years of anarchy, in the house of Israel, preceded the

reign of Menahem. 6. State the beginning and ending of the reigns of this section. 7. In what year of the world did Ahaz begin to reign? 8. How do you prove there was an interregnum of ten years in the house of Israel after the death of Pekah? 9. Point out the time of the captivity of the ten tribes. 10. On what day of the week did Nabopolassar's last year begin? Explain the time of the beginning of the captivity mentioned by Daniel and Jeremiah. 11. Prove that the temple was burnt on Tuesday. How do you prove that Solomon laid the foundation of that house on Tuesday? Explain the difference in reckoning the years of Nebuchadnezzar by the Jews and the canon of Ptolemy. Show what day is required for the burning of the temple according to different calendars. 12. Explain the two dates of Ezekiel's first prophecy. What is further proved by the latter date, or fifth year of Jehoiakin's captivity?

CHAPTER XV.

1. Show with what year of Cyrus the last year of the captivity coincided. Show how the canon of Ptolemy and the chronology of the Bible are united at the captivity. Show when Jehoiakin was taken out of prison. Tell when and by whom the kingdom of Babylon came under the dominion of the Medes and Persians. 2. How do you prove on what day of the week they laid the foundation of the second temple? How long was that from the burning of the temple? When and under whose reign was that house finished? Explain what is said concerning the beginning of the prophecies of Haggai and Zechariah?

CHAPTER XVI.

1. Give an account of Xerxes, the successor of Darius Hystaspes. 2. How do you get the time of the accession of Artaxerxes Longimanus to the throne? (See chapter iv, 3.) 3. When did this king issue a commandment in favor of the Jews? What prophecy was fulfilled by this order? When was the time of the prophecy finished? 4. On what day of the week did Ezra start with his company to go to Jerusalem? How do you fix the time of the "going forth of the commandment?" How do you fix the time of the manifestation of Messiah? How the time of his being "cut off?" When was the crucifixion? When did the seventy weeks end?

CHAPTER XVII.

1. How do you ascertain the present year of the world? 2. How do you ascertain on what day of the week the Lord spoke what is recorded in Genesis vi, 3? 4. How do you find out the day of the week on which the promise was made to Abraham? 5. How long has it been since the Lord spoke to Hagar?—Genesis xvi, 3, 10, 12. 6. When did the 400 years begin mentioned in Genesis xv, 13, 14? How do you ascertain that Ishmael was nineteen years old when Isaac was weaned? 7. How and when was the prediction fulfilled mentioned in Genesis xxv, 23? 8. How do you prove the time from the utterance to the fulfillment of Jacob's words in Genesis xlviii, 21, 22? 9. How long since Jacob spoke the words in Genesis xlv, 10? How long and how have they been in a course of fulfillment? 10. How long after the death of Joseph before his words were fulfilled, spoken in Genesis l, 24, 25? 11. When were the words of Moses, B. C. 1647, and of Balaam, B. C. 1641, concerning Amalek, fulfilled? 12. How

long have the promises and threatenings in Leviticus xxvi been fulfilling? 13. How long since the Lord promised to raise up a prophet from the midst of the Jews like unto Moses, who was to speak the commands of God unto them, etc.? How has this been fulfilled? 14. How have the words of Balaam—Num. xxiii, 9—been fulfilled? 16. How and when was the prediction of Joshua vi, 26, fulfilled? 17. How have the words of the Lord unto David—2 Sam. vii, 11–16—been fulfilled? What is the present prospect of a continuance of his kingdom forever? 19. Give the outline of the prophecy and its fulfillment, found in Hosea iv, 4, 5. 20. Mention the prophecy in the ninth chapter of Amos, and quoted in Acts xv, 16, 17, and how long it has been fulfilling. 21. What was the prophecy in Isaiah ii, 2–4? and what has been its fulfillment to this day? 23. What are the principal facts stated in this section? 24. Give the prophecy and views on its fulfillment.

INDEX TO THE SUBJECTS.

THE FIGURES CITE TO THE PAGES.

A.		C.	
	PAGE.		PAGE.
Aaron died, when.....	223	Caleb... ..	221, 227, 228
Abijam	241	Calendar of Egyptian sacred years	55
Abraham, when born.....	13	Calendar of Jewish Rabbin. years.	106
Abib 15th, Sabbath day.....	99		110, 132, 138
Achenkeres adopted Moses.....	75	Canaanites subdued.....	228
Actium, battle of.....	55	Canon of Ptolemy corrected.....	52
Ahab	243	Censorinus, when wrote.....	44
Alexandrian copy of Sep.....	98	Cestius	164
Ahaz	245	Callirrhoe, baths at.....	169
Alexander's reign.....	61	Chronology, what is.....	11, 12
Ahaziah	243	Champollion.....	69
Alush	212	<i>Chodesh</i>	27, 29, 177
Amalech	212	Chirst our Passover.....	179-181
Amaziah.....	244	Chapter I.....	11
Amenophis perished in Red Sea..	68	“ II.....	20
Amon.....	246	“ III.....	41
Avaris and Aven.....	67	“ IV.....	51
America settled before the “earth was divided”.....	87	“ V.....	59
Amraphel.....	89	“ VI.....	81
Antiochus Epiphanes.....	171	“ VII.....	98
Anatolius	178	“ VIII.....	122
Antipater put to death.....	169	“ IX.....	136
Arbela, battle of.....	61	“ X.....	197
Aristobulus	178	“ XI.....	211
Asa	242	“ XII.....	227
Ashur, after dispersion.....	83	“ XIII.....	241
Artaxerxes Longimanus... 53, 253,	257	“ XIV.....	244
Athaliah.....	244	“ XV.....	250
Asiatic-Macedonian year.....	134	“ XVI.....	257
Author's birthday.....	46	“ XVII.....	262
B.		Captivity of house of Judah.....	247
Birthday of Moses.....	61	Clarke, Dr. A., in error.....	25, 26
Baithuseans, or Sadducees, on the Passover.....	161	“ “ conflicts with Hebrew numbers.....	93
Beginning day of each Rab. cycle in Julian time.....	151	Chederlaomer	89
Beruth	95	Chinese history begins	88
Baasha	242	Clarke's perpetual Table	136
Babylon taken.....	252	Clarke's year of crucifixion illus..	148
Balaam's prophecy.....	269	Council of Nice, cycle of.....	154
		Clemens Alexandrinus	71
		Otesias.....	53, 89
		Cycle short of Egyptian years....	55

	PAGE.		PAGE.
Cycle, synchron. years of world. 30-40		Foundation of temple, when laid..	227
Cycle, Julian.....	45, 46	G.	
Correspondencies, Manetho.....	63-69	Gabao, battle at, on Sabbath	164
Cynic cycle	71	Gilgal, passover in.....	102
Cambyses.....	253	Golden calf	218
Crucifixion	260	Grecian reign ceased in Egypt....	55
Cyrus	252	Gregory reforms the calendar.....	45
D.		H.	
Daniel's 2300 days, or years.....	278	Haggai	253, 256
Darius Hystaspes.....	176, 253	Hale's, Dr., error about Shamgar..	229
Darius, the Mede	252	Hebrew text.....	13, 15
Darius Nothus.....	261	Hebrew numbers too short for his-	
Days in Rabbinical cycle	150	tory.....	16, 17, 90, 91
Days of Egyptian and Julian years		Heliopolis same as On.....	67
synchronized	78	Herod, time of his death.....	168
Days of Egyptian and Julian years		Hercules' temple built.....	93
syn. with years of the world..	78, 79	Hercules' genealogy given.....	93, 95
and these with Rab. years.....	79	Hermes	96
Days in a Scripture year.....	23-26	Herodotus.....	71
Dedication feast day a Sabbath...	177	Herodotus visits Tyre.....	93, 257
Delay of this work	261	Hezekiah	245
Demetrius, testimony of	16	Hipparchus	80
Dispersion from Babel.....	81-86, 89	Horeb, from, to Kadesh-barnea....	221
Dispersion, num. of people at..	89, 92	Horus, the king, "knew not Jo-	
Dionysian period	151	seph"	75
Dophka.....	212	Hoshea	246
Darius III, Codomanus's reign ...	61	Hoshea's prophecy.....	271
Dominical Letters.....	43, 44	Hycsos, shepherd kings.....	59
E.		I.	
Earth settled by nations after the		Ilus.....	95
dispersion.....	91	Index to Lunar cycle, Rabbin....	139
Egyptian years of exodus... 59, 69,	76	Isaiah's prophecy.....	274
Eighteenth dynasty began	74	Isaac died.....	74
Elah	242	Israelites in Egypt 215 years... 18, 19	
Elam settled Persia	88	Israel, ten tribes of, carried away.	246
Elim	212	J.	
Eliun was Sidon.....	95	Jacob moves into Egypt.....	74
Equinox	167	Jacob's descendants numbered....	90
Epact explained	154	Jackson on intercalating solar y'rs.	21
Era of Nabonassar.....	51, 52	Jackson, quotation from	54
Esther	259	Jackson's year of the exodus....	80
Etham.....	211	Jackson's day for exodus shown to	
Eupolemus's years of the world..	16	be wrong.....	80
Evil Merodach	252	Jackson in conflict with history ..	93
Ezekiel	249	Jareach.....	27, 178
Exodus, years synchronized	89	Jarvis, Dr., erred on Golden No. I.	156
F.		Jehoahaz, of Judah	246
Fast for the broken tables of law..	217	Jehoahaz.....	244
Fast for the exclusion and death of		Jehoash, king of Israel.....	244
those who believed the evil re-		Jehoram, king of Israel.....	243
port.....	221, 223	Jehoram, son of Jehoshaphat....	243
Feast of the Pentecost.....	100, 102	Jehoiakim	246, 247
Feast of tabernacles began on Sab-		Jehoiakin.....	247
bath.....	162-165	Jehu	244
Flood, year of, begins.....	12, 16, 18	Jehovah-Nisi	212
Forty days and nights, the first...	215	Jehoshaphat.....	243
Forty days and nights, the second.	218		

	PAGE.		PAGE.
Jeroboam I begins	241	Months in a year, number of...	22, 167
Jeroboam II begins	244	Months, length of	23-26
Jeremiah's prophecy and the captivity	276	Mosaic calendar, uses of	211
Jethro	212	Moses born and died 13th of February	61, 62, 75
Jeshua consecrated by Zerubbabel	175	Moses began to repeat the law	223
Jewish and Julian years, 39, synchronized, including the life of Christ	182-194	N.	
Jewish cycle of 247 years	140	Nabonassar, era of	51
Jewish corrupt Hebrew text....	17, 78	Nadab begins to reign	242
Joseph sold into Egypt	74	Nabopollassar	247
Joseph died	74	Nabonadius, or Belshazzar	252
Josephus proves only twelve mo's. in a year	22	Names of countries given to the first settlers	81, 82
Josephus on feast of unleavened bread	101	Nebuchadnezzar	247
Josephus mistook Hycsos for Israelites	60	Neriglissar	252
Josephus on show-bread	172	Nice, Council of, when sat	156
Joash or Jehoash	244	Nicolaus of Damascus quoted....	161
Jotham	245	Nimrod's reign	88
Josiah	246	and General Table, A. M. 2789.	
K.		Nimrod opposes the dispersion... ..	81
Kaiomars, first reported ruler of Persia after Elam	88	Ninus king of Assyria	89
Kennicott	90	Noah's Flood began in the fall..	53, 54
Kings anointed on the Sabbath... ..	224	Noah lived after the Flood	97
Kohathites order show-bread every Sabbath	172	<i>Noumenia</i>	27-29, 177
L.		Number of people at the birth of Peleg, according to the copies of the Hebrew and Septuagint..	90-92
Lactantius	260	O.	
Lightfoot, Dr., followed Rabbins..	161	Omri	242
Lunar government	105, 106	Orosius	260
Lunar cycle of 247 years	136	Orsarsiph, Egyptian name of Moses	63
Lunar cycle of 19 years, how long ..	151	P.	
Lunar Metonic explained and stated	152, 153	Pathros, or Thoth	97
Lunar cycle of Council of Nice, rule for using	156	Passover	99, 100, 102
M.		Passover came in March always..	157
Macedonian-Syro months	134	Passover, law of, settles chronological questions for passion-week.	159
Manasseh	246	Paul's 450 years begin	228
Mardoc-Empadus	246	Pekahiah	245
Maimonides	167	Pekah	245, 246
Menes began to reign	69, 73	Peleg's name not caused by dispersion	82-84, 90
Menephtha succeeds Rameses I... ..	67	but by a physical division of the earth	86, 87
Menahem	245	Pentecost	100-102, 224
<i>Men</i> , month	27, 177	Persia conquered by Ninus	88
Mercury	96	Persia next governed by his son, Ninyas, the Chederlaomer of Scripture	89
Mizraim settles Egypt	70, 73, 85	Phanostratus	51
Messiah the Prince	258	Pharaoh-Necho	246
Minority of Uzziiah	244	Philo	96
Miriam died	223	Pihahiroth	211
Mishna	178	Pontius Pilate	260
Moab, plains of	62	Prideaux, Dr.	254
Moon, new, dogma of	166	Prideaux's ancient solar year....	20

	PAGE.
Precession of equinox, not reliable.	80
Princes of the tribes dedicated to the altar.	220
Prophecies and their fulfillment.	262
Ptolemy Philometer.	178
Ptolemy, canon of, reversed.	76, 77
Pul, father of Nabonassar and Tig-lathpileser.	51
Purification of altar.	171

R.

Rabbinical and Julian years, 39, synchronized.	182, 194
Rabbi Judah Hakkodesh.	178
Ratified covenant at Sinai.	214
Rehoboam begins.	241
Resurrection.	105, 131
Rephidim.	212
Rucker, Rev. J., born.	46
Roman solar years intercalated.	21

S.

Sabbath, Jewish, when given.	161
Sabbath, Jewish.	98, 103, 114, 117
Sabbath, Christian.	110
Sabbath following crucifixion.	104
Sabbath, burnt-offerings and drink-offerings for, doubled.	175, 176
Sanctiatho's history.	93
Samaritan text.	15
Savior's birth.	260
Selucidæ.	201
Selucidæ, era of, B. C.	312
Septuagint copy of Scripture.	15-18
Sesostris, a mythic personage.	68
Seventy years captivity.	250, 251, 252
Severus.	260
Scaliger on the ancient year 20.	53
Shallum.	245
Shalmanezzer.	246
Shamgar, no year assigned.	229
Shem and his brethren's numbers at the birth of Peleg.	92
Shepherd kings.	59, 74
Shittim, from, to Jordan.	224
Shuckford on Hebrew months.	27, 122
on length of years.	72
Sirius.	53
Sixteenth dynasty began.	73
Smerdis.	253
Shushan.	255
Smith, difficulty of his scheme.	83
Solomon, from death of, to death of Jehoram and Ahaziah.	241
Sparthæus.	89
Spies sent and returned.	223
St. Augustine.	260
Succoth.	211
Sulpicius.	260
Sunday the original Sabbath.	31-33, 98

	PAGE.
SynceUus.	57, 69, 71
Syro-Macedonian months.	134

T.

Table, perpetual.	136
Table of years to Flood.	12
Table of years to Abraham.	13
Table of fourteen kinds of Jewish years.	145
Tables of stone.	218
Tabernacle being built.	219
Tabernacle of David.	273
Tabernacle set up.	219
Tabernacle removed from Gilgal to Shilo.	227
Targumist quoted.	63
Talmuds.	178
Ten commandments given.	213
Tertullian.	260
Temple burnt by Chaldeans.	247
Thucydides mentions an eclipse.	44
Thoth, son of Misor.	96
Tibni.	242
Tiberius Cæsar.	260
Tyre built, time of.	93

U.

Unleavened bread.	100
Uranus, grandfather of Hercules.	93, 94
Uranus born after dispersion.	94
Usher's chronology.	197
Usher on years and months.	20, 53
Usher in error on dedication.	173
Uzziah.	245

V.

Victorius.	260
------------	-----

W.

Watson, R., on solar years.	20
Wave-sheaf.	100, 101

X.

Xerxes.	257
---------	-----

Y.

Year of the world, when began.	29, 41, 53, 54
Year of the world before Christ.	41
Year of the Julian period.	41, 42
Year of our Lord.	42, 43
Year of the world from the building of Rome.	45
Years, Olympic.	44
Years, summary of, to exodus.	18
Years, length of, number of months in each.	20-30, 53
Year, fixed, of Egyptians same as that of all at dispersion.	54
Year, sacred, of Egypt's began.	55, 70

INDEX TO THE SUBJECTS.

405

	PAGE.	Z.	PAGE.
Years of the Bible and Egyptians synchronized.....	59	Zechariah the prophet.....	253-256
Year of crucifixion tested by Rab- binical cycle, etc.....	148	Zechariah, king of Israel	245
Year of exodus tested by same... 150		Zedekiah.....	247
Years established from the exode to the foundation of the temple, the 12th chapter, ending	240	Zerubbabel dedicated the altar... 175 255, 256	
		Zimri.....	242



INDEX TO THE GENERAL TABLE.

THE FIGURES REFER TO THE YEARS BEFORE CHRIST.

A.	B. C.		B. C.
Aaron born.....	1730	Apophis.....	2058
Aaron died.....	1607	Aralius.....	2003
Abaris.....	810	Arius.....	2033
Abdon.....	1230	Arbelus.....	2177
Abraham born.....	2152	Aristobulus.....	69
Abraham died.....	1977	Aristobulus, another.....	106
Abimelech.....	1319	Archelaus.....	3
Abijam.....	973	Armais.....	1663
Adam.....	5546—4616	Arkianus.....	709
Ahab.....	932	Armesses Miammun.....	1581
Ahaz.....	741	Armanithres.....	1933
Ahaziah, (house of Judah,)....	896	Armesses.....	1841
Ahaziah, (house of Israel,)....	912	Arogus, or Arsos.....	338
Alexander.....	332	Arphaxad.....	3282
Alexander, son of.....	317	Artaxerxes Longimanus.....	466
Alexander Balas.....	150	Artaxerxes Mnemon.....	405
Alexander Jannæus.....	105	Ascatedes.....	1626
Alexandra.....	78	Asseth.....	1948
Amaziah.....	849	Ashur born.....	1918
Amasis.....	569	Astyages.....	600
Amenophis.....	1861	Augustus Cæsar.....	32
Amenophis.....	1774	Axerdis.....	646
Amenophis.....	1578		
Altadus, or Sethos.....	1808	B.	
Amon.....	641	Babylon, first dynasty.....	2757
Achenkeres.....	1708	“ second dynasty begins.....	2567
Achoris.....	393	“ third dynasty begins.....	2352
Amesses, or Amosis.....	2207	“ fourth dynasty begins.....	2135
Amram.....	1823—1686	Baasha.....	967
Amyntes.....	1588	Babius.....	2297
Amyrtheus.....	405	Baleus.....	1860
Amythus.....	1776	Baltetares.....	1518
Anapherites.....	379	Battle of Actium.....	32
Antigonus Gonarius.....	276	Belus.....	2352
Antigonus, another.....	40	Benjamin born.....	1894
Antiochus Soter.....	280	Belochus I.....	1896
Anarchy.....	1581	Belochus II.....	1543
Antiochus Theos.....	261	Belibus.....	702
Antiochus Epiphanes.....	176	Birth of Christ.....	7
Antiochus Eupator.....	164	Beon, (Egypt,).....	2138
Antiochus Gripus.....	123	Bochoris.....	772
Antiochus Cyzicenus.....	123		
Antiochus Sidetes.....	140	C.	
Anebis.....	2260	Cainan, son of Enos, born.....	4921
Apachnas.....	2094	Cainan died.....	4011
		Cainan, son of Arphaxad.....	3147

	B. C.		B. C.
Cycle of Egyptian years begins..	3006	Ehud begins to reign.....	1506
China, years of, begin.....	2953	Eber	2887
Chomasbolus.....	2751	Eli	1182
Chæalus, son of Anebis.....	2222	Elon	1240
Chebron, (Egypt,).....	1874	Elah	944
Ching-tang.....	1766	Eleazer	291
Ching-wang.....	1114	Eliashib	453
Chong-ting.....	1562	Enos born.....	5111
Chao-wang.....	1051	Enos died.....	4206
Cheu	1154	Era of Nabonassar.....	747
Chuang-wang	714	Esar Haddan, of Babylon.....	680
Chinzirus	731	Esar Haddan, of Nineveh.....	675
Chyniladanus	647	Euphæmes, or Eupalas	1057
Cyaxeres I	640	Evil Merodach.....	561
Cycle, (Egyptian,) first, ends....	1547	Exodus	1647
Call of Abraham.....	2077		
Caleb born.....	1687		
Captivity	605	F.	
Captivity from burning to build- ing again of the temple.....	587	Flood.....	3284
		Fohee.....	2953
D.		First division of lands.....	1602
Dan born	1923	Fuscus	233
Darius, the Mede	538		
Daniel's dream	555	G.	
Daniel's visions.....	552	Gemsheed, (Persia,).....	2142
David born.....	1100	Gad born	1920
“ anointed by Samuel.....	1075	Gideon	1359
“ at Nob	1074		
“ made king.....	1069	H.	
Darius Hystaspes	522	Hoang-tee.....	2698
Darius Nothus.....	424	Hushang.....	2222
Darius Longimanus, decree of..	460	Han-tsoo	2119
Darius Codomanus	336	Hau dynasty begins.....	202
Daniel's third kingdom begins...	331	Hiao-wang	927
Deborah and Barak.....	1405	Horus, or Hor	1744
Dejoces	715	Hotan-kia.....	1534
Demetrius.....	243	Hoshea	728
Demetrius, son of Demetrius...	140	Herod	37
Demetrius Nicator	145	Hezekiah	725
Demetrius Soter	162	Huan-wang	737
Demetrius Poliorcetes.....	297	Hyrceanus, high-priest.....	78
Dercylus	1097	Hyrceanus again	63
Dionysius	81	Hycsos's rule ends	1900
Dynasty, 27th, of Egypt begins..	525		
“ 28th “ “	405	I.	
“ 29th “ “	399	Ibzan.....	1247
“ 30th “ “	378	Interregnum 1st, house of Israel.	792
“ 31st “ “	340	“ 2d, “ “	738
		“ at Babylon.....	704
		“ 2d, at Babylon.....	688
E.		Isaac born	2052
Egyptian, 21st dynasty.....	1135	Isaac died.....	1872
“ 22d “	995	Ishmael born.....	2066
“ 23d “	861	Ishmael died.....	1929
“ 24th “	772	Issachar born	1913
“ 19th “ ends.....	1363	Israelites serve Mesopotamians ..	1572
Egyptian, 20th dynasty begins..	1362	“ “ Moabites.....	1524
Egyptian 2d large cycle begins..	1546	“ “ Canaanites.....	1426
Egyptian years, 2, begin on the same Julian year, namely, 4193	521	“ “ Midianites	1366
		“ “ Amorites	1271
		“ “ Philistines.....	1222

	B. C.
Israelites serve Philistines again.	1142
J.	
Jacob born.....	1933
“ goes to Haran.....	1935
“ marries.....	1928
“ leaves Haran.....	1895
“ goes to Egypt.....	1862
“ dies.....	1845
Jair.....	1293
Janias.....	1997
Jarad.....	4586
Jaddua.....	341
Jason.....	175
Jephtha.....	1253
Jehoshaphat.....	929
Jehoash, or Joash.....	889
Jehoash, (house of Israel,).....	850
Jehoahaz.....	867
Jehoiakim.....	607
Jehoiakin.....	597
Jehoahaz.....	607
Jeroboam.....	990
Jeroboam II.....	834
Jehoram.....	904
Jeshua.....	536
Joakim.....	483
John Hyrcanus.....	135
Jonathan.....	160
Johanan.....	373
Joseph born.....	1901
Joseph sold into Egypt.....	1884
Joseph, from death of.....	1790
Joshua born.....	1692
Joshua reigned.....	1606
Joshua died.....	1582
Josiah.....	639
Josadack died.....	536
Jotham.....	752
Judah born.....	1924
Judas Maccabeus.....	166
Julian period begins.....	4713
Jugaeus.....	726

K.

Kaiomars.....	2292
Kang-wang.....	1077
Keng-ting.....	1219
Kie, or Koeei.....	1818
Kien-wang.....	603
King-wang.....	636
King-wang.....	562
Kohath born.....	1892
Kohath died.....	1759
Kong-kia.....	1879
Kong-wang.....	964

L.

Lamech.....	4072
Lampraes.....	1438

	B. C.
Lamprides.....	1488
Lausthenes.....	1019
Levi born.....	1925
Levi died.....	1788
Lin-sin.....	1225
Liberty under the Romans.....	168
Li-wang.....	896
Li-wang, another.....	699
Ling-wang.....	589

M.

Mahalaleel.....	4751
Manasseh.....	696
Mane Ash.....	1746
Mardocentes.....	2567
Marducus.....	2522
Manasseh.....	276
Manetho's 511 years begin.....	2157
Mamylus.....	1696
Mardoc-Empadus.....	721
Menes.....	2790
Menahem.....	770
Menalaus.....	172
Medopersian empire begins.....	539
the second kingdom of Daniel.	
Merodach-Baladan.....	701
Menephtha.....	1687
Mephres.....	1820
Mephrathutmosis.....	1808
Merri.....	1558
Mesessimordicus.....	693
Methusalah.....	4259
Minority of Uzziah.....	820
Mithracus, Memnon.....	1346
Moses born.....	1727
“ goes to Midian.....	1687
“ died.....	1607
Misraim's years begin.....	3006
Mo-wang.....	1019

N.

Nabius I.....	2680
Nabius II.....	2454
Nabonadius.....	2377
Nabonassar.....	747
Nabonadius, or Belshazzar.....	555
Nabopollassar.....	625
Nadab.....	969
Nadius.....	733
Nahor born.....	2361
Nan-keng.....	1433
Nephtali born.....	1921
Nebuchadnezzar.....	604
Necho.....	609
Nechas I.....	671
Nectanebo I.....	378
Nectanebo II.....	358
Nerepsus, or Necepsus.....	677
Nepherites.....	399
Neriglissar.....	559

	B. C.		B. C.
Nichubes	2716	Rameses III.	1649
Nineveh taken	606	Rathotis, Rameses I.	1696
Ninus	2165	Reu born	2623
Ninus conquered Babylonians ..	2135	Reuben born	1927
Ninyas, or Chederlaomer	2071	Reform of Church finished	411
Nimrod begins to reign	2757	Reformed calendar of Cæsar	45
Noah	3884	Rigebelus	693
O.		Rome, A. U. C.	753
Ochus	359	S.	
Ochus reigns over Egypt	340	Samuel born	1164
Ocrazerus	871	Samuel's call to be a prophet	1152
Old Testament vision ends	411	Samuel delivers Israel	1122
Olympic years	776	Samuel died	1072
Omniballus	2639	Samaria taken	719
Omri	943	Sammughes	667
Onias I.	321	Sammuthis	603
Onias II	250	Salatis	2157
Ophratæus	943	Salah	3017
Osorcho	821	Sarah born	2142
Osroth and Osorthon	974	Sarah died	2015
Othniel, judge	1564	Saracus, called also Sardanapa-	
P.		lus	625
Panyas	1408	Sardanapalus, or Tonas Concolo-	
Parannus	2417	rus	829
Parus	2744	Sasosducheus	667
Pekah	758	Saul	1110
Pekahia	760	Sennacherib	713
Peleg born	2753	Sevechus, Sethon	716
Peloponnesian war begins	431	Seleucus Nicator	312
Perseus	179	Seleucus Callinicus	246
Petubastes	861	Seleucus Cerannus	226
Ping-wang	788	Seleucus Philopater	187
Pontius Pilate	24	Seleucus Philip	96
Puan-keng	1401	Seleucidæ	312
Pul	777	Semiramis	2113
Philip	221	Sesostris, or Amenophis	1648
Philip Aridæus	324	Serug born	2491
Priam	1312	Seth born	5316
Psammus	813	Seth died	4404
Psammetichus	663	Sethos Egyptus	1556
Psammuthis	380	Seventy weeks begin	460
Pseudo-Philip	149	Seventy weeks of seventy ended ..	411
Ptolemy Energetes I.	247	Seventy years from burning of	
Ptolemy Energetes II.	146	the temple ended	518
Ptolemy Philopater	222	Shallum	770
Ptolemy Philometer	181	Shao-hao	2598
Ptolemy Soter	117	Shem	3382
Ptolemy Lagus-Soter	305	Shishack	995
Ptolemy Epiphenes	205	Shing-wang	669
Ptolemy Philadelphus	285	Shoa-kang	2097
Pyrtiades	974	Shun	2255
Q.		Siao-sin	1373
Quang-wang	630	Siao-ye	1352
R.		Sias-kia	1666
Rabbinical era began	3761	Siemek	2292
Rehoboam	990	Simeon born	1926
		Simon I.	143
		Simon II.	217
		Simon the just	300

	B. C.		B. C.
Sisimardacus	2482	Theos	360
Sixty-ninth week of Daniel ends		Tmosis	1783
30th December, A. J. P. 4737,		Troy	1190
A. D. 24.		Tyncele	1243
Smerdis	523	Tola	1316
So.	728	Two Egyptian years occur	1981
Sodom destroyed	2053	Tsi dynasty	249
Sosares, or Posares	1458		
Solomon	1030	U.	
Sosarmias Teos, or God	1368	Usherian years began	4004
Sparthæus	1666	Usher's Flood	2348
Sphærus	1718	Uzziah	809
Stephinetes	684		
Suen-wang	845	V.	
		Vaigin	1549
T.		Valerius Gratus begins, A. D. 13.	
Tai-ting	1194	Vo kia	1490
Tai-kia	1753	Von-ye	1198
Tai-keng	1691	Vo-ting	1720
Tair-vou	1637	Vu-ting	1324
Tahmurs	2172	Vulgar era, A. D. 1.	
Tarakus, or Tarhaka	704		
Tay-kang	2188	W.	
Tay-siang	2146	Wu-wang.	1121
Tchuen-hio	2514		
Tchang-chang	2159	X.	
Tee-kee	2197	Xerxes, or Balæus	1963
Tee-shoo	2057	Xerxes, (Medopersian,)	487
Tee-hoae	2040		
Tee-mang	2014	Y.	
Tee-sie	1996	Yao	2357
Tee-kiong	1921	Yang-ki	1649
Tee-kin	1900	Yang-kia	1408
Tee-koo	1848	Ye-wang	952
Tee-fa	1837	Yeou-wang	799
Tentæus	1287	Y-wang	912
Temple began	1027		
Temple burned	587	Z.	
Tentamus	1319	Zechariah	771
Terah born	2282	Zedekiah	597
Tethmosis	1899	Zet	803
Tiberius Cæsar, A. D. 10, began.		Zebulon born	1911
Tiglathpileser	747	Zi-ye	1191
Tigranes	83	Zu-kia	1258
Ti-ko	2436	Zu-keng	1265
Ti-tchee	2366	Zo-hauk, or Ninus	2112
Ting-wang	624	Zu-ye	1525
Timaus Concharis	2163	Zu-zin	1506
Tinzirus	2606	Zu-ting	1465
Thirmaeus	1127		

THE END.

JUN 7 1896



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township PA 16046
(724) 779-2111

LIBRARY OF CONGRESS



0 014 328 671 A

